

THE PROGRESSIVE THINKER

One number of The Progressive Thinker is sent with each copy of the paper. It is sent one year for that amount.

The Progressive Thinker is the great Educator of the Present Age. Induce your neighbor to subscribe for it.

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

VOL. 27.

CHICAGO, ILL., APRIL 4, 1903.

NO. 697.

CRITICAL REMARKS

Pertaining to Spiritualism and Its Advancement.

In 690 Brother Montgomery says, "Our cause goes begging; many of our noble workers compelled to seek other and more profitable channels for a living." This is in one form or another has been iterated and reiterated by speaker, writer and editor. That many of our workers seek more profitable fields, and that there is a awful lack of co-operation among us, cannot be denied, but that there is deep-seated apathy manifested by Spiritualists as a class, as these lugubrious asseverations imply, I not only deny, but affirm that notwithstanding the seeming indifference Spiritualists exhibit more energy and zeal than they did prior to becoming such, as the following self-evident facts will show. In abandoning their former positions not anything was lost that could be made to subserve any useful purpose, but on the contrary gained that which may accrue to their beneficial results socially, morally, mentally, physically and financially.

But Spiritualism cannot make man grow any more than it can stop the growth of those who aspire to become more manly. It does not find people as they are, just where materialism, Christianity and paganism left them. Spiritualists in any numbers come from all classes and conditions of life: from among the saints and sinners; from among religiousists and non-religiousists. As a consequence we have all sorts of characters and opinions, every phase of society and every degree of culture.

One of the first lessons taught by Spiritualism is that death (so-called) works no immediate mental change in our friend. This means if he was deeply interested in the rise and fall of stocks and bonds, he for a time retains such interest. If he worshipped here, he will go on worshipping over there just as he did here, because like the savage he must have something to worship until he attains the stature of independent manhood.

Nature's analogies are safe guides to other truths. Let us make the application to one becoming a Spiritualist, and we find that he brings with him his militarism or flagomania, his Republicanism or Democracy, his Methodism or Catholicism; in fact he brings his every folly, foible and frailty into his new position, and for a time they are accentuated or minimized, but finally outgrown when he no longer finds them essential to his well-being, and he is equal to the task of the new position, and he fully considers the bearings and application of the gospel he professes.

As further proof that the charge of apathy on the part of Spiritualists, as a class, is untenable, I submit the fact that, while we decry theology and denounce churchianity and profess to have discarded the crutches furnished by pope or bishop, we are every precept and example of Christianized paganism. In all candor I ask, is it not a fact that we are willing slaves to the edicts of Father Custom, obsequious worshippers at the shrine of malevolence—ye old Madam Grundy? Has envy, jealousy, vituperation, assassination of reputation been banished from our ranks? Do we not send our children to orthodox Sunday-schools, organize as Bible Spiritualists, and Christian Spiritualists, as if ashamed to stand before the world and say Spiritualists as significant of our love for the same and our devotion to the cause that gave us the appellation? Do we not dedicate churches and ordain ministers and sing church hymns? Do not these ministers deny the personality of God, and in their invocations use the terms Him, His, Thee and Thou as glibly as a Salvation Army captain?

Do they not quote from the Bible to support an argument or theory, as if they believed their postulates and conclusions needed the Christian's fountain of truth as a crutch to make them stand the crucial test of reason? Do they not cite as authority the represented sayings of a myth, or a man who, if a man and his biographers tell the truth, told a falsehood being as was the case for Jerusalem (John 7:10), usurped property (Matt. 21:2), called men liars and children of the devil (John 8:44), also hypocrites, fools and a generation of vipers (Matt. 23:15, 17, 33). These and many other passages prove that Jesus was not a moral philosopher.

His declaration about the stars falling (Matt. 24:29), his belief in a personal devil (Matt. 17:18), and his belief in a literal hell (Matt. 18:3), about casting out devils (Matt. 7:22), about two men joining in prayer (Matt. 18:19), his views about marriage (Luke 20:34), his promise to come in the clouds of heaven (Matt. 24:30), cursing the fig tree (Matt. 21:20), his declaration about handling poisonous serpents, also swallowing poison, and that these acts should furnish a proof of divine power (Mark 16:17, 18)—these statements force us to conclude that he was no philosopher, and ignorant of the laws of science and thoroughly imbued with religious fanaticism, hence the eulogies upon his character and reverence for his wisdom are too silly to find credence anywhere except where ignorance is essential to hold human beings in bondage to ecclesiasticism.

In further proof of our energy and zeal, I submit that while charging Christians with having stolen our thunder, we have evened the score by appropriating their trump cards, bigotry and intolerance, and consecrated them as weapons for the expurgation of our platform from any innovation upon established precedents, and I asseverate that it is this bigotry, this petty intolerance that evokes discomfited, disrupts local societies, and drives "many of our noble workers" into more congenial fields.

No, my friends, our cause is not languishing. Like every other important truth it is compelled to maintain its position against every conceivable opposition, but it has gone on without regard to fastidious tastes, or how it should be in any one's estimation and on, too, to revolution and victory, but its growth.

(Continued on third column.)

THE MAN OF TO-MORROW.

A Study in Spirit Return, by Charles Dawbarn.

Modern Spiritualism has professed to tell us so much concerning the life of man after death that it seems to be our own fault if we remain ignorant of the details of our own future. Medium lips have been opened to teach us, and inspired pens to give us vivid pictures of our coming life "over there," till it has seemed to many as if death were but a stepping-stone across an invisible boundary between one state and another, with a slight change in climate and social conditions. The writer has in previous articles shown and proved the unreliability, in many respects, of the most genuine spirit return as a truth-bearer to weary mortals. Tales and teachings so brought will not bear analysis, although personal identity has been reasonably proved again and again. But it is one thing to give greeting to an old friend, and quite another to accept the teachings and preachings he gives us as gospel of the higher life.

His ability to sometimes talk wisely and well about this life is, of course recognized. It is his talk about himself, and the details of his present life that compel the student to pause, and, like the careful biologist, test the strength of the bridge before he accepts it as safe to trust himself upon it. It is not only that the returning spirit says, but much that he does not or cannot say that arouses our suspicion that our friend has either changed for the worse, or else is compelled and limited by conditions he cannot control.

For instance, we all believe in progress after death, and it has seemed most reasonable that wise and learned men of earth life should become yet more wise and learned after death. If personal immortality be a fact, that implies teachings by those who know more to those who know less, and are desirous to learn. It implies gatherings, whether we call them schools or colleges, for such purposes, with libraries and museums adapted to a student's need.

Progress will surely impel the individual spirit to pass on, from time to time, into new fields with advantages of further study, but he will as surely have left footprints by which he may be followed. In other words, the wise teacher in spirit life will certainly have contributed to the stored knowledge which the new student would be equal to school and college. Libraries and museums would be certain to hold for him treasures of earth history as well as that of the higher life. No conquerors could come to destroy and bury those records. It is true the student in that spirit college might learn and pass on far away from our ken or greeting, but every man who had studied and remembered would remain.

So Spiritualism, while asserting that the man of Nippur has long passed beyond greeting from us, cannot and does not deny that he may, and in all probability has left his knowledge and traditions in the spirit college, library and museum. In other words, those hieroglyphic pages of Nippur's history would have been open secrets to the Nippur spirit. Therefore any spirit student who chose would have an eternal Rosetta Stone by which to read them. The spirit man of the remote past may reasonably have passed far beyond our present inreach, but the spirit student of to-day holds, if human progress be a fact, all the records by which the Nippur tablets can be easily translated. The man who spent his life on earth digging and searching for the records of the dead, to the very knowledge he was seeking. Why, then, does he not come back and become our teacher?

All that we have pointed out as the unexplained in Nippur history is equally true of the civilizations, with their hieroglyphic records left in Central America. It would equally apply to the still more ancient Atlantis; only we have no written or pictured records of its remote past. So we assume, and have the right to assume there are in existence existing records of Nippur, and other ancient civilizations, written and accumulated by the actors themselves after they had left earth life. This must be so if progress be the eternal law we are taught to believe. Yet in the face of what is claimed to be a stream of spirit return all along the ages, man the mortal gets no reliable help from man the spirit that would solve such problems. As for the asserted marks made by some medium, and then claimed to be translated by another inspired medium, we pass them by as utterly unveridical. Such then is the problem before us. We demand to know why we are left helpless and ignorant, when the very knowledge we seek lies open to the seeker who has entered the life of the Boreas.

Our study must now include an examination of the very essence of spirit return based upon our knowledge of natural law in earth life.

(To be continued.)

San Leandro, Cal.

expression and expansion will not be accelerated until the people at large have a clear view of the grand practical aims of our philosophy which means, a clear view of that Liberty which proclaims,

"Freedom for man to own himself to act his manhood out.

Free to believe or disbelieve and doubly free to doubt.

Freedom for scholar and for school, for pulpit, press and speaker who have freedom from man the spirit that would have also ceased to teach.

Freedom from ignorance whose God is superstition's ghost.

From the cross which has become the martyr's pillory post.

Freedom to think before tradition's musty shelf.

Once for the text, twice for the gloss and three-times for self."

Home, Wash. JAS. W. ADAMS.

SOME EXPERIENCES.

Of One Who Became a Spiritualist.

It is not less instructive than interesting to notice how we are received and looked upon by our former friends after we have dared to break loose from the old moorings and seek the truth on unknown seas. The writer was happy enough to count the late lamented Abby Judson among his friends, and has some knowledge of how she felt when left out in the cold by her Baptist brethren after she had publicly confessed herself a Spiritualist. She left a respected and influential position as the head of a school for girls, principally patronized by "respectable" people of good standing in the church, to cast her lot with the ridiculed and despised Spiritualists. She was honest and true, and a good worker for new faith and gained many friends among upright and decent Spiritualists.

It is now ten years since the writer of these lines left the Unitarian ministry, after having investigated Spiritualism and became convinced of its truth. Since then I have not heard from my former friends and fellow-believers, as my work has been on a very different field from the one I left. This winter, however, as I started to lecture on Spiritualism, I have had occasion to renew old associations and again to hear from old friends, and also to learn what they think of me and how they look upon my present standpoint.

Some weeks ago I met a respected and widely known Unitarian minister here in Chicago, who was kind enough to let me know that my former friends had no confidence in me any more since I left them to join the ranks of the Spiritualists. Another equally well-known and respectable Universalist minister, in whose church I offered myself to do a free lecture on Spiritualism, took pains to let me know that neither he nor his people had any use for Spiritualism, and if I lectured on that subject in his church the pews would be empty. Probably his flock belonged to those well-meaning wiseacres who know all about things they have never studied. Another highly esteemed friend, a Universalist minister and college professor, upon learning that I was lecturing upon Spiritualism, wrote me kindly, I regard you as a sincere seeker after truth, while at the same time it appears to me that some of the ideas in which you have searched, contain only one or two grains of wheat laid in many bushels of chaff. Certainly there is chaff everywhere, but whether the bulk of it is to be found among the Spiritualists, or not rather in the pulpits of many of our churches, is another question.

I do not tell the above in order to blame my old friends, for whom I still have only kind and loving feelings as I know they have for me. If they could not find the truth where I have found it, it is not so much their fault as the fault of the age, environment and temperament. I have to see that I find no pleasure in my life, even if it seeks its expression in criticism and disapproval. What else can be expected? Who could for instance feel offended over the following lines from a letter to me, written last month by a highly cultivated freethinker, a scholarly and refined gentleman, who sometimes spoke from my pulpit, when I had charge of a Unitarian church. "I have read your book, and I am surprised to see that you were progressing (?) backward. You are; the last I man that I should expect to see among the Spiritualists. This is paying you a high compliment, as I don't feel the least ruffled. I have to see that I find no pleasure in my life, even if it seeks its expression in criticism and disapproval."

What else can be expected? Who could for instance feel offended over the following lines from a letter to me, written last month by a highly cultivated freethinker, a scholarly and refined gentleman, who sometimes spoke from my pulpit, when I had charge of a Unitarian church. "I have read your book, and I am surprised to see that you were progressing (?) backward. You are; the last I man that I should expect to see among the Spiritualists. This is paying you a high compliment, as I don't feel the least ruffled. I have to see that I find no pleasure in my life, even if it seeks its expression in criticism and disapproval."

Those are a few of my experiences during the past winter. They are nothing extraordinary or uncommon. They are more or less part of the every-day experience of any man or woman who breaks with the past and dares to live true to their convictions, even if their new faith should contradict the tenets of their old creed. Let us be honest and faithful, dare to stand alone, and gradually by our influence, work and strenuousness we have succeeded to build up around us a new circle of friends as a nucleus of and for a new starting-point, from which humanity may rise through labor and struggle to a higher level and a more perfect conception of truth and life eternal.

REV. AXEL LINDBERGH.

Life is an elementary school to prepare us for a higher sphere. The difficulties we encounter develop thought. Let us cultivate the best within us. Man, be master of thyself. No more let evil hold their sway. Flood out the evil with the good. Go forward on progression's way. Then onward to the goal of victory. If you would the laurels wear, Have an aim in life, a purpose. As you climb progression's stair, Cleveland, O. MRS. GRAY.

Education is a better safeguard of liberty than a standing army—Edward Everett.

SPIRITUALISM VINDICATED

A Reply to George Allen White in Free Thought Magazine.

Horatio— "Look, my lord, it comes! Hamlet—"Angels and ministers of grace defend us! Ghost—"I am thy father's spirit; doomed for a certain time to walk the night."

Horatio—"Oh, day and night, but this is wondrous strange! Hamlet—"And, therefore, as a stranger, give it welcome. There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Shakespeare's Hamlet.

In replying to George Allen White, in the February number of the Free Thought Magazine, where he pronounces "Spiritualism a Delusion," it must not be supposed that I shall be able in one brief article to answer all the misrepresentations and vagaries in which his 13 solid pages abound.

In the first place, it should be understood that, whatever "the careful, incisive scrutiny of science" may arrive at, intelligent investigators into these phenomena have long ago discarded the word "supernatural" from their vocabulary. The phenomena of Spiritualism, as now presented to the world by innumerable intelligent mediums, challenge the strictest scrutiny and demand the closest investigation. It is perfectly natural and in accord with Nature's laws; even the so-called Holy Scriptures are full of it.

To be exact, the Rochester knockings aroused the world just 55 years ago [March 31, 1848], and the stubborn fact that these manifestations were, and are now, produced by the spirits of men and women, are as well attested and established as any other fact or facts in nature can be. They simply demand recognition.

It is to be deeply regretted that so much ignorance and prejudice exist in the world to-day in regard to such a vital and far-reaching question as the continuity of life, when well-attested literature, by the ablest and most truthful authors, is so voluminous and so easily attainable. Facts are stubborn things!

"When action rises pleasing to the eye, Men will believe, because they love the lie."

But truth herself if clouded with a frown, Must have some solemn proof to pass her down.

"But truths on which depend our main concern, That 'tis our shame and misery not to learn."

Shine by the side of every path we tread, With such a lustre, he that runs may read."

In the outset of his article Mr. Geo. Allen White says (what every intelligent person knows to be untrue), that "It is admitted by nearly all Spiritualists, that probably ninety-nine hundredths of those posing as psychics or mediums are frauds—that an immense proportion possess absolutely no communication with another world; that whatever is mysteriously devised mechanism, which are helped as to their effect by the state of expectant attention in which the audience finds itself; that it is not possible for the ordinary investigator to distinguish the true from the false." There you have it.

In behalf of many thousands of Spiritualists and other intelligent people, I want to say that this wild assertion is positively and palpably untrue. Starting to demolish Spiritualism at one fell swoop, he says at the beginning, "no time will be taken in elucidating any of these things;" and then adds that, "the noted men who have announced belief in Spiritualism are frequently those whose prime is passed." Here, again, he is badly at fault, as the writer can testify, he having been a careful observer of the men and women who have embraced and accepted the great truths of spiritual communion as they have been developed in the last 55 years.

Again I quote: "Nearly all who have examined the peculiarities of Spiritualism have reluctantly abandoned the field as fruitless so far as is concerned the immortality of the human race."

It is indeed to be regretted that in his 13 pages, he does not take "time to elucidate any of these things," so that the genuine Christian reader, equally with the atheist and wicked "infidel" might profit thereby. But it is a fact that those who know the least about the philosophy of Spiritualism are the ones to inveigh the most violently and elaborately against it. I only wish that every skeptic might have an opportunity to read Mr. White's article. It would be a real benefit to the cause. It is like

"The gun, that, whether aimed at duck or plover, Recolled and kicked its owner over."

Mr. White quotes from the great astronomer Proctor, as saying: "I believe that many of the phenomena recorded by Spiritualists are very readily to be explained as phenomena of hypnosis."

Lying in his book, "Modern Science and Modern Thought," says: "If Spiritualism has found a certain amount of acceptance from men like Crookes and Wallace, it is because the phenomena associated with it, such as Mesmerism and Clairvoyance, really have a certain basis of fact, and open up interesting fields for scientific investigation."

"The writer well remembers how mesmerism was denounced by the unthinking world sixty or seventy years ago, when it was first practiced in Ohio. Then it was 'a humbug;' now it is 'hypnotism,' and recognized as a science, and its ablest exponents are Spiritualists and many of them mediums. Now, some hypnotic experts place their subjects under hypnotic influence and 'suggestion,' and then, often a spirit steps in, takes control of the medium

and reliable communications are often obtained from people who formerly dwelt on earth like ourselves. The person of average intelligence, in the light of the twentieth century, who does not know these patent truths and cannot 'elucidate' them, has lived to but little purpose. 'Brethren, in regard to spiritual gifts, I would not have you ignorant.'—St. Paul.

Notwithstanding the fact that agnostics and Christians can join hands in opposing the spread of Spiritualism, it is rapidly permeating every part of the habitable globe. It is only dense ignorance that ignores it.

About forty years ago the London Dialectical Society of which Sir John Lubbock, F. R. S., was president, composed of the most eminent men in the city, appointed a committee to investigate Spiritualism and report. They reported that the most skeptical of the committee were slowly and reluctantly convinced that the phenomena exhibited were veritable facts."

About the same time, that grand medium, Ira Davenport and family (one girl and two boys), were starting the world with their "psychical manifestations," produced by unmistakable spirit power and influence. The invisibles would give them no rest until the good father Davenport, as he told me, agreed to "travel with the boys." They were then living in Buffalo, N. Y. The details of their travels are deeply interesting, as I had them from Mr. D. and his amiable daughter, Mrs. D. Buff. An interesting book issued in 1865, (probably out of print), gives the startling details.

These strange doings startled the conservative city of Boston, Mass., and a commission was organized to investigate Spiritualism, through some of its accredited mediums. Mr. Davenport and his boys were invited to Boston—the "Hub." They attended and gave the commission every opportunity to witness the manifestations, under the most favorable circumstances, and at Mr. Davenport's own expense, for several weeks. That commission never made a report! They dared not report! They were churchy saints, and to have told the truth would have been a serious blow at Christianity in the 19th century! It was a disgraceful proceeding, under all the circumstances. To have "told the naked truth and shamed the devil" would have subjected those "saints" to be excommunicated from the church.

The history of D. D. Home, one of the most remarkable mediums who went to Europe from the United States half a century ago and was kept there by royal influence, would make a deeply interesting book. I regret that the space impels me to omit these details and many others of our mediums of an equally startling character. My own experience in dealing with these exalted mortals of my own kith and kin, as well as strangers, has given me a knowledge that is indelible. I commune with them daily and I know of the verity that these messages, that I have often received in the last half century, and these "mysterious" rays that I have daily, are not mysterious at all, but indubitable evidences of the presence of good spirits, exercising good offices, under a law of the universe, as old and as true as the rising and setting of the sun, the ebbing and flowing of the tides, and all the phenomena of Nature's great laboratory.

Edmund Clarke, LL. D., a distinguished biblical commentator of the 17th century, says: "I believe there is a spiritual world in which human spirits both good and bad live, and that these spirits have intercourse with the world and become invisible to mortals."

Bishop Newman, prominent in the M. E. church, exclaimed: "I believe in communication with departed spirits, and nothing is more clearly taught in the Bible."

This may be no evidence to our friend White, but I give it for what it is worth. Andrew Jackson Davis, (still living) one of the most noted clairvoyants and psychics in the world, antedates "the rappings." He is the inspired author of 30 volumes, covering nearly all the great questions of philosophy, ethics, religion, physics and spiritual science, revealing more reliable information concerning the spirit world than any other human being has ever done. In the composition of his works, when a mere stripling (in 1843), he derived no assistance from the reading of books. Where did he get his knowledge from, it is pertinent to ask? He was the author of a book entitled, "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind." It is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions; as it is up to science to-day to explain to the world how an unlettered youth in his teens, could write such comprehensive volumes of truths, having such important bearing upon the universal interests of mankind? In speaking of his great book aforesaid, he says: "That work could not have been presented to mankind so early in my life, had I not been assisted by another person's supporting and donating influence." That other person the reader may be assured, was an exalted spirit, able to inspire the brain of the youthful amanuensis. Many people cannot perceive Spiritual truths. They are not gifted in that way and should not be blamed for ignorance. Mr. Davis, who is in himself an exemplar of Spiritualism, voices it thus: "Absolute purity of heart and life is the richest of human possessions

LIFE AND EXPERIENCES IN SPIRIT LAND

A Series of Letters From Harriet Beecher Stowe, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER TWO—Continued.

A fashionable woman's home is usually a very unhappy place for her husband and children. She is not thinking of them but of herself and how she may shine in society and be admired by other women's husbands; then, she will invariably dance and flirt. If she did not she would not be a society woman; and what can this lead to but misery in the end—misery for herself, husband, and children? I do not think that any woman ought to court notoriety; her virtues should shine in resplendent beauty within her own home and among those of her household; outside of that little need be known.

And now you ask me of unmarried women, "What of them? Where is their place in the world?"

There should not be many unmarried women. Nature intended that all men and women should marry, and those who thwart nature must suffer the penalty; or if nature is thwarted by circumstances over which they have no control, they must suffer just the same, for nature, being blind, does not understand fine distinctions. The ocean does not understand whether one is thrown in accidentally or whether one intends to drown one's self, but drowns all alike. Very few persons are forced to live unmarried. If they choose so to live, then they must take the consequences; they cannot develop on a line with those who are married; and this brings me to a subject on which I should like to say a few words.

Unmarried people are not fit to give a religion to the world, and nearly all the religions, thus far, have been given to the world by the unmarried male. That is why all religions are so imperfect and one-sided; that is why your God is a great male potentate; that is why your Catholic priests and nuns do not wed. Jesus never married, and if I am not mistaken, Paul never married.

How can an unmarried person dictate to those who are married? Those who are married are leading a more perfect life than the unmarried, and the most perfectly married should be the ones to give true religion to the world. The home circle is the true religious type—father, mother and children. There is no God or creator higher than male and female blended together as one, like the primary atom, and children the product. The blending of the atoms produces worlds and the blending of males and females produces the world of human beings.

No man or woman should go outside the home circle to be taught religion. Who should teach her husband true religion but his wife? Who should teach their children true religion but the father and the mother? A wife who looks to some other man to teach her her duty, does not deserve the name of wife; and here I refer to priests and ministers of the so-called gospel—the gospel of Jesus Christ—the gospel of an unmarried man. There should not be a priest nor a minister on the face of the earth. They have caused more misery and unhappiness than anything else that ever existed on the earth, and I am glad to say that very few women ever become priests and ministers, and those women who are now trying to be, will surely fail or bring greater woe still upon the earth. Let us hope that they will signally fail.

What right has any man to expect another man's wife to look to him to be taught her religious duties or any of her duties whatever? Can another man teach a woman to love her husband and her children? No, no; quite the contrary. When she looks to another man to teach her that which her soul alone should teach her, she usually ends by loving and worshipping him, mistaking the feeling for love of God, the great male God whom she cannot disassociate in her mind from the minister or priest; and that moment her love for her husband and children begins to waver and grow cold. It is the priest, or minister, who is worshipped, adored and obeyed. All can see what misery it has brought upon the world. The wife says in her heart: "My husband is a very good man, but the minister, the priest, he is like God, he is like the sun." Now what husband can feel contented and happy when he knows that his wife sets some other man above him in her heart? Not one—not one! He loses his strength, his courage, his hope; but he must furnish the money to help build cathedrals, temples, and churches—very costly ones, too—and then be heavily taxed to help pay the minister a large salary, or to keep the priest in luxury. No wonder he grows hopeless and at length his wife and home become distasteful to him and his children are neglected. The wife thinks more of so-called religion than she does of husband, home or children. Why? Because the minister and father confessor, make it their business to keep her mind up to a certain pitch of enthusiasm that must not be allowed to grow cold, else where would be their salary, or living?

Why should a husband be obliged to toll to help support some other man whom his wife adores and implicitly obeys—a woman who will not think her own thoughts but looks to a man outside of her husband to teach her how to think? and all his teaching is error false and black as night. What does this wretch—excuse me, but I must call him a wretch—what does this wretch teach her? He teaches her? He teaches her that there is a great, male God; who must be placated by being adored and worshipped; and he—the minister, or priest—is his visible representative; and if she does not do everything that his representative tells her, this great and holy God will cast her and her children into a burning pit, where the most horrible tortures await her and her children, together with her husband; and there they will be tortured and burned forever. This pit is presided over by the Devil, or Satan, a horrible beast in human form.

O, the noisome sickening trash! How is it possible that I myself, could have believed it? Forgive me, oh, my eternal soulmate, for I then knew no better; and now my mission and work is to try and undo the wrongs that the world is struggling under.

Let every woman resolutely set her face against all male religious teachers—against all ministers of the so-called gospel of Christ—against all priests, popes, and father confessors.

And now let me tell you about true religion—a religion that never yet was taught by men. We will commence by saying, that here is a young girl; we will suppose that she has had a good mother who has taught her to be spotless, pure, loving and true to herself. A young man, who should be as pure and spotless as herself, is attracted to her. She is the magnetic flame that attracts and holds matter, or the male; they love each other and unite in marriage. We will suppose it to be the true union; that they are, rightly and properly mated. The wife should have no other God than the husband; the husband should have no other God than the wife; they and their love for each other, are the Almighty Creators. The husband's every thought should be how best to provide for his wife and children he expects; he should struggle to rear for her and them a beautiful home, a very temple, a shrine wherein to conceal and protect his love; her face, and hers alone, should be the heavenly light of his soul; to her he should be as true as steel to the magnet; she should be the creator God, that should receive all his worship and adoring love, and she should hold him by her loving magnetic power as firmly as worlds are held together in space; her thought should be of him and him only; she should feel a repulsive horror at the very thought of attracting other men; and now she should put her mind toward making her home the most beautiful and attractive spot on earth to her husband. All his hard earnings should be put to the very best use possible toward making a very little heaven, where-in they both may dwell.

Could that loving husband cast his beautiful wife into hell? No! Could that loving and beautiful wife cast her husband into hell? No!

Well, there is no other. If you don't cast each other into hell, neither one nor the other will ever get there; and if you want a heaven, all you have to do is to make one right there in that home, with that wife and with those children, and you will never find one outside of it.

And, young man, if you ever waver in your allegiance to that wife and permit yourself to be drawn away by some other female, you go down to the gates of hell. Such as this are the hells, and not one of fire and brimstone.

Now the creative force has commenced. Love is the Almighty Creator, and soon a babe is born, a product of this union or attractive force, and the mother feels the breath of her first-born on her cheek. Oh, the rapture! Truly, there can be no greater heaven. Glittering, golden streets, a great white throne and a male God to prostrate one's self before and worship, would be cold and wretched compared with the heaven within that mother's heart; and the love of such a great selfish Jehovah would be worse than nothing compared to the warm, happy, unselfish love of that mother for her first-born.

It is mother love and not God love that is, and will be, the savior of the world. She first brings the world into existence and then saves it by and through her love. Her love protects and saves her children. How carefully the babe is nurtured each day, every night, and all the time. Can a mother ever forget her nestling? If so, then she is not fit to be a mother.

Now, here is a little creature, like wax in her hands, to be molded by her.

Ah, mother, mother, be careful how you mold it. That little creature is not molded by God, but by you. You are the God who molds it. Natural law has given the world into your hands to be accomplished. You are now your husband's God and the God of your child. O, see what a great, good, wise, and glorious God you can be. Let the face of no minister or priest enter your sanctuary to show you how to worship God. Be the very God, as nature intended you to be, of your own sanctuary. Let no alien feet defile it. Clasp that babe to your bosom with heavenly love. Mold its little plastic mind into the most beautiful pattern possible. Guide its little feet in the way they should go, and that way should be in paths of peace and holiness, pure, clean and white as snow.

There is no love higher than mother love, if we except the conjugal; but if you view the conjugal as the spirits do—two forms and one completed soul—the conjugal is not a love outside of itself; in that light the mother love is the highest love that exists. A mother can never forget her child and will never cease to care for it until it has become perfected by a union with its other self—the other half of itself—and this may not be until long after it has entered the spiritual realm. There is no God to love you more deeply than your mother. When you have known a mother's love, then you have known the highest love there is. Allow no priest or minister to tell you that God loves you more than your mother, for it is false.

HARRIET BEECHER STOWE.
(To be continued.)

A SONG OF FREEDOM.

Oh, what do the bee and the butterfly say,
As they frolic and work through the long summer day?
What says the eagle, whose throne is on high,
As he looks from his eyrie, or wheels through the sky?
And what say the waves of the murmuring sea?
Ah! this is their song: "We are free—we are free!"

What say the leaves as they flutter and swing
From the boughs in the woods where the wild robins sing?
What say the flowers, as they spring from the sod,
To smile on our pathway and whisper of God?
Ah! their is the song of the bird and the bee,
And sweetly they sing, "We are free—we are free!"

Oh, what say the winds, as they sweep by our door,
With the speed and the wrath of the hurricane's roar?
What say the fawn, or the feet-footed deer,
As they bound through the woods when the covert is near?
They have heard the deep song of the murmuring sea,
And the chorus is theirs, "We are free—we are free!"

Oh, what say the stars, as they circle and shine,
Upheld by a power and a wisdom divine?
What say the mountains, majestic in form,
As their brows tower aloft o'er the regions of storm?
Oh, what can the words of their minstrelsy be,
If they sing not the lay, "We are free—we are free?"

Oh, what say the clouds that are floating on high?
The lightning and thunder that leap through the sky?
What says the river that sings at our feet?
The brook that comes down from its mountain retreat?
They have caught the sweet song of the bird and the bee,
And echo their lay, "We are free—we are free!"

All things have a voice in this beautiful world;
In music the earth through its orbit is hurried;
The sunshine, the dew, and the daisy are heard
Singing praises to God, with the bee and the bird;
And the anthem that floats o'er the infinite sea
Is the chorus of earth, "We are free—we are free!"

But what sayeth man, with his God-given powers,
Whose scepter of Thought buildeth cities and towers?
What says the master of Science and Art?
Is Freedom the song that pulsates at his heart?
Alas! he hath learned not the lay of the wave—
In sorrow he sighs, "I'm a slave—I'm a slave!"

A slave to the wine-cup, to passions that hold
His spirit in bondage to silver and gold;
A slave to the fashions, that live but a day,
To honors and titles that vanish away;
Still paltry the glory, the wealth that he craves;
Ah! well may we sigh, "We are slaves—we are slaves!"

Slaves, slaves to the past, to the worship of creeds,
Unmindful that God is best served by good deeds;
Slaves, slaves to a faith that is pulseless and cold,
Like a statue, completed, and kept to be sold;
Not yet can we echo the song of the waves,
There are fetters to break: "We are slaves—we are slaves!"

Ay! slaves to the fear and the terrors of death,
That robs us of naught but mortality's breath;
Still slaves to the thoughts, the opinions of those
Who stoop at the depths of humanity's woes;
Not yet can we join in the song of the waves,
We're hugging our chains; we are slaves—we are slaves!

We are slaves! but a voice o'er humanity's sea
Is waiting to join in the hymn of the free.
'Tis rising and swelling in volume and might,
Proclaiming the triumphs of Freedom and Right!
Ere long we shall sing, with the bird and the bee,
In anthems of joy, "We are free—we are free!"

Already the day-star is shining afar,
Though it rose 'mid the shock and the tumult of war,
When it mounts to the zenith, then peace will again
Shed her life-giving dews o'er each valley and plain,
And sweetly we'll sing, with the waves of the sea,
The anthem of earth, "We are free—we are free!"

Already sweet Freedom, in bridal array,
Looks forth for her bridegroom, the herald of day,
When Justice shall come, and the twin are made one,
Then the fame of our land will be bright as the sun,
And the anthem of mortals and angels shall be
The chorus of earth, "We are free—we are free!"
Belvidere, N. J. BELLE BUSH.

Into the composition of every happiness enters the thought of having deserved it.—Joubert.

Fortitude is the marshal of thought, the armor of the will, and the fort of reason.—Bacon.

I have from the beginning, and I hope I shall to the end, pursued to the utmost of my judgment and abilities one steady line of conduct for the good of the great whole.—Washington.

Law is the science in which the greatest powers of the understanding are applied to the greatest number of facts.—Johnson.

SNAKE WORSHIP.

A Curious Religious Cult, of Ancient Origin.

Ophidiolatry or snake worship was a cult of the aborigines of India, the Turanians, where it is supposed to have originated, according to Herbert Spencer, was a variation of ancestor worship. He says in his "Principles of Sociology," Vol. 7, page 345:

"The other half of the dead relative is supposed to come back occasionally to the old home; how else is it possible for the survivors sleeping there to see him in their dreams? Here are creatures which commonly utilize wild animals, come into houses, come in, too, secretly at night. The implication is clear. That snakes which especially do this are the returned dead, is inferred by people in Asia, Africa and America; the haunting of houses being the common trait of the kind of snakes revered and worshipped."

Snake Worship Universal.

The serpent was worshipped anciently in Egypt, in India, Phenicia, Babylonia, Greece and even Italy, where, however, it seems not to have prevailed much.

Snake worship was common in Pliatarch's time, for in one of his works he speaks of a certain Egyptian old woman (previously doomed to die as a penalty for some crime) to the serpent gods by burying her alive on the banks of the Indus. Ktesias also speaks of the worship of snakes. In the folk tales, Narayana and Aditi are worshipped in a grove of sacred trees and Bhima and Bhata go to the temple of the snake chief, which he finds full of long wreaths of flowers winding sinuously around like serpents, and a great lake sacred to Vasudh, studded with red lotuses, which seemed like clouds of smoke from the fumes of snake poison.

Among the Lithuanians every family had a serpent for a household God. In the legends of the Finns a monstrous serpent, whom the inhabitants had chosen for their divinity, and fed with human flesh. He was as thick as an ox and seven and twenty feet long, with a very large head and very fierce, though small eyes. His paws, when extended, displayed two rows of crooked fangs. The whole extent of his tail, which was smooth, was covered with round scales of a great thickness. The Spaniards, though they could not be persuaded by the Indians that this monster delivered oracles, were exceedingly terrified at first sight of him, and their terror was greatly increased when on one having fired a blunderbuss at him, he gave a roar like that of a lion, and with a stroke of his tail he shook the entire tower.

Barcroft tells us that in "Montezuma's Monagorie" were "serpents in long cages or vessels large enough to move about freely. These reptiles were fed on human blood and intestines." Of this "Monagorie" Prescott says that it was "placed under the charge of numerous keepers, who acquainted themselves with the habits of their prisoners, and provided for their comfort and cleanliness."

The Aztec year consisted of eighteen months of twenty days each, the fourth of which was called "The Feast of the Snake" and the fifteenth was known by the title, "The Moon of the Serpent of Clouds."

of Nemesis for a bite from either mouth is sure death.

Serpent Maidens.

In one of the Nepal temples is a representation of the Nag Kanya, a serpent maiden, sitting on a tortoise. Such is Vijayavati, daughter of Gandamallan, one of the snake kings whose beauty surpasses the descriptive powers of worshipping mortals. Then there are snake women like Visadeva, the mystic serpent, from which I suppose Oliver Wendell Holmes obtained the idea for the writing of his "Elsie Venner."

Snake Worship in Africa.

The Kafirs will never kill a snake although it is usually regarded by them with more dislike than a veneration. Among the negroes of the Guinea coast the snake is the principal deity. This serpent god is kept in fetich houses or churches especially built for that purpose in a grove and here they sacrifice hogs, fowls, sheep, goats and sometimes human beings. No negro would intentionally harm one of these snakes, and anyone doing so even by accident would be roundly punished, if not killed. Several English sailors, once committed this indiscretion at which the natives were furious and were not satisfied until they had burned down the sailors' house and put the snake-killers to death.

Snake Worship in South America.

Living rattlesnakes were kept in the great temple at Mexico as sacred and petted objects. They were kept in a large cabin on the floor of which a quantity of feathers had been placed, and there they laid their eggs and reared their snakelings. They were fed on dog's meat and human flesh. When Cortez marched to Mexico he arrived at a place called Terraguia, which the Spaniards called the city of serpents because of the enormous reptilian figures seen on the temples and which the natives worshipped as gods.

Alvarez states that in his attempt to reach Peru from Paraguay, he saw the temple and residence of a monstrous serpent, whom the inhabitants had chosen for their divinity, and fed with human flesh. He was as thick as an ox and seven and twenty feet long, with a very large head and very fierce, though small eyes. His paws, when extended, displayed two rows of crooked fangs. The whole extent of his tail, which was smooth, was covered with round scales of a great thickness. The Spaniards, though they could not be persuaded by the Indians that this monster delivered oracles, were exceedingly terrified at first sight of him, and their terror was greatly increased when on one having fired a blunderbuss at him, he gave a roar like that of a lion, and with a stroke of his tail he shook the entire tower.

Barcroft tells us that in "Montezuma's Monagorie" were "serpents in long cages or vessels large enough to move about freely. These reptiles were fed on human blood and intestines." Of this "Monagorie" Prescott says that it was "placed under the charge of numerous keepers, who acquainted themselves with the habits of their prisoners, and provided for their comfort and cleanliness."

The Aztec year consisted of eighteen months of twenty days each, the fourth of which was called "The Feast of the Snake" and the fifteenth was known by the title, "The Moon of the Serpent of Clouds."

Evidences in the United States.

In the United States evidences of snake worship are many, one of the most important being the discovery a few years ago of the great serpent mound of Adams county, Ohio, the convulsion of which extends to a length of 1,000 feet.

The metamorphosis between people and serpents is still believed in by certain people in Pennsylvania. A story comes to us from Trexleton, Lehigh county, Pa., where a farmer named Weller with his wife and three beautiful daughters, girls still in their teens, lived. According to the story the girls had by some bit of foolishness brought upon themselves the enmity of an old hag living half a mile away who took the following unique revenge: Whenever visitors came to the Weller residence the girls would suddenly, without any previous warning, become ugly, hissing snakes and after crawling back and forth along the top ridge of the wainscoting for several minutes and frightening the visitors away they would again resume their natural form.

There are a good many superstitions extant as to the medicinal qualities in connection with rattlesnakes, one of which is that if the rattle is tied to a string and suspended from the neck, neck convulsions will be prevented; and another that it is a rheumatism preventer to an adult. The oil may be employed as a remedy for deafness; and the venom, diluted and mixed with bread, made into pills and administered internally, is supposed to cure rheumatism.

JOHN A. MORRIS.

Los Angeles, Cal.

THE OLD-FASHIONED NEIGHBOR.

It's oh! for an old-fashioned neighbor,
Like the one I remember of yore,
Who always neat calico aprons and
gowns
Except on the Sabbath day wore.
And who in my care-laden hours,
With a sunbonnet perched on her head,
Ran in bringing bowls of nice jelly or jam.

I needed her for my freshly-baked bread;
And then without asking me whether
I needed her help, fairly flew
To do in the kindest and quickest way,
Whatever she saw was to do.
Nowadays though a friend may assure
me
That over my burdens she grieves
She really can't aid me for fear of mis-
hap.

To her laces or very high sleeves.
And as for the clubs women govern
Why, they are but schools for the
arts.

Where minds are improved in an elegant way
But no time is devoted to hearts.
Or else they are pledged to the seeking
Of those whom most people condemn
As lost beyond hope—so it's plain to be
seen
There's no chance of assistance from
them.

And it's oh! for an old-fashioned neighbor,
When my sky with dark clouds is
o'erspread,
To run in neatly dressed in a calico
gown
With a sunbonnet perched on her
head.
—Detroit Free Press.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dial-washers, I have tried the work with wonderful success. I have not made less than \$2.00 any day for the last six months. The Month City Dial-washer gives good satisfaction and every day I receive orders for it. I have sold and dry the Month City Dial-washer and gloves and can do the work in two minutes. I sell my sample Month City Dial-washer for \$1.00. I take orders and send them to Month City, Ohio, and they will be sent to you. Write them for particulars. JOHN F. M. can do as well as men.

"Animal World." By J. E. Hill, M. D. The World of this office. Price \$1.

MOST WONDERFUL BOOK OF THE AGE

FREE Money-Making Secrets Never Before Revealed

Marvelous Powers of Mind Control Hitherto Unknown

Endorsed and Recommended by Prominent Ministers of Gospel, Lawyers and Business Men

Over a quarter million of people have read this book; twenty editions have been printed. Big roller presses are now running day and night for the purpose of supplying those who accept Prof. Robertson's great free offer which goes into effect to-day.

This book describes the most marvelous, wonderful and mysterious power known to man. It reveals hidden secrets which have enabled hundreds of persons to make fortunes for themselves and others.

THIS BOOK



IS FREE

You can learn in a few days at home and exert a wonderful influence over your friends and associates entirely without the knowledge of anyone. You need no subjects on which to practice. Impossibilities are unknown to those who understand the marvelous effect of mind control. After reading this work you stand amazed at the wonderful opportunities before you. It develops the will power, improves the memory, tells you how to be successful, how to cure diseases of all kinds and how to eradicate all bad habits and drive them from the system forever. It tells you how you may learn to read the secret natures, abilities, talents, weaknesses and vices of others at a glance. You can tell the character of a man and wield a wonderful influence over him through a thousand miles away. You can become magnetic, win and hold friends without number, give the most interesting, entertaining, ever witnessed and become a business and social leader in your community. Prof. Robertson is giving away 100,000 copies of this remarkable book. He is doing it for the benefit of humanity. He is unfolding to others a knowledge of a secret law by which men and women may change their lives from hardships and bitter disappointments to lives of happiness and financial independence. Prof. Robertson teaches men and women how to get on in the world, win and control people, gratify their ambitions and accomplish their desires. He makes you a man of mark, a leader of men. He does for you more than a college education can do. It costs you nothing to write him and get a free copy of his latest work. If everything is not fully explained therein, write again and Prof. Robertson will be pleased to give you full information by letter. But don't delay; write to-day. Address Prof. R. F. Robertson, Office 159 W. 1931 Broadway, New York.

PLEASE TRY NOW To Extend the Circulation of The Progressive Thinker.

Now is the time to do it. We are now running a series of lectures by that remarkable English psychic, C. W. Leadbeater. They alone will be worth more than the price of subscription, saying nothing of other equally important features of the paper. Induce your Spiritualist friends to send in a dollar for the paper.

ESOTERIC LESSONS.

This work includes "Personalized Unthinkable," "First Lessons in Reality," "The Four Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.

POEMS OF PROGRESS.

By Lizzie Doten. They are really valuable. Price, \$1.00.

"THE DREAM CHILD"

A Fascinating Romance of Two Worlds. By Florence Huntley. Price, cloth, 75 cents. Books like "The Dream Child" spur humanity on to make more and more demands of this nature. It will open up new heights and depths of spiritual knowledge—like "Vestiges of Willy," I believe, take its place beside "Bulwer's Future"—from little things beside Bulwer's Capital, Topeka, Kansas. Although simple and unvarnished with any technical occultism, it awakens the mind to the exclusion of other thoughts, until reluctantly the reader closes the last page—Minneapolis Sunday Times.

THE GOSPEL OF NATURE

Is a most excellent work by Dr. M. L. Sherman, assisted by Prof. W. F. Lyon. Heretofore it has been sold at \$1.00, but has now been reduced to 50¢. It is a book that will interest and instruct. It contains 250 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a reflection from the celestial spheres.

Healing Causes and Effects.

By W. P. Phelps, M. D. Deals with the most mental and spiritual forces as applied to healing. Price, 10 cents.

DR. J. M. PEEBLES' Most Important Books.

REDUCED PRICES. What is Spiritualism? Who Are These Spiritualists? and What Has Spiritualism Done for the World? By J. M. Peebles, M. D., M. A. An excellent book to put in the hands of inquirers. Cloth, 75 cents.

Is Christ the Corner Stone of Spiritism? What Do the Spirits Say About It? By Wm. Emmette Coleman and Hudson Tuttle. A Mahomet and Jesus to which is appended a controversy, Arthur J. Owen vs. J. M. Peebles, on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by Wm. Emmette Coleman on the Hila torical Origin of Christianity. Paper, 11 cents.

Three Journeys Around the World. A large, handsomely bound octavo volume, 500 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic Egypt and her pyramids, Persia, Assyria, Palestine, etc., with the religious manners, customs, laws and habits of foreign countries. Price, \$1.50.

Immortality, And the employments of spirits good and evil in the spirit world. What a hundred spirits say about their dwell in places, demoniac spirits, such relations, infants, idiots, suicides, etc. Price reduced from \$1.50 to 1¢. Post age 12 cents. Paper 60 cents.

Seers of the Ages. This large volume of 400 pages (9th edition), treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit world. This is considered a standard work, treating of God, heaven, hell, faith, repentance, prayer, baptism, judgment, demoniac spirits, etc. Price reduced from \$2 to \$1.25. Postage 15¢.

Spiritual Harp. A book of 300 pages, containing songs, hymns and anthems for Spiritualists to sing and circles. The words are all with progress. It contains the choicest songs and music by James G. Clark and other reformers. Reduced from \$2 to \$1.25.

Dr. Peebles' Three Jubilee Lectures. A most elegantly bound pamphlet of 122 pages, giving Dr. Peebles' lectures delivered in Hydeville, March 31, 1899, in Rochester, N. Y., and in London, at the International Congress of Spiritualists. These lectures, illustrated, are a rare, meaty and scholarly. Price 3¢.

The Christ Question Settled. A Symposium by Hudson Tuttle, W. E. Coleman, Ralph W. Wise, Col. Ingersoll, J. S. Loveland, B. B. Hill, J. R. Buchan and Dr. Peebles. This is a hand some volume of nearly 400 pages, a treatise of Jesus, Mahomet and the gnostics. What the Talmud says about Jesus. Antiquity unveiled. Child marriage in India. Col. Ingersoll's agnosticism. What the spirits through W. J. Colville, of Essex, Mr. Longley, Mrs. Everitt, Mrs. Hagan-Jackson and other mediums say about Jesus, etc. Price \$1.25.

A Critical and Crushing Review By Dr. Peebles of the Rev. Dr. Kipp's five lectures against Spiritualism. This crisp and critical reply of the Doctor will repudiate spiritualism, and will be connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity. Price 25 cents.

Fiftieth Anniversary of Modern Spiritism. An elegant pamphlet containing an account of the exercises at Rochester in 1849, and a list of the celebrities of the Fiftieth Anniversary of Modern Spiritism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydeville cottage, wreath, etc. Price 15 cents.

Death Defeated, or the Psychic Secret of How to Keep Young.

This book goes to the foundation of things—health, the laws of health, the foods to eat, the subject of marriage who should marry and who should not marry, the causes of divorce, the proper time for conception, gestation, the de termination of sex, animal flesh-eating what Herodotus, Hesiod, Homer, Pythagoras, Shelley, Graham and others ate the foods that produce long life and how to live "immortal" on earth, etc. This book is written in Dr. Peebles' usually plain, simple and attractive style, and is a revelation from the very first through its facts, logic and convincing arguments. Very handsomely bound in cloth. Price \$1.

Vaccination a Curse and a Menace to Personal Liberty.

This finely illustrated volume of 160 pages, three hundred and four hundred pages, by Dr. Peebles, treats exhaustively of inoculation, cow-pox and calf lymph vaccination from Jenner's time to the present. It tells how the cow-pox virus was obtained, how it was transmitted, and how it caused many deaths, sows the seed of eczema, pimples, cancers, tumors, ulcers and leprosy. It gives a history of the several years' battle against vaccination in England, Parliament making it "optional" instead of compulsory. This book should be in every school library and family. Price \$1.25.

Dr. PEEBLES' Pamphlets and Books

NOW IS THE TIME

To Get Up an Interest in Spiritualism. Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted in current events, if you can't send a dollar for it, send 25 cents for three months.

WISDOM OF THE AGES. Revelations from Zerkulenta, the Prophet of Taskanata.

A Mine of Valuable Reflections. This work was automatically transcribed by George W. Allen, M. D., a gentleman of the highest caliber, a seer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

A Lecture Delivered in Chicago,
By C. W. Leadheater, London, Eng.

PSYCHE Is the invention of a vital medium, under guidance, and is designed to develop mediumship. Many, by its use, have received long communications from friends, and express great satisfaction.

The Progressive Thinker.

Published every Saturday at 40 Locust St.

J. R. FRANCIS, Editor and Publisher.

Entered at Chicago Postoffice as second-class matter.

TERMS OF SUBSCRIPTION.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	\$1.00
Six months	.60
Three months	.35
Single Copy	5c

Remit by Post-Office Money Order, Registered Letter or draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, No. 40 Locust Street, Chicago, Ill.

TAKE NOTICE.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.

Whenever you desire the address of your paper changed, always give the address of the place to which it is then sent or the change cannot be made.

SATURDAY, APRIL 4, 1903.

TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries, is \$1.75.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

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

600 Pennsylvania Avenue S. E., Washington, D. C.

A Minister's Cruelty.

Dragging behind him a heavy chain locked on his ankle, Earl Woods, the seventeen-year-old son of the Rev. J. D. Woods of Evanston, rushed into the Evanston Police Station yesterday with a remarkable tale of punishment to which his father had subjected him for chewing tobacco.

"Save me from my father," he cried to Captain Mersch. "I'm afraid of him. He treats me as though I were a dog!" He was several minutes before the lad was sufficiently calm to tell his story after the captain had filed the chain from the boy's ankle.

"Last night, while I was asleep," said the boy, "my father, the Rev. J. D. Woods of Evanston, came into my room with this chain and padlock. Before I was fully awake he had clamped one end of the chain about a water pipe which is near my bed, and the other end to my ankle.

"I was powerless to move from the bed. When my father had me secure he leisurely withdrew, but returned within a few minutes with a long strap. For several minutes after that he subjected me to a severe flogging."

The youth offered to show the police great welts the cruel strap had made on his back.

The boy said that yesterday, after his father had left the house, he succeeded in breaking one end of the chain with the leg of a chair and released himself.

According to his statement his father meted out this punishment because he used tobacco and stayed out late in the evening.

"The boy does not tell all," said the Rev. Mr. Woods yesterday. "He has done worse things than he says. Suppose I were to let him go and stay out late nights? Suppose he should break into some store and steal? Suppose I should let him go to jail? Would my neighbors hold me? He must be disciplined."

Rev. Mr. Woods would neither affirm nor deny the veracity of his son's statement. He maintained that it was his own, not the public's affair. Other members of the Woods household, 1239 Chicago avenue, also refused to discuss the matter.

Last night young Woods declared he would not bring action against his father, but that he would never return home.

"The story I told the police is absolutely true," he said.

"But my father has treated me even more brutally than that. Once he kept me chained to the bed for two days and two nights, and the only nourishment he allowed me was bread and water."

The Rev. J. D. Woods is a graduate of Garrett Biblical Institute, Evanston, and recently resigned a pastorate of the Methodist church at Harmon, Ill. He is said to have been one of the most prominent ministers in Kansas several years ago.—Chicago Examiner.

The Rev. Dr. Woods, D. D., is no doubt a very loving father, even as the "Father which art in heaven"—"For God did vex them with all adversity."—II Chron. xv. 7.

He had probably just finished reading Prov. 19:18, "Chasten thy son while there is hope, and let not thy soul spare for his crying."

He was evidently mad at his offspring for some slight disobedience to his iron-clad rules and concluded to "fasten him as a nail in a sure place."—Isaiah 22:23.

Away back in the remote past it was thought proper to punish for disobedience with almost any kind of torture, but in this age of enlightenment, reason, kindness and education are the corrective powers used by sane people.

him accordingly. If he is timid and reserved and tends towards melancholy, book-keeping, writing, lead him out into some of those avenues. The form may wear chains but the mind must be free to arise.

An Object Lesson in France.

An instructive object lesson is afforded by certain events occurring in France at the present time in educational matters. Education in France has been left mostly in the hands of Romish religious orders or "congregations." For good and sufficient reasons the Government has felt impelled to annul the authority of these orders and congregations to teach.

As was to have been expected, the Romish cohorts of all the orders raised a great hue and cry against the Government, in consequence of this curtailment of the power and privileges of the church.

Some insight into the situation may be afforded by a press dispatch from Paris, bearing date of March 18, which states that on that day the chamber devoted its entire sitting to finishing the debate on the law refusing the authorization to male religious congregations required under the law of associations.

The announcement that Premier Combes would speak caused every seat on the floor and in the galleries to be occupied. The premier argued that the suppression of the congregations was not a suppression of the liberty of teaching. The state had the right to regulate public instruction, to look into its character and forbid the teaching of doctrines contrary to republican principles. This was what the state was doing. Liberty of teaching, said M. Combes, was not an imprescriptible right. It was a concession by the state.

The only question was whether this concession should be made to the religious congregations whose teachings during the past fifty years could be judged by its results.

The premier then said he had allowed the false tale that he had himself been a member of a congregation to pass unchallenged. He was now time to state the facts. He was the son, he explained, of poor parents and he was necessary that he should go where education was least costly. He attended a small seminary intended for poor children, and he had learned there that there was an abyss between the bourgeois class educated by the congregations and the laboring class. Instead of love, fraternity and unity among the people, the teaching of the congregations brought forth hatreds and alienated the people from the republic. It was time to take measures to end this propagandism. The congregations were doing all in their power to destroy the republican doctrine, and to show any weakness toward them would be unpardonable.

The country had encouraged the government's policy in all the recent elections which resulted in favor of a republican policy. The existence of the congregations was a contradiction in a country regulated by the principles of 1789. They were the instruments of a counter revolution and they must all be pushed aside by a single vote, which would inaugurate the entire policy of the government.

The premier retired from the tribune amid a prolonged ovation by the republican members and much hissing on the part of the conservatives and nationalists.

After a brief reply by M. Ribot the chamber voted the adoption of the commission's report by 300 to 257. This vote implied that the chamber refused to discuss the articles of the report, but adopted the conclusion of the report in favor of rejecting applications for authorization by all teaching congregations. The announcement of the result of the ballot was received with shouts of "Long live the republic!" and "Down with the congregations!" The chamber then voted that Premier Combes' speech should be printed and posted throughout France.

It was plainly declared that the teaching and influence of the "congregation" schools were subversive of republican principles, and tended to the overthrow of the republic in France.

However it and its titled supporters may disguise and dissemble with honied phrase of loyal devotion to republicanism, the fact remains palpable, that the spirit of Romanism is opposed to the principle of republican government.

Romanism must dominate, must rule in everything, as by divine right. This is not consistent with genuine republican principles of government—that is, self-government by the people by the people, without the coercion of the church.

The same warfare carried on by Romanism in France, is carried on everywhere, in one way or another, to subvert, undermine, overthrow and destroy whatever does not yield to be dominated and controlled by the church, for its own aggrandizement and power.

In the United States, our public school system is attacked and sought to be weakened and subverted by Romish influences.

Rome hates what she cannot control to her own purposes.

There is deadly antagonism between Romanism and true freedom in thought and government.

Intelligent Chinamen.

Some interesting truths were recently uttered by Major General Chaffee, before the members of the District Social Union, in New York City. General Chaffee and Rev. Dr. F. E. Gamewell, one of the field missionaries in China at the time of the "Boxer" troubles, were announced as the speakers of the meeting. Gen. Chaffee said:

"I took occasion to meet many of the most prominent Chinamen while in Pekin and I talked to many of the better class. These included officials. I must say that I did not meet a single intelligent Chinaman who expressed a desire to embrace the Christian religion. The masses are against Christianity, but the missionaries are hopeful and no doubt courageous. Forty or fifty missionaries in that great country cannot do much."

Dr. Gamewell admitted that the situation was as General Chaffee had said it was.

Still the propagandists will continue to support missions to convert the Chinese, although the principal result of the work of the zealous missionaries is to cause trouble, leading to "Boxer" demonstrations and uprisings against foreigners, who, but for the efforts to induce the Chinese to accept a religion to the detriment of their country, would be kindly received and well treated.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data, needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price paper, 50 cents. For sale at this office.

Hypnotism as a Means of Salvation.

The Rev. Van Horn, at the Congregational club, in Springfield, Mass., created a stir by his headlong plunge into the new field of thought on the outlying borders of Spiritualism. Rev. Van Horn preaches at the Old South Church, and is a "strenuous" Congregationalist, thus far held in the esteem of his brothers of the cloth as an orthodox. He took for his subject, "Psychic Power in Pulpit and Pew," and he became like the bull in the china shop to his astonished hearers, although most of them appeared to take his words with good grace, or tacitly accept. He asked in the course of his remarks:

"Why is it that the church is lacking power and in revivals? Why is it that more people are not converted and that it is difficult to get people into the church? How is it so difficult to get people to learn the laws that attend church? I hope that this talk will help to throw a little light on the subject."

Then he went on to describe some of the "great revivals," such as the "Jerking," in southern Ohio and northern Kentucky, where thousands of people, whole congregations, were under the burning words of the preachers, seized with jerking which kept up until they yielded to the Holy Ghost, and were saved by "jerking into the kingdom of heaven." He spoke of the tremendous power at the old-fashioned camp-meetings.

"It has been established that the physical, psychical, mental and spiritual are related to each other in ways past our finding out as yet. We have certain new ologies. I do not ask you to believe that we have established communication with the spirits of the departed. There is telepathy, for instance. We are beginning to learn the laws that govern the mind and can act upon mind without the intervention of that which is physical."

"Then there is Christian science. By and by we will get wisdom enough to stop ridiculing Christian science and take up the platform that divesting Christian science of that which is wicked, we shall take and claim as ours because we are scientific. There is in Christian science, telepathy and faith healing, that which is good and that belongs to you and me as Christians, and so come down, we shall stop making fun of the truth."

He says of God, that he must be worshipped, not in the old-fashioned way, but "psychically." How that is to be, he fails to explain, or why it will be better than standing in the "Amen corner." But we accept it as an advance, a step somewhere, and it is delightful to see a minister move, even if he does not know where he is going.

"How shall I come before the most high God, to know him? Worship is not physical, it is spiritual. It is in the language of modern science that God is a psychical being, and they who worship Him must worship Him psychically and truthfully. God is a psychic being as we are psychic beings. Faith, belief, is the keyword which unlocks the mysteries of psychic science. It hypnotizes a person."

"I predict that the next great revival will be run along the line of this great psychic power with which God has endowed us."

"In some of our churches, it is the preacher, or the soprano in the choir or a new hat, on which interest is centered. Music is the lightest psychic power that science has ever known about."

"I have seen 3,000 people listen to Nordic song a little, simple song and then at the close hear a long, drawn-out breath, and then those people wake up as if hypnotized. They were absolutely hypnotized by a sermon. (Laughter.) You woke up after it. I am sure you are hearing something while his outer being was asleep. And then some of our ministers will be labeling their sermons like that on a patent medicine, 'They work while we sleep.'"

"When a sermon is preached that you like, you say it is good, and then you are hypnotized. That minister hypnotizes power. Let people understand that there is science behind what you are doing, and things will come to pass. There was psychic phenomena at pentecost. God answers prayer along the line of psychic power."

The Rev. Van Horn has stumbled onto the cause of revivals, and all "religious awakenings," but he is not wise in reviving the methods of the world, if you want to influence a man, you do not want to tell him you will hypnotize him, do it. The "evangelists" have used this power all the time, unknowingly. When people become informed that it is the preacher's hypnotic power and not the Holy Ghost, which makes them feel so uncomfortable, the preachers will lose this power."

Are not the views of this minister a "give away" of all the claims of religious revivals? Although he closed by saying that he believed we had come to the scientific age of religion, does he help his contention? He would have it that God works by law, and his method here is through psychic laws. Very well, what then becomes of the Holy Ghost? Is not that nondescript ghost resolved into the personal hypnotic influence of the preacher?

One sympathizes with Rev. Hitchcock, who in reply plaintively asked, "What is the use of the preacher who could not hypnotize? Must we ask people to come to the church not to worship God, but to be hypnotized? Hitchcock evidently is not one of the "emotional speakers," and is not a hypnotic success."

A Card to the Public—Spiritual Tracts. It gives me pleasure to inform the public, that we have now a good supply of spiritual tracts at this office for free distribution. We deny none who send for them, though we cannot spare thousands to any one individual, as we have to send them to applicants all over the United States. All who can send stamps for postage on the tracts they apply for, are earnestly requested to do so, as the postage bills alone for this work are large. As before stated, we have no special tract fund, and expenditure for publication and postage must come from the general fund of the N. S. A., hence we cannot do as much in this line as we desire. A few dollars have been received from friends in aid of this special work, since my last explanation, and we most sincerely thank them for their help and encouragement.

Any friend who can spare a dollar to aid in the tract distribution will be sent copies of our tracts, and a copy of either "as preferred"—"Voilets," a book of poems, or "Leaves of Truth," a cloth-bound volume of spiritual thought.

MARY T. LONGLEY,
Secretary N. S. A.
600 Pennsylvania Avenue S. E., Washington, D. C.

"Invisible Helpers." By C. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 50 cents. For sale at this office.

Can Never Get to Heaven.

The Progressive Thinker, as an exponent of the philosophy and ethics—of religion—of Spiritualism, is impelled to shake hands with Prof. Dallas L. Sharpe of Boston University, who, as preacher at the First Methodist church, on a recent Sunday, probably startled some of the members of the congregation by saying:

"No woman who wears a seagull or a songbird on her hat can ever get to heaven. If you heed an Easter bonnet get it. Wear it to church, for what better place do you wear it than to church? It is an honor to God and a benediction to the soul to have and wear Easter bonnets. Get the bonnets, however, without robbing and killing. Those who rob the lives of the songbird and the bird of beautiful plumage cannot hope for heaven."

Whatever chance such persons may have to get to an orthodox heaven, by the orthodox way, we are sure they will fall short of the Spiritualist heaven.

The genius of Spiritualism is incompatible with cruelty; and cruelty is involved in the mangle and slaughter of innocent birds, of beautiful song and plumage, to cater to feminine vanity that arrays in stolen plumes at the cost of innocent lives that should of right be protected from thoughtless and needless harm.

"St. Peter at the gate" will have some searching questions to ask of the consciences of the ruthless and thoughtless wearers of the plumage of cruelly maimed and slaughtered birds. An esthetic love of the beautiful is right and spiritually ennobling in itself, but not when in the concrete it is indulged at the expense of Nature's innocent and beautiful creatures.

As a fitting sequel to these remarks, we give the following excerpt from the Chicago Record-Herald:

"Only a Bird on a Lady's Hat" is the title of a poem just written and copyrighted by W. D. Allen of Chicago. It was suggested by the recent sermon of Professor Dallas L. Sharpe of Boston University, who said 'No woman who wears bird feathers on her bonnet can hope for heaven.'"

The poet first attempts to interpret the despair of a lonely little warbler whose mate has been killed to adorn a woman's headdress. The feathered minstrel sings of the empty nest and of the hopeless vigil for the loved one that will never return. Then the poet tells how one night at a concert he heard a beautiful woman with a bird on her hat sing, touchingly, "Were I as Free as a Bird," and above the melody there seemed to strike upon his inner ear the pathetic dirge of the dead bird on the vocalist's bonnet. He puts this song into words. Here is the last quatrain:

"Only a bird on a lady's hat, an ornament, bright and gay,
Yet this same bird was happy once, as he sang his tuneful lay.
By the empty nest his mate still waits, watching where his last he sat,
While her loving mate has met the fate of the bird on a lady's hat."

Is Not Fond of Missionaries.

King Menelik, of Abyssinia, has a very practical, common-sense view of things, which has been a thorn in the side of European nations that have tried to gain a foothold in his kingdom. The Abyssinians are an ancient race, and have a religion of their own, the equal in age to any other. King Menelik thinks it good enough, and will allow no other to gain a footing in his kingdom.

There are Jews and pagans in his realm, and missionaries are allowed to labor with these, but they must not seek to change the faith of an orthodox native. A Swedish missionary was recently summoned before him, when the king asked:

"What countries were you obliged to cross in order to come here?"

The missionary was obliged to admit that he had seen many Hebrews in Germany.

"Well," said Menelik, "first convert the Hebrews and pagans in Germany, and then come here and convert us."

An hour later the disappointed missionary was being conducted to the frontier by Abyssinian soldiers.

It is the conversion of souls which attracts the young preacher, so much as the glamor of distant travel and posing as a martyr. He prefers to sacrifice ease, social pleasures and life, in the vain attempt to convert a savage, than attempt reforming those who are only a block away. If missionaries have any saving influence, would it not be better to recall them all from their Quixotic scheme to preach salvation to all the world, and set them at work in reforming the savages of our own cities? Had the government of China pursued this policy, there would have been no Chinese war, and the empire would have remained at peace. Now it is obliged against its wishes to tolerate missionaries, and stand on the vortex of volcanic revolt of the people, who are angered to have their most sacred religion cast into reproach, and overshadowed by a new.

Perhaps Menelik has heard of how missionaries converted the Sandwich Islanders. When discovered by Capt. Cook, they were the finest specimens of the Pacific race, and 400,000 in number. The missionaries went there to preach the Lord Jesus Christ, and in the same ship went run and an unmentionable disease. The combination has reduced the natives to 28,000 with extinction in close view. The Kanaka people were converted—off from the earth. The Indian tribes of this continent were converted in the same manner.

Why go to Asia and Africa to convert heathen, when there are so many savages in our midst? The missionaries are the picket line of insatiable greed and superstition. They pioneer and open the way for commerce, and a civilization which civilizes by devouring. Menelik shows abundance of wisdom, and there is no question of his keeping clear of fangling alliances.

The Psychic Educator, Whitewater, Wis.

The postal authorities at Washington, for some reason unknown to us, have refused to transmit through the mails as second-class matter, the magazine published at Whitewater, Wis., by Rev. Moses Hull. Mr. Hull may have unintentionally violated some technical regulation of the department, and we hope that he may succeed in amicably adjusting matters at no distant day. In our intercourse with the postoffice officials here and at Washington, we have always found them courteous and accommodating. Mr. Hull says he will continue to publish the Psychic Educator and pay two cents postage on each copy.

"Death, Its Meaning and Results." By J. E. Wilson, of the Pennsylvania Bar. An abnormally interesting volume of 150 pages, and 400,000 in number. The author tells of a narrative of wonderful psychic events in the author's experience. Cloth, 50 cents, illustrated, \$1.25.

Religion by Injunction.

A political party has made a great stir over injunctions, and a government by injunction, and one would think we were to be governed by the court for bidding us to do anything. We are constantly reading of trusts forbidden to do this, and workmen forbidden to do that, but thus far the "forbid" has been in secular matters. It has remained for a judge in a way-back town to distinguish himself, and place immortal bays on his brow by entering the religious field with an injunction. Really he could not help doing so, for a church was demanding it. The church held usual meetings and was more than ordinarily "strenuous," in the language of our strenuous president, but there was one member who was "more so," in fact a great deal too much so, and he could not be stopped. He always took a seat in front, and on occasion and out of occasion, in the midst of the soft prayer of the preacher, or on the rising tide of a cumulative flight of oratory, would burst out, "Amen!" As his voice was like the roar of the "Lord out of Zion," it disconcerted the preacher, annoyed the congregation, and gave occasion for laughter to the ungodly. The preacher labored with him, the deacons exhausted their persuasion. He would promise with tears in his eyes to remain silent, and at the next meeting, hypnotized, controlled by his "sub-consciousness," or as the deacons firmly believed, instigated by the devil, he shouted louder than ever. As reported, his applauding zeal overflowed in this manner:

"There is no redemption except through Jesus Christ. (Amen-amen!) His blood washes away your sins. (Hallelujah!) If you do not listen and come to the fold, your fate is sealed in hell. (Praise God, the church, in God's hands, must be thrown against the powers of Satan. Amen, amen, amen!)"

It was unendurable. They begged him to leave the church; he would not go. He had religious convictions, and rights; he would not yield. Then the deacons thought of the much-maligned injunction and the judge granted one. The zealous shouters must not respond any more. His amens, and praise the Lords will be costly indulgences. He has the contempt of the preacher, the contempt of the church-members, but if he will be put where his amens will be heard only by the Lord.

Efficacy of Prayer.

The efficacy of prayer has recently become a positive fact, conclusively proven in the divorce courts of this city in the case of Mrs. Susie Winn against her husband. She had said to her husband that she was going to teach their little five-year-old daughter a prayer and the following testimony as taken from the daily paper tells the rest:

"Our little girl is only five years old," said Mrs. Winn, "and although she is a bright child, do not think it is right to overtax the young child's mind. One day I told my husband that I intended to teach Gladys a prayer."

"That's right," he said; "teach her the Lord's prayer."

"No, that's too long," I said. "I'll teach her 'Now I Lay Me Down to Sleep.'"

"Teach her the Lord's prayer," he said.

"I knew that the prayer was too long for the child to learn, so I taught her the shorter one. When my husband learned of it he was terribly angry and he struck me and knocked me down. He never did like Gladys anyway, because he wanted a son, not a daughter."

"I have sent my little girl down to my father's home in Nashville and I intend to go there, too, and try to forget the rule which that quarrel about the prayer has brought into our lives."

THE LYCEUM YELL!

Lyceum! Lyceum!
March, march ahead!
Never dead,
File ahead!
Come! Come! Come!

Emma Rood Tuttle,
A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the inciting causes of that tragedy, will serve to excite renewed interest in the great work of Father Chiquiza, entitled "Fifty years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 822 pages. Price, \$2.25.

"Gleanings from the Broom." By A. B. French. Cloth, \$1. For sale at this office.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL. D. A most excellent and very valuable work, by the Dean of the College of Fine Arts, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Wilson, Toronto, Canada. A most interesting investigation into Life, Force and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

OLDEST BOOK IN THE WORLD

A Wonderful Digest of Laws Written Almost 4,000 Years B. C.

In the Bibliotheque Nationale in Paris, a papyrus MS., unearthed in making excavations at Thebes, in Egypt, has been preserved. It is written in Hieratic characters, and has awaited a translator. The Hieratic is an abbreviation of the original hieroglyphic or picture writing. The greater part of this book was written by the prefect Ptah-hotep, who is supposed to have lived 3,500 years B. C. He was an officer under King Assa of the fifth dynasty, as Egyptologists reckon time. Yet it must be admitted that the students of ancient history have been constantly fettered by the received chronology, and their constant effort has been to bring the dates of Egyptian history to correspond with the Mosiac account of the creation.

Consequently the dates they give are unreliable, and when unprejudiced scholars take upon the matter the dates will reach beyond that of the Mosiac creation.

Ptah-hotep, a prince of the blood, at the ripe age of 110 years, sits down to the task of writing his acquired wisdom for the instruction and guidance of his son, and others of the world who might read. It is a remarkable compilation of moral, religious and political aphorisms. It is a most ethical in the race, and insists on reverence to women and punctilious politeness to inferiors as well as superiors. Indirectly it gives hints of the social life of that remote age.

The difficult work of translation has been made by the French Egyptologist, M. Philippe Virey. So far as it is possible for words to convey the thoughts of a man who wrote almost if not quite 6,000 years ago, this translation gives them to us. A good, quaint and practical morality had those old Egyptians, under the shadow of the pyramids, built before God had, according to the Mosiac account, thought of building this world, as the following extracts will prove:

The beginning of the arrangement of good words, spoken by the noble lord, the divine being beloved of God, the son of the king, the eldest of his race, the prefect, Ptah-hotep, as a means of instructing in the knowledge of the choice of good words. There is profit to him who will listen to this; there is loss to him who will transgress them.

He says to his son: "Be not proud because of thy knowledge; converse with the ignorant as with the scholar; for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald; which is found by slaves among the rocks of pegmatite."

If thou hast to do with a disputant while he is in his heat, and if he is superior to thee in ability, lower the hands, bend the back, do not get into a passion with him. As he will not permit thee to spoil his speech, it is very wrong to interrupt him; that shows thou art not able to be quiet when thou art contradicted. If then thou hast to do with a disputant while he is in his heat, act as one not to be moved. Thou hast the advantage over him, if only in keeping silent, when his speech is bad. "Better is he who refrains," says the audience; and thou art right in the opinion of the great."

If thou art in the position of leader, to decide the condition of a large number of men, seek the best way, that thine own position may be without reproach. Justice is great, un

Just the book for progressive thinkers. A book that is very interesting to people who have a taste for the religious history. By John W. Draper. Cloth, \$1.75.

..GENERAL SURVEY..

THE SPIRITUALIST'S FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to disclaim understanding that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is set up on a Linotype machine, and that must make speed count to about our compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written in a clear, concise, and to the point, or with typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be sent to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

"Take due notice," that all items for this page must be accompanied by the full name and address of the writer. We will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Keep copies of your poems sent to this office, for they will not be returned if we have no space to use them.

The messages given through Carlyle Petersiles and now appearing in the *Progressive Thinker*, were written about two years ago, and in perfect harmony with events referred to in them.

G. W. Kates and wife, N. S. A. missionaries, desire all persons to remember that mail directed to them at 600 Pennsylvania avenue, S. E., Washington, D. C., will always be forwarded by Mrs. Conley, the N. S. A. secretary. Persons constantly ask for their field address and thus delay correspondence. Write to them as above, at any time, and they will receive your letters.

Will C. Hodge writes from California: "Tourists are rapidly taking their departure for their various homes, and the next layout will be the Tent City which opens May 1. I intend to leave for the Puget Sound country, about the 10th of May."

Harry J. Moore writes: "Mrs. McCoy and I will be at liberty to conduct meetings any time during the week, between the Sundays, April 5, 12 and 19. Mrs. McCoy is an excellent message medium. Address me at Battle Creek, Mich."

We hear Mrs. India Hill, of Decatur, Ill., well spoken of as an earnest, faithful worker in the cause of Spiritualism. She was in Chicago a few days ago.

E. W. Sprague has just published, in pamphlet form, a reply to a sermon preached against Spiritualism, by Rev. T. J. Freed, pastor of the Christian (Campbellite) Church, of Remington, Ind., together with "Twenty Important Questions for the Clergy to Answer." Send ten cents (silver or stamps) to E. W. Sprague, 618 New York Ave., Jamaica town, N. Y., and you will receive a copy by return mail.

Dr. H. H. McCauley, of Chicago, died in Joliet, March 24, at St. Joseph's Hospital as the result of an operation for appendicitis. The doctor, who was prominent in Chicago as a physician and surgeon, went to Joliet about three weeks previous. During one of the social sessions he told of a dream in which he foresaw his death in much the same manner in which it came. A day or two later he was suddenly stricken with appendicitis and was removed to the hospital. The operation came too late to save his life.

The Chicago Spiritual Alliance which meets at Lakeside Hall, have gotten out an attractive card containing the program for the coming year, and the anniversary of Modern Spiritualism, on Sunday, March 29. Dr. G. B. Warner will deliver the principal address. There are many attractive features for the occasion.

Dr. Sarah M. Dudley wishes to make engagements for societies as an inspirational speaker and platform test medium. Also camp engagements. Best of references given. Address No. 11 East Ninth street, Covington, Ky.

Mrs. M. D. Coit writes: "I have before you my premium book, 'Religion of Man.' So full of truth and better to me than a gold mine, as much good as I could do had I the gold mine."

The Leader and Review, of Onarga, Ill., has the following appreciative words for Mr. and Mrs. Sprague: "Mr. and Mrs. Sprague, two Spiritualist mediums, held meetings at Town Hall, Monday and Tuesday evenings, which were so largely attended that many were compelled to stand during the discourse and the readings that followed. Mr. Sprague said he was surprised to learn that this was the first public meeting of this nature ever held in Onarga. For an hour he labored earnestly to convince his audience that Spiritualism is founded on the Bible; that he who does not believe the Bible is an infidel, and that he who does believe it is a Spiritualist. The prophets, seers and dreamers of olden times, through whom miracles are said to have been performed, the speaker asserted, were mediums carrying out the will and pleasure of spirits that represented the departed ones. After closing his address, Mrs. Sprague gave a number of spirit readings in which she described the departed friends of some of the members of the audience. The Town Hall never having been used for such a purpose as this before, the spirits were a little shy at first about making their appearance, but this was only a temporary embarrassment which was quickly overcome, and during the next twenty minutes there were innumerable demonstrations and fine points of description which were verified by those people in the audience whose departed friends were hovering about them in spirit form. The closing act was a poetical phenomenon, in which Mr. Sprague recited a number of poems prompted by the spirits in response to subjects suggested by the audience. This poetical spirit was indeed a genius, and his versatility of thought and word brought wonder and amazement to the audience. On the whole these meetings were very interesting, and the audiences appeared to be well entertained."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Mrs. Catharine McFarlin is now lecturing at Rochester, Ind., and during March and April she can be addressed there. She writes: "This is a lovely little city. The Spiritualists have a beautiful little Temple Hall, nicely furnished; in fact it is the best equipped of any city I have visited, with the exception of the Pratt Institute. There is a lovely class of people here and I feel I will be happy to be with them."

J. L. Bordeaux writes: "I wish to tell through your estimable paper of a very remarkable medium I have had the pleasure of meeting at a private seance held in New York City. His lecture on Spiritualism, delivered so convincingly, will forever remain in my memory. He was invited to attend this seance by a friend. I was not very much interested at first, but at the close of the meeting I was so much impressed that I begged the medium to give me a private sitting, to which he consented. I heard a voice which I recognized as that of my mother, long since dead, and spoke of things known to no living soul but myself, and also satisfied my mind about several things which after her death I tried in vain to learn. I also received greetings from several other voices which I found to be chums of mine when a boy. I am now a firm believer in the truth of Spiritualism. The medium of whom I speak is Frank McKinley, of Sandusky, Ohio. He is a man of magnificent bearing, of the kind that would command the respect and attention of the most skeptical, and a great future for this young man who possesses such wonderful powers."

W. D. Noyes writes: "On account of renovating Good Templars' Hall, 268 State street, the Unitary Church of Spiritualists of Bridgeport, Ct., will conduct the fifty-fifth anniversary of Modern Spiritualism, April 5, with a fine programme of speaking, tests, literary exercises, and a social gathering. In addition to the national color, plants and flowers. We extend an invitation to all Spiritualists near Bridgeport to join us, and make it a day long to be remembered. Services at 7:30 p. m."

G. W. Kates and wife held interesting meetings and attracted good attendance at Seymour, Ind., March 17-19; Christy, 20-24; Mt. Vernon, Ill., 25-27. They will take part in the anniversary exercises in St. Louis, Mo., 29-31. Will hold meetings in the American School of Osteopathy, Kirksville, Mo., April 2-4. They desire calls during April, May and June.

Mrs. C. G. Wright writes from Springfield, Mo.: "Dr. W. O. Knowles, of Grand Rapids, Mich., arrived here Saturday evening and spoke at the Spiritual Temple, on corner of Robberson avenue and Calhoun street, at 7:30 p. m., to a packed house. Then came the messages of the many loved ones, gladdening the hearts of many. Descriptions of past lives, occupations and names were given. He will be with us until the last Saturday in April. The Springfield Spiritual Association and the South Side Spiritual Association will join together March 29 and hold the anniversary exercises at the K. of P. hall, at 2:30 and 7:30 p. m. Dr. Knowles will deliver the address, both afternoon and evening. After next Sunday, March 29, send ten cents (silver or stamps) to E. W. Sprague, 618 New York Ave., Jamaica town, N. Y., and you will receive a copy by return mail."

Dr. H. H. McCauley, of Chicago, died in Joliet, March 24, at St. Joseph's Hospital as the result of an operation for appendicitis. The doctor, who was prominent in Chicago as a physician and surgeon, went to Joliet about three weeks previous. During one of the social sessions he told of a dream in which he foresaw his death in much the same manner in which it came. A day or two later he was suddenly stricken with appendicitis and was removed to the hospital. The operation came too late to save his life.

The Chicago Spiritual Alliance which meets at Lakeside Hall, have gotten out an attractive card containing the program for the coming year, and the anniversary of Modern Spiritualism, on Sunday, March 29. Dr. G. B. Warner will deliver the principal address. There are many attractive features for the occasion.

Dr. Sarah M. Dudley wishes to make engagements for societies as an inspirational speaker and platform test medium. Also camp engagements. Best of references given. Address No. 11 East Ninth street, Covington, Ky.

Mrs. M. D. Coit writes: "I have before you my premium book, 'Religion of Man.' So full of truth and better to me than a gold mine, as much good as I could do had I the gold mine."

The Leader and Review, of Onarga, Ill., has the following appreciative words for Mr. and Mrs. Sprague: "Mr. and Mrs. Sprague, two Spiritualist mediums, held meetings at Town Hall, Monday and Tuesday evenings, which were so largely attended that many were compelled to stand during the discourse and the readings that followed. Mr. Sprague said he was surprised to learn that this was the first public meeting of this nature ever held in Onarga. For an hour he labored earnestly to convince his audience that Spiritualism is founded on the Bible; that he who does not believe the Bible is an infidel, and that he who does believe it is a Spiritualist. The prophets, seers and dreamers of olden times, through whom miracles are said to have been performed, the speaker asserted, were mediums carrying out the will and pleasure of spirits that represented the departed ones. After closing his address, Mrs. Sprague gave a number of spirit readings in which she described the departed friends of some of the members of the audience. The Town Hall never having been used for such a purpose as this before, the spirits were a little shy at first about making their appearance, but this was only a temporary embarrassment which was quickly overcome, and during the next twenty minutes there were innumerable demonstrations and fine points of description which were verified by those people in the audience whose departed friends were hovering about them in spirit form. The closing act was a poetical phenomenon, in which Mr. Sprague recited a number of poems prompted by the spirits in response to subjects suggested by the audience. This poetical spirit was indeed a genius, and his versatility of thought and word brought wonder and amazement to the audience. On the whole these meetings were very interesting, and the audiences appeared to be well entertained."

Dr. Sarah M. Dudley wishes to make engagements for societies as an inspirational speaker and platform test medium. Also camp engagements. Best of references given. Address No. 11 East Ninth street, Covington, Ky.

Mrs. M. D. Coit writes: "I have before you my premium book, 'Religion of Man.' So full of truth and better to me than a gold mine, as much good as I could do had I the gold mine."

The Leader and Review, of Onarga, Ill., has the following appreciative words for Mr. and Mrs. Sprague: "Mr. and Mrs. Sprague, two Spiritualist mediums, held meetings at Town Hall, Monday and Tuesday evenings, which were so largely attended that many were compelled to stand during the discourse and the readings that followed. Mr. Sprague said he was surprised to learn that this was the first public meeting of this nature ever held in Onarga. For an hour he labored earnestly to convince his audience that Spiritualism is founded on the Bible; that he who does not believe the Bible is an infidel, and that he who does believe it is a Spiritualist. The prophets, seers and dreamers of olden times, through whom miracles are said to have been performed, the speaker asserted, were mediums carrying out the will and pleasure of spirits that represented the departed ones. After closing his address, Mrs. Sprague gave a number of spirit readings in which she described the departed friends of some of the members of the audience. The Town Hall never having been used for such a purpose as this before, the spirits were a little shy at first about making their appearance, but this was only a temporary embarrassment which was quickly overcome, and during the next twenty minutes there were innumerable demonstrations and fine points of description which were verified by those people in the audience whose departed friends were hovering about them in spirit form. The closing act was a poetical phenomenon, in which Mr. Sprague recited a number of poems prompted by the spirits in response to subjects suggested by the audience. This poetical spirit was indeed a genius, and his versatility of thought and word brought wonder and amazement to the audience. On the whole these meetings were very interesting, and the audiences appeared to be well entertained."

When writing for this paper use a pen or typewriter.

TAKE NOTICE.

All books advertised in the columns of the *Progressive Thinker* are for sale at this office. Bear this in mind.

second evening. On the third evening an organization was effected at the parlors of Mr. and Mrs. Steels, with Wm. Steels as president, and named the Spiritualist Investigating Society of Onarga. Mr. and Mrs. Steels have the love and confidence of the entire community. Mrs. Steels is the daughter of Julia A. Shoufer, of Blauvelt, Ohio, who was a well-known medium in the early days. Also a noted benefactress of poor orphan children. The Steels have almost alone held up the banner of Spiritualism here. Mrs. Steels is an inspirational speaker, and has very able controls, and her excellent public at Watseka and other points; at Watseka a year or more, and is a help and inspiration wherever she is."

Dr. L. H. Freedman writes from Los Angeles, Cal.: "Mr. Richmond, the healer, is still in jail. The supreme bench meets here April 6. It is not our desire to win in the supreme court, but to have an opportunity to take the medical case to the United States Supreme Court, and there kill the devil which has always stood in the way of liberty. I have worked hard to organize a society, the Mediums' Protective Association. It is my desire to help this movement wherever it is needed. A healer cannot go into St. Louis, and in many states, therefore I want liberal practitioners and healers to confer with me to form a National Board of Healers and swell the fund and join with the National Spiritualist Association at Washington, D. C., for one combined purpose—liberty for all. Will some one inform me how Dr. Proctor's case in Springfield, Mass., is getting along, and at what stage has it reached? Spiritualism teaches us that we work for one another, and help to lighten the burden of those who need enlightenment."

Franklin E. Parker writes from Boston, Mass.: "In reading the *Progressive Thinker* of March 14, I wish to express my pleasure at the efficient manner in which Rev. Axel Lundberg handled the subject of spirit return. It is clear, concise and honest. Although he does not explain the invisible chord that connects the person or medium with the spirit world that affords the power of communication, wireless telegraphy explains it. Still, to the general public who are skeptical from a lack of development, it is most excellent and any rational being seeking enlightenment should feel impressed as to its truth and logic. Mr. Lundberg is a clear, concise and my spiritual unfoldment so beautiful, I am only too responsive to acknowledge nuggets of value that assist the soul in its evolution to the celestial spheres. It is also a pleasure to watch the spiritual growth of souls at the present time and the fast-accumulating evidence put forth by the medium by progressive spirits. The mystery of spirit return by reflection is not such a mystery after you understand the spiritual chord that connects the ends to the positive and negative that complete the battery, making communication possible."

E. R. Kidd writes: "As a result of several lectures delivered in Canton, Ohio, recently by Mrs. St. Omer Briggs, I have been greatly interested and have been created a day or two prior to March 15, it was announced in our daily papers that the spirit of the mother of Mrs. Briggs would on the evening of the day lecture through her, taking for her subject, 'The Condition of the Spirit on Leaving the Body and Entering Spirit Realm.' On this occasion the seating capacity of the large hall was inadequate. Mrs. Briggs is also serving the Church of Spirit Communion of Massillon, Ohio, since the city is located eight miles west of Canton, a trolley line connecting the two cities."

R. M. Pritchett writes: "I enclose two subscriptions. Every one of your subscribers could do missionary work if they would have your valuable paper sent to some friend for six months or a year. Many who never saw The *Progressive Thinker* would be only too glad to have a chance to read its wisdom and learn the truth. What consolation to know of the realities of a future life, and that our departed friends still live. Reader, why not help the editor send along the messenger of light and make some one longing for such evidence happy?"

E. W. Sprague and wife, the N. S. A. missionaries, are again working in Michigan. Parties wishing their services in that state elsewhere, should address them at once at Sturgis, Mich.

Mrs. Dr. Clark writes from New Orleans, La.: "The First Spiritual Temple will celebrate the fifty-fifth anniversary of Modern Spiritualism."

Mr. and Mrs. A. C. Priest, of Spokane, Wash., who were absent from the Spiritual Hall and Reading-room, 226 North Post street for a month, for a necessary rest have postponed their intended lengthened trip for the present, and are holding their Thursday night circles and Sunday night public meetings as heretofore. These independent workers have done a great work by giving a public reading of the *Religion of Man*, and entirely at their own expense, and intend following along that line in the future. At one of their late meetings every person received a spirit message.

Mrs. Amanda Coffman writes: "After filling a five weeks' engagement with the Independent Church of Toledo, O., I went to Indianapolis, Ind., and took a rest and visited dear friends there. I found the First Church prospering under the management of its efficient officers. Mrs. Abbie Sheets of Grand Ledge, Mich., was serving the society and I had the pleasure of listening to the words of wisdom that flowed from her inspired lips. I left there and arrived at Ashtabula, Ohio, the 19th. I gave three lectures there and one at Conneaut, Ohio, and a parlor meeting at Ashtabula Harbor. Large audiences greeted me at each place, and a great interest in the cause of Spiritualism was coming into the light. I arrived at Canton, Ohio, the 23rd, and have given four evening lectures at this place, and thus far crowded houses have greeted me. I go to Lansing, Mich., for anniversary services, the 28th and 29th, and then to my home. I will stay at home until my camp dates call me away again. I will answer calls for annual services at a reasonable distance from Grand Rapids, Mich. Home address, 419 Crescent avenue."

The vice-president of the Arkansas City, Kansas, Society of Spiritualists, under date of March 16, writes: "Our society has just closed one of our most successful meetings ever held by us in this city. For six successive evenings, from the 10th to the 15th inclusive, Mrs. Bita Seaman Bledsoe, of Topeka, Kan., the extension of the beautiful philosophy of Spiritualism in such soul-inspiring language that the vast audience that filled to overflowing the large, commodious Odd Fellows' hall, were given a foretaste of the grand opportunities for continued development for those who profit by the kindly messages sent

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

from spirit friends to those in earth life. Following each lecture, Mrs. Bledsoe, sitting upon the platform, indicated by a telegraphic signal, slips of paper collected from the audience, the name of the writer, the name of his or her friend in spirit life, with messages answering the questions asked. After the meetings in the hall, a trumpet seance was given to as many as could be seated in the parlors of Mr. Seaman. Mrs. Bledsoe has been giving each day, messages or states, held by the applicants, were received through the mediumship of Mrs. Bledsoe, the style of writing and the character of the messages were such as carried positive conviction of their coming from friends in spirit life."

Eva L. Stewart writes: "On the night of our social (First Hyde Park Occult Society) 23rd (55th street), the hall was packed. Thanks are due to Mr. and Mrs. Elmo, Mrs. K. M. Riley, Mrs. Grace Althens, Mr. H. S. Frasier for giving messages, and Mr. B. D. Stillman and Prof. Vogel for music; also Mr. Stillman and Mrs. Jessie Hill for recitations. The hand-painted velvet pillow was drawn by a lady from Ripon, Wis. On Sunday for giving me a great deal of the person of Rev. G. C. Love, of Portland, Oregon, but now to locate here. He handled his subject in an able manner. In the evening Rev. J. M. Green, a congregational minister spoke for us. He was followed by Rev. Love, and during the discourse the audience was held spellbound. On April 6, Dr. G. B. Warner has promised to be with us. Mrs. E. Klein will be present and give tests."

A Spokane (Wash.) paper contains the following: "A Spiritualist society was organized last night at the Unitarian church and a committee was appointed that will draft a constitution and by-laws for the association. Some of those present desired to name the society the Eclectic Society for Spiritualistic Culture. The late Judge Horatio M. Mastro suggested this name for the first society organized in Spokane and many of those present last night believed that it would be appropriate and at the same time be conferring an honor on one who for years had been a close student of Spiritualism. After considerable discussion it was resolved to have the society named after the late Judge Mastro. On March 31 occurs the 55th anniversary of the birth of Modern Spiritualism, and it was determined last night that a fitting celebration should be held on this date. There were forty names placed upon the membership roll, and they elected the following officers: President, L. G. Shinn; vice-president, G. W. Armstrong; secretary, Mrs. G. H. Clark; treasurer, Mrs. C. M. French and W. Dorman; committee to draft the constitution and by-laws, C. W. Dickinson, G. W. Armstrong and W. Dorman."

John B. Chisney writes from Christy, Ind.: "G. W. Kates and wife the N. S. A. missionaries, held five meetings at Mozart Hall, for our society, with a good attendance. Their lectures and tests were well appreciated. With such workers in the field our cause will grow beyond our expectations."

Mrs. Mary Cochran speaks approvingly of the good work done by Mrs. Alice Gehring at the meetings held in Hopkins' Hall, Mar. 21. She conducts these meetings every Tuesday at 8 p. m. She writes was given from the rostrum, in a bright light.

Mrs. A. L. Gillespie writes from San Francisco, Cal.: "My work in the East begins in Indianapolis, for April. I have a few dates in May and June, which I will be glad to fill. I will open Brady camp the first two Sundays in July, and Briggs Park the third Sunday in July. I have been engaged to remain for August camps. The People's Church, which I have had charge of for five months, is in splendid order and rapidly gaining members. It is the baby society of San Francisco, but believe me, a most promising one. Among the many who have joined the 'great majority,' none have been more keenly missed than Brother Newman. His circle of friends was large, and all who knew him respected him. Mrs. Newman is exceptionally brave under her load of sorrow; the dear little woman has given us all lessons in spiritual courage in these sad days for her. My address will be for April, General Delivery, Indianapolis, Ind."

J. L. Foster traveled 25 miles to reach Anderson, Ind., in order to attend the meetings held there by Mr. and Mrs. Kates. He writes: "We appreciate in that state elsewhere, should address them at once at Sturgis, Mich."

Mrs. Dr. Clark writes from New Orleans, La.: "The First Spiritual Temple will celebrate the fifty-fifth anniversary of Modern Spiritualism."

Mr. and Mrs. A. C. Priest, of Spokane, Wash., who were absent from the Spiritual Hall and Reading-room, 226 North Post street for a month, for a necessary rest have postponed their intended lengthened trip for the present, and are holding their Thursday night circles and Sunday night public meetings as heretofore. These independent workers have done a great work by giving a public reading of the *Religion of Man*, and entirely at their own expense, and intend following along that line in the future. At one of their late meetings every person received a spirit message.

Mrs. Amanda Coffman writes: "After filling a five weeks' engagement with the Independent Church of Toledo, O., I went to Indianapolis, Ind., and took a rest and visited dear friends there. I found the First Church prospering under the management of its efficient officers. Mrs. Abbie Sheets of Grand Ledge, Mich., was serving the society and I had the pleasure of listening to the words of wisdom that flowed from her inspired lips. I left there and arrived at Ashtabula, Ohio, the 19th. I gave three lectures there and one at Conneaut, Ohio, and a parlor meeting at Ashtabula Harbor. Large audiences greeted me at each place, and a great interest in the cause of Spiritualism was coming into the light. I arrived at Canton, Ohio, the 23rd, and have given four evening lectures at this place, and thus far crowded houses have greeted me. I go to Lansing, Mich., for anniversary services, the 28th and 29th, and then to my home. I will stay at home until my camp dates call me away again. I will answer calls for annual services at a reasonable distance from Grand Rapids, Mich. Home address, 419 Crescent avenue."

The vice-president of the Arkansas City, Kansas, Society of Spiritualists, under date of March 16, writes: "Our society has just closed one of our most successful meetings ever held by us in this city. For six successive evenings, from the 10th to the 15th inclusive, Mrs. Bita Seaman Bledsoe, of Topeka, Kan., the extension of the beautiful philosophy of Spiritualism in such soul-inspiring language that the vast audience that filled to overflowing the large, commodious Odd Fellows' hall, were given a foretaste of the grand opportunities for continued development for those who profit by the kindly messages sent

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

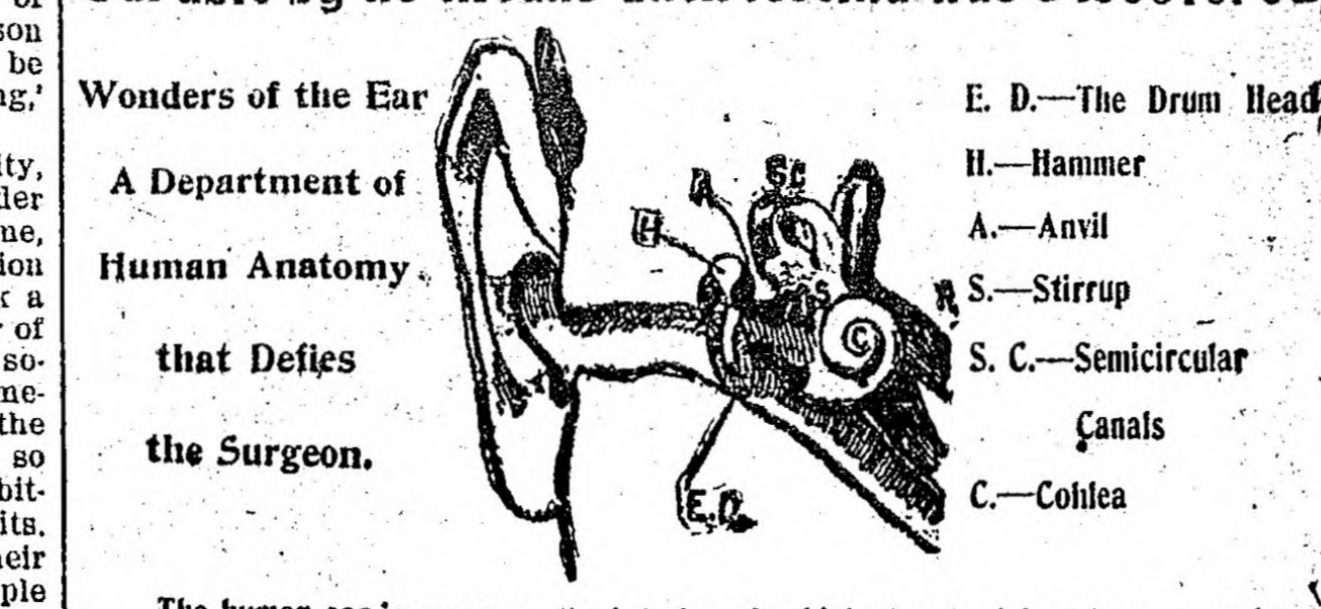
Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

Always give your full name and address when sending in items and communications for publication, otherwise they will find their way to the waste basket.

DEAFNESS AND CATARRH
Curable by no Means until Actina was Discovered

The human ear is an organ the interior of which the physicians have never been able to get at, hence their inability to remove the causes of Deafness.

CAUSE OF DEAFNESS.
NINETY-FIVE PER CENT of all cases of Deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The vocal cords, stopping the action of the vibratory tubes, prevent the sound waves from passing into the middle ear. The inner ear cannot be reached by probing or spraying, hence the inability of Aurists or Physicians to cure Ear Drums are worse than useless.

It is only by the use of persons to hope for a cure by the old methods of the Aurists and Physicians, and instead of wasting precious time and money on methods that never have cured Deafness or Catarrh, they should awake to the time and apply the scientific cure. That there is a scientific cure for Deafness is demonstrated every day by the use of ACTINA. The vapor current generated in the ACTINA passes through the Eustachian tubes into the middle ear removing the Catarrhal obstructions as it passes through the tubes and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound.

RINGING NOISES IN THE HEAD.
ACTINA has never failed to cure this distressing symptom. The vapor current passes quickly and easily through the Eustachian tubes, removing the catarrhal substances that obstruct the easy exit of the wave sounds. We have known people troubled with this symptom for years to be completely cured in only three weeks' use of the ACTINA.

As deafness and ringing noises are caused from Catarrh, the hearing cannot be restored and noises stopped until the Catarrh is cured, and as Catarrh cannot exist under the use of ACTINA, no person need be deaf or have ringing noises in the head if they will use ACTINA properly.

ACTINA also cures La Grippe, Asthma, Bronchitis, Sore Throat, Weak Lungs, Colds and Headache; all of which are directly or indirectly due to Catarrh.

ACTINA IS SENT ON TRIAL, POSTPAID.
Write us about your case. We will give you a free, and positive proof of cures. A valuable book free—Prof. Wilson Treatise on Disease—a book that will instruct and interest you. Send for it.

New York and London Electric Association,
Dept. T. 920 Walnut St., Kansas City, Mo.

Association, and Mrs. Eva McCoy, who will be the message bearer. Besides this there will be other features with which the program will be interspersed, and which will add to the attractiveness of the whole. You will find a cordial welcome. Not only is this invitation extended to those within the state of Wisconsin, but to those who live outside the border lines as well. All Spiritualists and truth-seekers will find a hearty hand-clasp and welcome waiting them at the convention hall. Don't forget the date, and watch for further and more complete notices. If you want more information, send your name and address to

WILL J. ERWOOD,
Secretary W. S. S. A.
1334 Pine street, LaCrosse, Wis.

SPIRITUAL SONGSTER.
By Mattie E. Hull. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, churches and families. Price, 10 cents, or 87 per hundred.

THE AGE OF REASON.
By Thomas Paine. Being an investigation of True and False Theology. A new and complete edition, from new plates and new type; 186 pages, post 8vo. Paper, 50c; cloth, 60c.

Apocryphal New Testament.
Being all Gospels, Epistles, and other pieces now extant, attributed to the first four centuries to Jesus Christ, his apostles and their companions, and not included in the New Testament by its compilers. Price, cloth, \$1.50.

THE PRIEST, THE WOMAN
—AND—
THE CONFESSIONAL.
BY FATHER CHINIQUE.

This is a most valuable book. It comes from an Ex-Priest, whose confession is one of repentance, and who knows what he is talking about. Everybody should read it. Price, 15c. Cloth, \$1.00. The following chapters:

CHAPTER I.
The Struggle between the Surrender of Womanly Self-respect to the Confessional.

CHAPTER II.
Auricular Confession a Step to Perdition for the Priest.

CHAPTER III.
The Confessional is the Modern Sodom.

CHAPTER IV.
How the Vow of Celibacy of the Priests is made easy by Auricular Confession.

CHAPTER V.
The highly-educated and refined Woman in the Confessional—What becomes of her after unsuccessful surrender—Her irreparable ruin.

CHAPTER VI.
Auricular Confession the Sacrament of the Sacred Tie of Marriage and Human Society.

CHAPTER VII.
Should Auricular Confession be tolerated among Civilized Nations?

CHAPTER VIII.
Does Auricular Confession bring Peace to the Soul?

CHAPTER IX.
The Dogma of Auricular Confession a Sacrilegious Imposture.

CHAPTER X.
God compels the Priest to confess to confess the Abominations of Auricular Confession.

CHAPTER XI.
Auricular Confession in America, America, and France.

CHAPTER XII.
A Chapter for the Consideration of Legislators, Preachers and Fathers—Some of the matters on which the Priest's Rome must question his Priests.

Sent Post-paid, Price, \$1.00.

Father Tom and the Pope.
Or a Night at the Vatican. Written probably by Sir Samuel Ferguson. From Blackwood's Edinburgh Magazine. This is a humorous account of a night at the Vatican. Price, 15c.

Force and Matter By Ludwig Buche. A profound work upon a profound subject. Price, cloth, \$1.00.

Views of our Heavenly Home. By Andrew Jackson Davis. A highly interesting work. Price, 75 cents. Postage 5 cents.

THE SUNDAY QUESTION.
Historical and critical review, with replies to an objection. By W. R. Inge. Price, 15c.

</

