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

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A GOD OF WRATH AND LOVE.

These Attributes Are Inharmonious and Destructive of Each Other.

"God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth his wrath for his enemies."—Isa. 1:2. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."—Isa. 13:9.

"And Joshua said unto the people, Ye cannot serve the Lord; for he is a jealous God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."—Josh. 24:19, 20.

Such was the God of our fathers. Such was the God worshipped by the orthodox church for more than two thousand years, and which they are worshipping yet to-day. Is it to be wondered at that man has advanced no more than he has? Rather should we marvel that he has attained the position of eminence that he now holds.

Contrast the foregoing references with the following: "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death; jealousy is as cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."—Song of Solomon, 8:6. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."—Jer. 31:3.

What a wilderness of perplexing questions and thoughts arise from the minds when we try to harmonize the qualities of wrath and love; when we attempt to endow our god with such opposing characteristics. The heathen offers up his children as a sacrifice to appease the wrath of his god. What are we to do to appease the wrath of our god? To win his favor and gain his love? Is the wrath of one god different from that of another? Although the orthodox believer has never offered his children as a burnt sacrifice, has he not consigned them to hell in almost the same spirit? When his child is suffering on the bed of affliction he offers up a little prayer, "Lord, relieve my child of this affliction. Oh, thou seest best; nevertheless, not my will but thine be done." Thus he offers his child a living sacrifice to his god, hoping that in some way it may please the deity.

How are we to harmonize a god of love with a god of jealousy, as revealed in Ex. 20:5? "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." How are we to associate those qualities together? They are absolutely foreign to each other. We cannot conceive of a god of love having one grain of jealousy in his nature. In man we call jealousy a "green-eyed monster." Could it be anything better in deity? Deity is complete in its nature. Every characteristic is perfect. Then a god possessing the attribute of jealousy would certainly be a hideous monster beyond the conception of mortal mind. His rule would be worse than that of a tyrant, his laws worse than anarchy, and his throne more hellish. Yet the orthodox believer has never worshipped a god which the bible tells us is a jealous god, a god of wrath, and yet a god of love and tender mercies. What a combination. Orthodox by representing such a god has been able to secure many into the church. By preaching the terrors of a never-ending hell of fire they have scared the love of God into their converts. There are very few people that would ever enter the doors of a church but for the fear of a just orthodox God, and a never-ending hell of fire. It is not love that has been bringing people into the church. Therefore it is man's duty, as his brother's keeper, to inquire into the nature of God and find those laws which will support religion, that will win the heart of man through love and not through fear.

Gaze upon nature in all her marvelous beauty, serenity and grandeur, and point out, if you can, one of her component parts that would indicate that a god of wrath and jealousy could have had the making of her laws. Man is a part of nature, and the same god rules over all—the God of nature, nature's God—and I can find nothing in all nature that would indicate that it is anything other than a God of love.

It goes without saying that for more than two thousand years orthodox has been preaching of a god which never existed, only in the minds of a few of the ancient leaders who so stilled their doctrine into the mind of man that it is only of comparatively recent years that he has even dared to pull at the cords that were binding him to a false religion. But light is dawning upon his mind as it never has before. He can no longer be held to the worshiping of an angry god and the service of a false religion. He will, and is, breaking the bonds which have bound him for ages in heathenish worship. While he has lived—up to the best he knew—he has been heathen. They both had a wrong conception of deity. Orthodox has followed his closely as the heathen their code of biblical laws, never stopping to question their authenticity, but blindly accepting every statement as an unalterable fact uttered by the mouth of God.

But as man has slowly come into closer communion with the God of nature, and the God of his own soul, he has come to realize the fact that he was mistaken in his form of worship. And true to nature, as soon as he saw his mistake he immediately sought god which he could harmonize with his higher and broader conception of deity. Though, as yet comparatively few orthodox people have resigned allegiance to the faith, nevertheless the number is constantly increasing. They are learning to put aside the God of the ancients, the God of wrath and jealousy, and are adopting in his stead the God of the Twentieth Century, the God of Love.

K. L. ABOLT.

We boast our light; but, if we look not wisely on the sun itself, it smites us into darkness. The light which we have gained was given us, not to be ever staying on, but by it to discover onward paths, now remote from all knowledge.—Milton.

The scheme of nature, regarded in its whole extent, cannot have had for its sole or even principal object the good of human or other sentient beings.—J. S. MILL.

Memorial Services.

Remarks by Mrs. Cora L. V. Richmond at the Memorial Service to Moses Hull and Jennie Hagan Brown, Held by the Illinois State Spiritualists' Association, Chicago, February 21, 1907.

Perhaps the most astonishing thing about Spiritualism is the fact that the ones you are talking about are the nearest to you at that time. So we shall have to be very careful about what we say about Moses Hull and Jennie this morning. They are here. While they would not restrain us from speaking every word of truth, it is certain that we would say now to them what we are saying now to them spirit to spirit and soul to soul.

Although engaged in the work of Spiritualism ever since your present speaker was a child of ten years of age, she did not know Moses Hull to any great extent, excepting as meetings in conventions or at public meetings, until a very few years ago. Yet there have been two workers in the field of Spiritualism who do not know each other all the time.

The particular quality that brought Moses Hull into prominence in Spiritualism was the quality of sincerity in his convictions. He was sincere as a Campbellite preacher. It was his sincerity in the Second Adventist movement to know the bible from the beginning to the end. For the Adventists were a peculiar people; they had to meet other theologians on the basis of distinct argument, and as far as the bible is concerned the Second Adventists have the advantage in this: that as a rule the Old Testament advocates the going to sleep (literal death of body and spirit) and the awakening resurrection physically at the time of the advent of the Lord. But his was a perfect knowledge of the Bible, knowing where every text could be found; chapter by chapter, word by word, derivation by derivation, and a great deal of this was so important at the time that he came into a knowledge of this great new truth.

You will remember that at that time, fifty years ago, or forty years ago, if a thing was not sustained by the letter of the Bible, then it could not be true. Note the less will her voice and her presence cheer the workers on in this triumphant cause of Spiritualism.

Sometimes when we were together these came a mutual inspiration and the spiritual vision was given in alternate verses. Will you try to open your spiritual vision now and see her standing there? While this same voice will have to give her part of the poem, remember that the alternate verses of the poem will be given by Jennie or her husband. She is standing there, right there in all the radiant light of her new found existence.

Sister, since unto that realm you have passed, How have you found it in that state unseen, That you saw here as through a magic glass? When the inspiration to you had been Vouchsafed, and you knew the blessed love Of those within the heaven above?

"I make answer," she says, "I have found the light. As it has been revealed unto me, More and more beautiful in the sight Of the awakened soul, I have seen, Oh! in blessed answer to my prayer, The first whom I saw was my dear mother there."

And as the new morning upon you doth glow, Now in the great light of the spirit above, And having met those whom you loved above, For they now within your presence must move, Shall you now, as then, help those on the earth To a knowledge of the higher birth? "Oh, yes! though I follow as a little child, Until I shall grow larger in the pure light, Still my teachers are both wise and mild, And they will reveal more unto my sight; Newer visions of higher thought and powers Than I have seen in my earthly hours."

couple them together. Yet such is the universality of Spiritualism, which is adapted to the needs of every person, that this young girl not only found a place, but her work was a needed place in the ranks of Spiritualism, which will not only be greatly missed, but will not soon be forgotten. She was personally a most joyous nature, full of life and laughter; in fact, some people thought she was almost too cheerful. When we met we always had a most joyous time joking and laughing, and she was full of stories of her laughable experiences. When inspired with a strain of sympathy and beauty in her poetic thought which was particularly good. It was our privilege to be on the ocean together when your speaker went to London in 1898 to attend the World Conference of Spiritualists as representative of the National Spiritualists' Association. Mrs. Brown went as a representative from Fort Worth, Texas; where she had built up a fine society which under her ministrations, built a beautiful temple, which we visited in London. Mr. Peckham, J. Morris and other Spiritualists were also on board the same ship. Some were indisposed, but Jennie was always bright; she and Mr. Richmond and myself were always joking with each other, and we had no end of fun. "Bro. Elbertus" was also on board, being an acquaintance of ours, he soon had an invitation from the officers of the ship and the passengers for your present speaker to speak. Of course, the others were invited to participate, so we had a regular Spiritualistic meeting, which was much enjoyed by all on board the ship who were present.

She was ever ready and willing to work, and as Mrs. Severance says, she was just a "good play." Between these strong and pleasant personalities that we all met frequently in their work we will remember all the days of our lives. We speak of the young when they go away. Oh, they are too young to go, they are ready to go. "It is our province to say when people should go. They are 'always ready' for the next step of life, and they know where they were going."

Now our sympathy is going out to the young people of college who are not finding it on the ranch. Friends give him your sympathy, and to all in the home that was hers. Her earthly mother who was with her so many years, and those of her household who have gone before, all welcome her to the land of the living. Her voice and her presence cheer the workers on in this triumphant cause of Spiritualism.

But in her ever was the staunch loyalty in his love of truth and his advocacy of the cause of Spiritualism. He was the champion of that truth, and his sledge-hammer arguments of logic that no one could confront, and still, withal, there was the gentleness of a child and a sweetness of disposition that made him ever at the bedside of his loved ones, and in the hearts of his children and his grandchildren. When Mrs. Niver, whom Dr. Warren has mentioned, was speaking of him and the possibility of his passing out at any time, the tears in her eyes were due to the great affection of her heart. Hers is a work of art, because without exception we regard her as the finest teacher of oratory we ever heard, not excepting Prof. Emerson, the founder of the Emerson School of Oratory in Boston. Her work in the Morris Pratt Institute cannot be overestimated.

These loving tributes from one's household, and the tender voice of him by all these loving friends, make us know that the words and words, and the heart and religion of the one we have memorialized will not only live year after year, but will grow broader as the years go on; that out of the great altar-fires that he has kindled will come a flame that will in time illumine the world.

We are each bearing our part in this great work. But let us remember that not one of us could either do the work of another or take that work from the work in which we are all engaged without marring the perfect structure and fabric that the founders of Spiritualism in the spirit world have desired to see. Therefore, it is with the greatest pleasure and the most appreciative loving-kindness that we hail this moment to pay tribute to the noble and life of our arisen brother, Moses Hull.

Mrs. Jennie Hagan Brown.

Jennie Hagan was a flower of New England, like the sweet, lowly flowers, the trailing arbutus, that come up on the cold rocks of Plymouth. She was a child of the great, a distinct product of Spiritualism, as no other religion in the world takes young children, especially young girls, out of the district schools, out of factories and makes them eloquent speakers and clear poets on the platform. Jennie Hagan was one of those taken out of the simplest life and brought forward by distinct inspiration. Spiritualism has produced many of these, as the one standing before you who though entering into the work earlier than Jennie Hagan Brown, nevertheless, has met her at many times and places.

The peculiar quality of Jennie's life and character was strangely in contrast to that of Moses Hull, so much so that it seems almost impossible to couple them together. Yet such is the universality of Spiritualism, which is adapted to the needs of every person, that this young girl not only found a place, but her work was a needed place in the ranks of Spiritualism, which will not only be greatly missed, but will not soon be forgotten. She was personally a most joyous nature, full of life and laughter; in fact, some people thought she was almost too cheerful. When we met we always had a most joyous time joking and laughing, and she was full of stories of her laughable experiences. When inspired with a strain of sympathy and beauty in her poetic thought which was particularly good. It was our privilege to be on the ocean together when your speaker went to London in 1898 to attend the World Conference of Spiritualists as representative of the National Spiritualists' Association. Mrs. Brown went as a representative from Fort Worth, Texas; where she had built up a fine society which under her ministrations, built a beautiful temple, which we visited in London. Mr. Peckham, J. Morris and other Spiritualists were also on board the same ship. Some were indisposed, but Jennie was always bright; she and Mr. Richmond and myself were always joking with each other, and we had no end of fun. "Bro. Elbertus" was also on board, being an acquaintance of ours, he soon had an invitation from the officers of the ship and the passengers for your present speaker to speak. Of course, the others were invited to participate, so we had a regular Spiritualistic meeting, which was much enjoyed by all on board the ship who were present.

INTERESTING QUESTION.

What is a Spirit's Experience Immediately After Transition?

To the Editor:—Some two weeks ago there appeared in your columns an inquiry something like the above from a correspondent from Washington, wanting to know what a spirit's experience was immediately after leaving the body. I can see no better way of answering such a question than by giving your readers quite an interesting experience that occurred about one year ago in my own household.

Living about four miles from our city was quite an aged gentleman, who was a Spiritualist and an old time friend of the writer of this. He fell ill and continued to grow worse until finally the end came. About eight o'clock on the evening of his transition I telephoned the family to know about his condition, and received the reply that he was unconscious and unable to pass away at any moment, which he did shortly after the o'clock the same evening, or something over an hour after receiving the message. I had visited this gentleman and family and held circles with them, consequently my guide was familiar with the place and surroundings. Soon after receiving the message as above stated, I retired for the night, but before doing so requested, my guide to go and visit the sick bed of my friend, and if he passed away before morning to let me know possible. It was half-past eight o'clock when I retired, and being somewhat weary from my day's experiences, I soon fell into a slumber.

At midnight, as it proved to be, I awoke. My guide requested me to arise and get paper and pencil as she wished to give me a test. I arose, and striking a light I put on my clothes, and going into an adjoining room, I might not disturb my wife, I sat down at a table after procuring paper and pencil, and the following is what was written through my hand:

Mr. Predmore, your friend T's transition has taken place. I entered the room where his physical body lay upon the bed a few minutes after his transition. His spiritual body stood at the bedside looking intently at his body of clay. I placed my hand upon his shoulder and accosted him thus: "This is Mr. T. I believe?" "No," he replied, "that is Mr. T. on the bed there."

"No," I said, "that is your body of flesh, but you are the real Mr. T. Your body is dead."

"No it isn't," he replied. "That is me on the bed there."

"Come with me to a glass here, my friend," I said, "and see if I am not right."

I led the way to a mirror in an adjoining room, and pointing to it I said, "Look in there, my friend, and see for yourself."

He gazed at the reflection of his face for a moment, and then exclaimed, "Well, I declare, I believe you are right. Who'd a thought it?"

I remained for a short time and soon spirit friends made their appearance and I left him in their charge.

I retired again after getting this message, and the next morning went to my wife and a young man who was in my employ. We sat down to our morning meal and soon the telephone bell rang while we were yet eating, and the message informed me that my old friend had been released from his physical body soon after nine o'clock the evening before. It seems that the above incident should partially answer the question of your correspondent at least. A body that has naturally rounded out life to a good old age in this mortal state, realizes the change so natural to it, until circumstances occur which apprise them of the fact, and usually if not always spirit friends awaken the new-born soul to full consciousness.

W. H. PREDMORE.

Broken Bow, Neb.

Rev. Moses Hull, and His Departure to Spirit Life.

Whereas, One of the great leaders in the cause of Spiritualism, in the person of Moses Hull, president of the Morris Pratt Institute, of Whitewater, Wis., and the most distinguished exegete of the Bible from the spiritual point of view, took leave of earth on Friday, Jan. 11, 1907, and Whereas, Spiritualism and Spirituality alike having met with an irreparable loss in the departure of Brother Hull, because of his widely extended labors in defense of the former and instruction of the latter, and Whereas, We, the members of the board of trustees of the Washington State Spiritualists' Association, have been called upon to part with a personal friend, as well as leader and teacher, likewise zealous advocate of organization and the principles of cooperation, in the transition of our distinguished brother, be it therefore, Resolved, That we, the representatives of the Washington State Spiritualists' Association have heard of the departure from this life of our gifted brother, Moses Hull, with profound sorrow and regret, yet rejoice with him in his signal triumph over seeming death and the grave, likewise in his new-found freedom in the realm of the soul.

Resolved, That our sincerest sympathy is hereby extended to the members of his family in their bereavement, their great loss, reminding them that their sorrow is the sorrow of their brethren everywhere, all of whom have in common the comforting assurances of Spiritualism to soften the force of the blow that has befallen him in his signal triumph over seeming death and the grave, likewise in his new-found freedom in the realm of the soul.

Resolved, That these resolutions be spread in full upon our minutes, and certified copies, under the seal of our state association, be forwarded to his bereaved wife and children.

THOS. W. McPHERSON,
Secretary S. S. A. of W.
E. L. NICHOLSON, President.

A good Christian should never go to law; rather should he give up his coat and his pants, and everything that he hath. Christmen never go to law; they are the most docile and easy creatures in the world on matters of business.—Vergil.

TRAVELING IN SPIRIT.

Some Interesting Experiences in Connection With the Death of Moses Hull.

Mrs. Georgia Gladys Cooley was a guest in my home during her stay in Buffalo. She is indeed a wonderful woman; space and distance are no impediments to this highly developed soul, and we had abundant proof of being surrounded by unseen forces.

What, to me, seemed one of her most wonderful experiences, was in connection with the burial of Moses Hull. We had heard of his transition, and she had spoken of it, and wondered where he would be buried. During the conversation Mrs. Cooley expressed the thought as to whether his remains would be brought to his home at Whitewater, Wis., and she wrote a letter of sympathy to his wife, saying it would get there about the time of their home coming. Our conversation on this subject was not resumed until later, when Mrs. Cooley came from her room where she had been resting, and said, "Moses Hull's funeral has just taken place."

She then related an experience, in which she claimed she left her present surroundings and found herself in a larger room, or what might be taken for a small hall, and there she saw a coffin which contained Moses Hull's body. Mattie, his wife, was standing beside it, talking to a company of people, saying, "Moses looks just as though he is asleep." Mattie was in a white garment, but a vapor of finer white substance, or ether, surrounded her entire form.

Mrs. Cooley went into full details and said, "Let us watch for a report of his funeral and see if it agrees with this experience."

In the meantime, we related the experience to several, but no one had heard of the burial; but the following week's paper brought us the news which corroborated Mrs. Cooley's statement in every respect—the day and hour was exact, allowing for the difference in time between New York and California.

Mrs. Cooley informed me that she had had many such experiences, and to her it seemed but little; to me it savored of greatness of soul development, and taught me that time and space were of little consequence to spirit, and that it is beautiful to have a splendidly developed mediumship, such as this woman possessed, but still more beautiful to be as well rounded out in soul as she must be to be able to visit places miles away from her house of clay. While I think Mrs. Cooley one of the most sensitive persons I ever met, at times speaking one's very thoughts for them, yet she is also one of the most practical mediums I have ever met. Her sense of justice to others is very keen. She requires no petting; never seems to be slighted; cares nothing for flattery, and is ever ready to work in any way to advance the cause of Spiritualism and the society she has charge of.

Since it is to say, this worker makes hosts of friends and holds them.

MRS. MARTHA JOHNSON.
Buffalo, N. Y.

NINETEEN HUNDRED AND SEVEN.

There's a wonderful work for the people to do.
In nineteen hundred and seven;
A work needing hands that are willing and true,
In nineteen hundred and seven.
To be for the people to carry the day,
In nineteen hundred and seven.
And control greedy trusts in their despotic sway,
And sweep down the barriers that stand in the way,
In nineteen hundred and seven.
There's need of great men to stand forth from the ranks,
In nineteen hundred and seven,
To help Uncle Sam watch the railroads and banks,
In nineteen hundred and seven.
The great money steal that has put us in thrall,
Must let go its grip and go back to the wall,
For the interest of one is the interest of all,
In nineteen hundred and seven.
Religion has come to be naught but a name,
In nineteen hundred and seven;
The priests are in league with the millionaire's game,
In nineteen hundred and seven;
And brave men and women must work with their might,
In nineteen hundred and seven.
In church and in state, to illumine the right,
And clear out the mists that have clouded our sight,
In nineteen hundred and seven.
There's much to be done in the Spiritualists' ranks,
In nineteen hundred and seven.
To drive out the frauds, to discourage the cranks,
In nineteen hundred and seven.
There's great need of those who care much for their brothers,
And will sacrifice self in their efforts for others,
And stand firm for justice e'en though 'tis another's,
In nineteen hundred and seven.
The churches are banding, their strength to uphold,
In nineteen hundred and seven;
Their members are giving their silver and gold,
In nineteen hundred and seven;
And legislate laws that will tear you asunder,
And when 'tis too late you will wake to your blunder,
In nineteen hundred and seven.
We must get up and hustle and work with a will,
In nineteen hundred and seven,
For we've only just dug 'round the foot of the hill,
Up to nineteen hundred and seven.
There are heights to be climbed that are gleaming with light,
That now are obscured from our dim earthly sight,
For truth and the right let us work with our might,
In nineteen hundred and seven.
When we have but the will to do it, that very moment will initiate us; and that very instant the tyrants of the earth shall bite the dust!—Peter Kropotkin.

TOLERANCE OF OPINION.

One Answer to "An Honest Question."

Let us begin with the statement after the question, and work up. The writer says: "It seems just that adverse criticism be allowed to do service and show the ancient faiths are not worthy of acceptance in these wiser times."

These times undoubtedly are wiser, but not everyone living in them is wiser. Being in different stages of growth, each needs different treatment. For instance, babies are not fed with solid food before teeth are grown to help digest it; a foreigner is not expected to read or speak our language until he has studied or learned it; to some a "Primrose by the river's brink" is only a primrose—nothing more. Not all individuals are ready for advanced conditions; and growth, to be sure, is usually slow. So the time has not arrived yet for ancient faiths to be wholly discarded.

Now about the "Bible being thrust upon us as the inspired word of God." The Bible to many Spiritualists in these times is considered a history, written by men inspired, perhaps, as men are now, and colored more or less by the writer's conceptions, containing errors and truths. It has been revised and modernized so much that it is very readable now. The work of great fraternalists such as Freemasons and Odd Fellows is based, we have been told on Bible history. "But certainly will help perpetuate the Bible. As for characters described in it, some of them might have been mediums. Would it not be surprising were they not?"

Faithful characters? Perhaps, but they serve a purpose. And as for "speakers and writers laboring to make Spiritualism an appendage of ecclesiasticism," we think this a mistaken idea. We are all reaching out, reaching higher, for something good, something better than we know or have. We reach for enlightenment. Whether we find a good thought in The Progressive Thinker, or the Bible, it matters not, as long as we get the good thought, absorb it and become better for it.

Some of us have learned the lesson of tolerance. We do not go about telling ecclesiastics their teachings are false. We shall not get hearers to turn the currents of their thoughts into new channels by vituperating and antagonizing the beliefs and ideas of others. It is gained for the cause of Spiritualism or any philosophy or religion by rash speech. People must think new things to outgrow old opinions, and their attention first is necessary.

Spiritualism doesn't need numbers of the church's adherents. (We infer church ceremony is meant by numbers.) But we need order, organization and love for humanity. Certainly attractive methods of conducting the work, and attractive surroundings, the philosophy and beauty, and "like attracts like."

When a Spiritualist says "I believe," it is usually knowledge to him, but it isn't knowledge to one having no proof or experience. Concise definitions or brief explanations of the religion and the philosophy are often required, and until a better substitute can be found, will not "I believe" answer? It cannot, of course, take the place of knowledge, and "in doing good for the love of it." Lowell says:

"Not what we give, but what we share,
For the gift without the giver is bare."
And again:
"That is no true alms which the hand can hold,
He gives nothing but worthless gold
Who gives from a sense of duty."

Because certain methods are employed by some of our speakers (methods we do not like) it isn't necessary to break up the beliefs through selfishness on our part. How we know the truth is presented is not so much important as to get the truth.

E. K. EAGER.

New London, Ct.

They Compromised.

A late news dispatch from San Francisco, says:
"Jesus Christ, and all other sacred names that invest prayer with the tinge of Gentile sectarianism, are to be abandoned, announced by Chaplain Darlington of the State Senate. Since Rev. Darlington has been delivering opening invocations in the upper house, he has been having much trouble.
"First the Democratic minority took exception to the Chaplain's appeal for a blessing on the victors in the late elections. Then Senators Wolf and Hartman, Hebrews, who are prominent, waited on the chaplain with objection to his mentioning Jesus Christ. The chaplain compromised by agreeing to refer hereafter to 'Our Lord' without designating him by name."

TO WINIFRED.

I have had a dream of heaven, dear,
For I have dreamed of you,
And now my soul is all aflame
To know it to be true.
Entranced I gazed at your beautiful face,
Crowned with raven-black hair,
And holding your perfect form in my arms
I found my heaven there.

Your lips so sweet, that it thrilled my soul
When you pressed them close to mine,
And in the depths of your big black eyes
Shone the light of a love divine.

Your voice like music soft and low,
Bewitched my listening ears,
As you told the story of your love for me,
And I banished all my fears.

You said that, welded soul to soul,
To greater glories we should ascend,
To our beautiful home in the summer-land
Where our lives and love would never end.

It is too beautiful an idle dream,
May I never awaken the truth to learn,
For another life without you, love,
For me has no concern.

LEMOYNE.

Solitude and concentration will reveal a world of thought, the likeness of which man had never dreamed.—Abolt.

NEW RELIGION IS BEEN.

University of Chicago Professor Proclaims the "Laboratory" Variety—Holds Old-Style Standard—Builds Up Creed With Unselfishness, Service and Communion as its Points.

"Laboratory religion" will be the religion of the future, according to Professor John Merle Coulter, head of the University of Chicago biology department.

In an address on "Personal Religion" at the opening meeting of the university revival services last night at Mandel Hall Professor Coulter declared that religious ideas must conform to the principles of the scientific laboratory instead of the old-fashioned standard.

"There is no possible reason why the modern laboratory methods of education should not be used in religion as well as in the classroom," he said. "In Religion we have the same general materials as in science, and we should make our adjustments accordingly."

"I have built up a creed by this method. The three points in it are unselfishness, service and communion. The problem is a clear one—to live the most effective life. We must adjust ourselves to other conditions scientifically, and the three most important things are one's self, one's fellowmen and one's God."

Best Religion is Service. "It is the centrifugal life that is effective. The best relation with our fellowmen is one of service, and you cannot render this without unselfishness."

"Society is characterized at present by an instability of ethical standards," said President-elect Judson in speaking to the students. "Men do not look deeply into themselves or find the basis of conduct upon which they can rest. It is said this is because the old foundations of religious experience—faith and hope—have been shaken up. I think, however, that we have adapted these elements in a different way."

"We need not learn to fear a specific and real evil that may come to us in regard to the future life, but a new conception of evil working in our souls. And we need not learn to hope for the same very definite thing in regard to the future life, but for a joy beyond pain and past imagining."

Says Religion is Anchor. "Why should one try to imagine the exact conditions of the future life? Personally, I do not care to know. But no human soul without the reality of personal religion is safe. It is the anchor, and without the anchor no one can be safe."

Professor George E. Vincent, Professor Shaler Mathews and Professor Myra Reynolds also spoke. Students tend to grow away from the religious life, said Professor Vincent. "The religious life is the all-inclusive life. Students of modern psychology have unfolded to us a great deal in the teachings of Christ that formerly appeared mysterious and cryptic. Taking Christ as one's dominant comrade is one of the chief things in personal religion."

POVERTY.

A grimy-handed monster,
Lifted and knotted tree,
Doth lurk about the homestead,
A source of grief to be.

Like moisture from the rain-clouds,
It creeps in with a chill,
Depressing every inmate,
Foreboding naught but ill.

At first with snaky smoothness,
It winds itself about,
The luxuries of home-life,
And lastly eats them out.

Not yet therewith contented,
But like a beast athirst,
And like a wolf un-hungered,
It seeks to do its worst.

Among its train of followers,
Foul enemies of Peace,
Are Worry, Grief and Hunger—
Whose torments never cease.

So oft you see the mother,
Whose heart is first to feel
The cravings of her children,
In prayer about to kneel.

'Tis not for wealth she's asking,
But food and shelter for
The children of her bosom;
Her very heart is pained.

A tell-tale streak of pallor,
Shows on her cheek so wan;
With Love for her commander,
She glides her armor on.

And 'twixt her and duty,
Though aching with fast,
But feeble strength is conquered,
By sacrifice at last.

The father worn and weary,
Takes up her burdens now;
With no one left to comfort,
And soothe his aching brow.

The home without a mother,
Is robbed of sweetest joy;
And happest hour with it,
Is not without alloy.

Each morn comes cruel Mistray,
Each noon comes awful Woe;
At nightfall comes Dejection,
Each calling to bestow.

Their gifts in horns of plenty,
To home where tears are shed,
And song of happy children,
Is changed to cry for bread.

One piercing thought unmentioned,
Hurts deeper still than all;
When wealth for paltry farthing,
Doth make him creep and crawl.

Lest roof be taken from him,
And humble home destroyed;
The only earthly refuge,
That his weary soul enjoyed.

O hasten, Christian Era,
And lend a helping hand,
To suffering humanity,
So piteous in our land!

Canst thou not summon power,
From holy land above,
To teach Earth's wayward children,
To drink from fount of love?

Each draught of which will freshen,
Uplift each drooping flower;
That hath the right to blossom,
And praise its birthday hour.

Canst thou not summon justice,
From Rip Van Winkle bed?
Doth seem as though he's sleeping,
In hearts of ancient dead.

And may his true endeavors,
By heavenly hand be led,
And wreath of right be woven,
To deck America's head.

Then she, most glorious nation,
Will lead out in the right,
And emanate to kingdoms,
A flood of "Kindly Light."

And "Kindly Light" a blessing,
To all posterity,
Will bring about conditions,
To hunt out Poverty.

Reading Mass.
The Truth Speaker Collection of
Forms and Ceremonies for the Use of
Laymen. Price, 25 cents.

Spiritualism and the State of the Dead.

Dr. J. M. Peebles in Calcutta, India, Lecturing on Spiritualism.

Dr. J. M. Peebles, the celebrated Spiritualist of America, delivered his third public lecture in Calcutta on Friday evening, at the Star Theatre. The subject of his lecture was "Spiritualism and the State of the Dead."

The meeting was attended by a large number of educated and thinking people, both European and Indian. Amongst those present were noticed Roy Yashindra Nath Chowdhury, Babu Mott Lal Ghose, Harendra Nath Dutt, Monmohi Mohan Bose, Pandit Jwala Dutt Joshi of Allahabad, Mr. P. N. Mukerjee, Dr. Chandra Shekhar Kail, Babu Hemendra Nath Sen, Amrita Krishna Mullick, Mr. and Mrs. Armitage and a large number of European ladies and gentlemen.

Mr. N. N. Ghose who was voted to the chair, in a neat little speech introduced the speaker of the evening. He said that Dr. Peebles was well known in the Western world as a speaker and writer on matters connected with Spiritualism. He was a medical man, liberal in politics, and a profound scholar. The subject of the speech was one of surpassing interest.

The question, he said, "What became of us after death?" had been agitating the public mind from the earliest day to the present time. Spiritualism, according to him, was a matter capable to be demonstrated like chemistry.

He then asked Dr. Peebles to deliver his lecture.

The lecturer, before he began to speak on the subject of the evening, said that he was glad to find Spiritualism had found a place in Indian mind and that books and pamphlets on this subject were being published here. Referring to the Hindu Spiritual Magazine, the speaker said that it should be widely circulated, for it aimed at illustrating the phenomenon of truth and Spiritualism. It would enlarge the mind and extend human ideas.

He said, an old Christian hymn began with these words:

"And was I born to die
And lay this body down?"

No! man was not born to die. And man, a mortal man, the Spirit, the Atma, does not die. It cannot die being a potentialized portion of God, who is "Spirit" pure, infinite, omnipotent and immutable. Man is a reasoning and a spiritual being and it is natural, whether in worlds visible or invisible, for spiritual beings to communicate with one another. This they have done at times through all past ages. Spiritual phenomena are God's abiding witnesses of a future life.

If you have not seen them it is your misfortune. I have, and so have millions. And they are blessed beyond all blessings, because they know that death is but a new birth with better conditions for progress.

Spiritualism is not atheism, not materialism, not agnosticism, not sectarianism, not a negation of any kind, but an affirmation with demonstrable facts that prove the truths of its teachings.

It does not rely upon Bibles that have been translated and re-translated—revised and re-revised for its proofs, but upon the inspirations and well-attested facts of the day, for its authority as a science—and as a religion.

Reading about bread does not feed the hungry to-day. Reading about Spiritual manifestations, visions, trances, levitations, materializations, and spirit voices of the living and the dead are alive and do not satisfy you. Not you want to see for yourselves, know for yourselves in your own homes. Very well, this you may do, if you will comply with the causes and conditions. If you wish to see telegraphic messages to friends in Bombay you must have the telegraphic instrument and the metallic wire. These are the conditions. And these, or similar ones, must be complied with in Spiritualism.

There are priests in all lands who seem to want something for nothing, wealth without labor and scholarship without study. These are mental vampires. All honorable and exalted positions in life are attained only through concentration, purpose, labor and struggle. You are all influenced more or less by invisible intelligences, and nearly all of you by complying with the proper conditions may become clairvoyant, clairaudient, clair-sentient, have visions, or be entranced, enabling you to hold conscious converse with your long-lost loved ones. What can be more blessed?

Objective spirit phenomena are indispensable to those who need them. This is an age of materialism, and there are atheistic materialists so flinty-brained that they require their chains to connect them of the presence and potency of spiritual beings. These should and can be gratified by forming seance-circles and complying with the psychic requirement necessary for spiritual intercourse.

Spiritualism demonstrates a future life. The pronounced dead are alive, and in the process of dying, the more spiritually-minded do not for a moment become unconscious. They sweetly swoon into immortality, there is no death—only change—disorganization of the material elements and reorganization. The spirit is not an aggregate, but an indivisible unit. It does not—can not die. It is of God.

"What"—is it further asked—"is the Atma, the conscious spirit?" It is a divine centre of life, of a dazzling point of conscious force, God incarnate. And hence we are wisely called the "offspring of God," and the "sons of God."

"And where," says one, "is the spirit located, for what exists must exist somewhere?"

Certainly it is not located in the heel, the stomach or solar plexus, but in the brain. The erudite Des Cartes located it in the conarium, a delicate cone-shaped point in the center of the brain, and it is illuminating the human form.

Philosophically considered there is no death. The pronounced dead are alive. Every object, every particle in its inmost is alive with life. There is change, disorganization and reorganization but no death. According to the latest scientific research that there are a thousand corpses in a hydrogen atom, and 200,000 in a radium atom, and motion with radio-activity shows them to be alive with life.

There is life then everywhere and our loved "dead" are alive and if so, what are they doing? What are their occupations? The spirit world is a world of activity. Mortals take with them their memories, desires and tendencies. These are the necessities of personal identity. The astronomer here over there explores and measures undiscovered worlds, the geologist studies the nebulous process of world-making, the musician and the poet refer in realms of poetry and in the artist labors in the art galleries of the heavens, for labor there is the labor of love. Philanthropists continue

their work of beneficence by descending to the lower spheres to teach and to serve, something as Jesus, according to Peter, preached to imprisoned spirits.

The spirit-world is largely the world of causes. The inventors of earth are inventors over there. Spirit telepathy is becoming common, wireless telegraphy was first invented in the heavens and was impressed upon Marconi's mind and made practical, and, by the way, he is a Spiritualist.

The depraved of this world, the scheming and selfish at death become earth-bound spirits, obsessing spirits, demons, and may do moral injury. The lower spheres are called the hells, and the higher the heavens, and the still higher the celestial heavens. Evolution and progress pertain to all worlds.

The doctor then related the remarkable case of Mary Roth re-incarnated herself as a spirit in the body of Lucy Vennum. He also related the very wonderful experience of Aaron Knight as a sinful mortal, his experiences in Hades after death and his final rescue and salvation. The heavens and hells are more conditions than locations. We make them for ourselves, and must reap the harvests of our sowing.

With votes of thanks to the speaker, the chairman and the theatre authorities, the meeting separated. The Amrita Bazar Patrika, Calcutta, India.

THE OTHER SIDE.

Illustrating the Important Fact that the Japanese and Chinese are Not Wanted in California.

To the Editor:—In regard to the editorial upon the San Francisco school question which appeared in a late number of The Progressive Thinker, I would say that I think you are certainly mistaken in supposing that the clergy and the Christian churches are the most violent in their opposition to the Chinese and Japanese in this country. I think it proceeds from all classes alike. It is not a question of religion at all; it is a question of labor, the struggle for a living and morality.

If you knew these people as well as we do, you would not wonder that we want to keep them out. I could tell you tales told me by the old residents of California, in whose county, that would make you shudder.

As to the opposition to the Japanese in the primary and grammar grades of the public schools in San Francisco, it was fully set forth at the outset of the trouble by the school commissioners, and Roosevelt and the Japanese consuls made it plain to all that the Japanese were not wanted in the schools.

Their only trouble was that they felt insulted in not being allowed to enter the white schools.

I think they have made a grave mistake in forcing the white children to like or respect the people of this coast may have felt for them before, this foolish squabble for a higher place will win them nothing but disgust and contempt.

But Japan with Roosevelt as her ally has won the day, as we hear. There will now be another treaty, with an exclusion clause which does not exclude, and the rush of students and business men to this coast will begin.

It seems strange to me, that the Northern and Eastern states can look at the question so indifferently.

"Where are the teachers for the millions of Japanese youths who wish to be taught English, to come from?" you ask.

Well, must California do it all? Why don't you of Chicago, for instance, hold out some inducement to bring them to you? Californians are not selfish, bless you; they don't want to monopolize all the glory.

You might need an appropriation from Congress for the extra expense, perhaps; but the President would see to that all right, and pass it over to you with his best bow and a smile that will go all over his face.

In fact, he might accommodate a few thousand round about Washington.

Yes, that's it; pass them on in a golden stream, Japanese and Chinese, all over the North and East; then you will see how it is yourselves.

It may make trouble for us in the near future, but Roosevelt and Japan want her boys to be taught English, and what she wants must come.

MRS. S. E. MACKLEY.
Ferndale, Cal.

THE TRUE POET.

The true poet's language is beautiful. Musical, dreamy and sweet. All nature to him is a poem. He is life's artist complete.

He paints in trust of colors, Not with brush but with pen; The world is a book that he studies; He's the noblest and deepest of men.

He is not to be thwarted by jeering, Criticism will inspire him; He writes while others are sleeping, Or dreaming, he is wide awake.

He writes from divine inspirations, From the soul and not from the mind; He is never guided by mortals, But the Creator of all mankind.

He loves the little wild creatures, The insect, the bird and the beast; He loves the innocent children, Even those considered the least.

A friend to the forsaken and fallen; A companion, a brother, a friend, His paintings are truly inspiring, And high unto perfection they blend.

Thus do I sing of the poet, A man among men you will find. He sees as no other man living, Naught is there hid from his mind.

He is the dreamer who ever will dream, When his life on this earth is over, Will embark on the immortal stream.

—Homer Trask.

NEW YORK MASS-MEETING.

Held by the State Association of Spiritualists, in New York City.

One of the most enthusiastic as well as the most harmonious gatherings of Spiritualists, was the grand rally, or mass-meeting, held in Elks Hall, 59th Street and Columbus Circle, New York City, February 14, 15 and 16.

The mass-meeting was under the direction of Mrs. Harriet M. Rathbun, of Port Washington, assisted by Mr. A. T. Redinger and Mrs. Margaret Gaulle Redinger, of New York City.

The address of welcome was given by Mrs. Henry J. Newton, president of the First Association of Spiritualists of New York City. His address was made by Thilo H. Reynolds of Troy.

The music was under the direction of Mme. Louise B. Voigt. Her vocal selections were finely rendered, as well as the violin solos of Robert J. McIntyre who added very much to the entertainment of the evening.

The program was fully presented with two exceptions: H. W. Richardson, president of the New York State Association, was not able to attend, owing to the illness of himself and family; also, Dr. Geo. A. Fuller, president of the Massachusetts State Association, could not leave his wife, who was very ill.

In the absence of the president the duty of presiding officer rested upon Thilo H. Reynolds, vice-president, who with Mrs. Harriet M. Rathbun, treasurer of the New York State Association, and Sarah A. Woodruff, secretary, were the only members of the board present.

Other workers, Miss E. C. Resch of Brooklyn, Mrs. Helen Temple Brigham, Belle V. Smith, and Miss Helen V. Cushman, president of the Spiritual and Ethical Society of New York.

Rev. Frederick A. Wiggins of Boston, Mass., was certainly an attraction to the audience, by his lectures of truthfulness, ideas and the ballot tests given by him. Mrs. Helen L. P. Russeque of Hartford, Conn., a powerful speaker, held marked attention at every lecture given by her.

Dr. Edward W. Emerson, long a favorite, gave indisputable evidence of spirit control, exerting a fine amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished.

There have been many antagonistic forces laboring to assist him in his mission, and there is needed an indomitable will and power and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

There is needed in the affairs of life that spirit which cannot be taught, and which must be met, and there is needed an indomitable will and power and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

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SPIRITUALISM.

The Universal Power in Human Progress.

The following essay was written by Hamilton De Graw, of Watervliet, N. Y., and read by the author at the Spiritualists' meeting held in Keenan Hall, Troy, N. Y., Sunday, October 14, 1906. Subject, "Spiritualism, the Universal Power in Human Progress."

"O, there's a fullness in the heavens above,
The well-springs of life overflow,
And ministering angels all radiant with love
Come precious gifts to bestow."

My dear friends, how true it is that the blessings of immortal life are overflowing, and if we have here this evening with an honest desire to receive the gifts of the spirit, they will be ours.

We propose to present to you for consideration a few facts showing that Spiritualism, in regard to the phenomena or the influence which it exerts over human life, is not confined to any religious sect or party, but is universal in its application. That it permeates and is the life of all religious organizations, and also political ones. Without it they would fall to the ground, cease to have any power over the minds of the people. And whether conscious of the fact or not, the political, social and religious organizations of the world receive their dominating influence from the spiritual forces. We are placed here to perform our work and we must do it; that we have assistance is true, but the responsibility of its performance rests upon our individual selves.

Our statement that the political organizations also have their directing power, is not a statement of fact, but is acceptable to that class of politicians who suppose, if we judge them by their assertions and demeanor, that they own the country, and that even the earth would be disturbed in its revolutions if they were not for the might of the political forces. There is a great amount of self-confidence is a good thing to have, because without it the advancement that has been made toward a higher civilization could never have been accomplished.

There have been many antagonistic forces laboring to assist him in his mission, and there is needed an indomitable will and power and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

There is needed in the affairs of life that spirit which cannot be taught, and which must be met, and there is needed an indomitable will and power and perseverance to accomplish the beneficent result which is human advancement to the higher planes of its existence.

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J. R. FRANCIS, Editor and Proprietor

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SATURDAY, MARCH 9, 1907.

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You may do so a dozen times

safely, and then the next remittance

may be lost or stolen. Secure a postal

order for five cents, and then you are

perfectly safe, and will save yourself

annoyance and trouble.

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Full reports of the proceedings of

the late N. S. A. convention in Chicago

can be obtained by addressing Mrs.

Mary T. Longley, 600 Pennsylvania

avenue S. E., Washington, D. C.

The Long Contest Ended.

The United States Senate, by a vote

of 42 to 28, has rejected the four

years' effort to unseat Senator Reed

Smoot from that body, on the false

pretense that he was a polygamist.

Was not the real motive of the thousands

of women who signed the petitions

to oust the Senator, because he

is a Mormon?

While politics, as such, has no

place in the office or columns of The

Progressive Thinker, we cannot avoid

the expression, it will be a sad day in

American history when any system of

religion, however worthy, shall gain

the ascendancy in Congress, and shall

exclude therefrom members for no

offense other than holding religious

opinions adverse to those of the majority.

Ours is a secular government. It

was founded by the fathers of the Republic,

and secured as such, by constitutional

provision, and that provision

must be perpetuated at any cost.

The religious views of members cannot

be legally inquired into by Congress.

Actions, not opinions, must

continue the standard of merit, and

the most offensive heretic is the peer

of the most orthodox in that body.

"Loud" was the Demand.

Kant, the German philosopher,

said:

"Apart from moral conduct, all that

man thinks himself able to do to become

acceptable to God, is mere superstition

and religious folly."

This reminds us of a young man

who, a Methodist, upwards of sixty

years ago, offered to educate for the

ministry. Telling a friend of the

proposition, and expressing doubt of

his ability to occupy such a position,

he was met with the assurance:

"There is no danger of a failure.

Should you gain a position in the pulpit,

noise ensues success. If you

find your discourses are not satisfactory,

raise your voice a little higher,

increasing it as needs demand. When

you reach the proper key you will

stand at the head of the clerical profession."

It is a pleasure to note a great revolution

has swept over the country during the last

half century, and the successful Methodist

minister now needs partially educated brains

to fit him for his position. A senseless

clanging of words has ceased to charm

modern ears.

They Need the Money.

A New York man of God added a

lady whistler to his church's attractions,

and found a notable increase in his

congregation. This policy may develop

until a professional boxing-match

figures on the program. One pugilist

might "knock spots" off another,

and then the minister might go

into the pulpit and knock spots off the

devil."

The above is copied from the Free-thinker,

London. The Progressive Thinker related

the same fact some time ago in its columns

in regard to the introduction of a lady

whistler as a church attraction, to enlarge

attendance on divine service. And, why not?

We are told, Isaiah 7:18—"The Lord shall

hiss for the fly that is in the uttermost part

of the rivers of Egypt." The Bible commentators

agree in saying: "The Hebrew word there

rendered 'hiss' is equivalent to whistle,

and should have been so translated." If the

Lord God is a whistler the introduction of

that native music in church service must

have filled him with delight.

But the editor of the Free-thinker, as a

suggestive prophet, must come to the front.

He said: "This policy [the whistling] may

develop until a professional boxing-match

figures on the program." This has already been

accomplished, and one victim was "knocked

out" at the expense of his life as a consequence,

as related in these columns two weeks ago.

A God Government.

A theocracy is a government which pretends to be administered by God, under the immediate supervision of a priesthood. The high priest claims to be in direct communication with the Supreme, and every act of his is ascribed to God.

A people whose history is believed to be wholly fictitious, known to moderns as Jews, are credited with having been subjects of a theocracy.

If there were such a people as the Jews, and they were God-governed, if the Old Testament literature can be trusted as historical, they were but one remove from savages in their beginning, and were the worst governed nation ever known to history. They were first presented to us as slaves in Egypt, where they were held 430 years. Then, after their escape to Palestine—without entering into details—consult Cruden's Unabridged Concordance where book, chapter and verse are cited for authority, under the title, "Captivity," and we there read that during the reign of the "Judges," embracing a period of 320 years, the Jews were six times in captivity. Then, during the reign of Sennacherib, the Assyrian king, they were plundered, and defeated in battle three times. The third time their city was burned, and the people, "with hooks in their noses," were taken to Babylon, where they were held as slaves for seventy years. Later, Pompey, at the head of the Roman army, overran Judea, and placed Antigonus on the throne. They were finally destroyed 1337 years ago, by Titus, the few survivors were sold into slavery, or removed to Rome to grace the gladiatorial feasts in the amphitheatre for the amusement of the people.

Thus eleven times certain, these pests of Jehovah, and God-governed at that, passed into bondage, and were finally completely destroyed, and should have disappeared from history, and would, but for the imposition of the Phenicians in their place, who, ignorant of their own history, are posing as Jews.

God gave to Abraham and Isaac, and strengthened the gift by an oath to Jacob, that they and their seed should possess Canaan forever. Instead, even those who are simulating the Jews, are scattered world-wide over other nations. They are wanderers among strangers, no country anywhere peculiarly their own.

The Old Testament is represented as a record of God's covenant with the Jews. Read it carefully, and see how these people were favored. Prof. Millard, in his Travels in the Holy Land, p. 257:

"Most of the Jews in Jerusalem and other parts of Palestine, are of Spanish or Polish origin. Most of the former are descendants of such as were driven out of Spain in the 16th century, and who fled at that time into Palestine."

Had Prof. Millard traced the origin of these "Jews" still farther, he would have found they were descendants of the Phenician colonies established in Carthage 900 years before our era, and who, in turn, crossed the Straits of Gibraltar, and had numerous colonies along both banks of the Guadalquivir towards central Spain.

Near the southwest angle of the supposed site of the ancient temple in Jerusalem is a narrow, crooked lane, terminating in a small open space; there the self-styled Jews "purchased the right," says Millard, to assemble, pray, and wait over the ruins of their city; and the downfall of their nation; and this is all that remains of the Jewish theocracy, and probably, its people.

May we not hope that Judea will be the last God-governed country on earth, if this of Bible fame is an exponent of his earthly government of humanity?

Saint Valentine's Day.

Valentine's Day, that annually occurs on the 14th of February, is a relic of Roman paganism. Like all other Christian holidays and festival days, it is coming more to the front as Catholicism gains influence with us. Soon these sacred days will be as numerous as saints in a Catholic calendar.

The feast of Lupercalia was observed in ancient Rome on the 14th of February in each year. During the revel each member placed the name of a favorite lady friend in a box. After being well shaken and the names mixed the reveler drew his partner for the ensuing year. This selection was made in imitation of the birds which are claimed to select their mates at this time.

Christians found it impossible, say their apologists, to arrest this heathen practice, so they adopted it as theirs, just as the Saturnalia was made the birthday of their Jesus, and as the Easter day was made to do service as the period of his resurrection, and just as every other pagan festival day was adopted as theirs, and made to appear some way identified with "our Lord."

Forcefully Presented.

Who is there who does not sympathize with Ingelsoll, when he said—"And suppose after all, that death does end all. Next to eternal joy, next to being forever with those we love, and those who have loved us—next to that, is to be wrapt in the dreamlike drape of eternal peace. Next to eternal life is eternal sleep."

I would rather think of those I have loved, and lost, as having returned to earth, as having become a part of the elemental wealth of the world; I would rather think of them as unconscious dust; I would rather dream of them as gurgling in the stream, floating in the clouds, burning in light upon the shores of other worlds; I would rather think of them as the lost visions of a forgotten night, than to have the faintest fear that their naked souls have been clutching by an orthodox God.

THE GREAT WORK.

Mr. Lyman C. Howe, in the next number of The Progressive Thinker, will conclude his review of The Great Work. He has presented his views in a remarkably lucid and forceful manner, showing that age or sickness has not diminished in the least his remarkable reasoning powers.

PROF. W. M. LOCKWOOD.

Next week we will publish an exceptionally interesting article from him on "Divorce, a Sublime Factor of Natural Evolution; Its Meaning in an Etymological, Physical and Legal Sense."

HUDSON TULLIE.

He will deeply interest our readers next week with an illustrated article on "THE KINGDOM OF THE UNSEEN."

FURTHER EXPLANATIONS

In Regard to the Works of Andrew Jackson Davis.

To the Editor:—In my letter you kindly published a few weeks ago, I tried to express my thanks and hearty appreciation of your voluntary efforts in behalf of my list of books, now out of print. Recently you reasonably explained why you would discontinue such efforts, and now I learn that, notwithstanding your discontinuance of the notice calling for subscribers to full sets of the books (\$20 per set of 29 volumes), that you are still receiving the names and addresses of persons who desire to purchase as soon as the works are again in print.

"Now my aim in writing you this letter is to express my thankfulness to you first of all, and next, to most gratefully thank the loving and intelligent subscribers, and lastly, to ask you to request all interested to withhold their names until there shall appear in your prosperous Progressive Thinker another announcement and another call. As was fully explained in my former letter, let it be remembered that I am not the owner of my plates, having sold them out and out to the Banner of Light Publishing Company; that a pledge was given, properly signed by the president, secretary and treasurer of that company to keep all the books perpetually in print and accessible to the public, that, a few months subsequently, the treasurer and chief manager of the Banner company, for some unknown causes, committed suicide, which was like an earthquake shock to all interests concerned.

Soon after this unhappy event, the entire establishment went into the hands of another manager, and now, under the style and control of another company which seems more completely inactive, the plates are practically hidden away and unused for printed editions. They are classed among the "assets" of the present management. My business relation to the party or parties, is simply that of a common creditor. At my advanced age it is not wise for me to again own the plates as I have during the past thirty years.

Under these circumstances, and amid some unspeakable complications it becomes necessary to "keep an even mind," and watch the legal or other steps which, sooner or later, under the guidance of good and true minds in this world and in the other, wait and see the salvation and solution of the whole matter.

I feel confident that the books will be in print before the completion of the Panama canal!

There is one fundamental consolation, namely, the books are in the world; they are in numerous private and public libraries, and their light "can not be hid under a bushel." Besides, behold what an immense crop of books has come into the world from the fertile fields presided over and harvested by our inspired authors in Spiritualism on both sides of the Atlantic! So whatever "happens," the universal education and spiritual development of all mankind is abundantly assured.

A. J. DAVIS.

Poison and Its Antidote.

We stated last week that a great movement is on foot to Christianize Japan. It comes from outside intermediaries, and will gain but little support beyond the humblest classes. But the antidote follows close along the trail of missionaries. Mr. Hayashi, late ambassador from Japan to England, has translated Thomas Paine's Age of Reason into his native tongue, and it is probable it will be scattered broadcast over the Japanese empire.

"Let truth and error grapple. Who ever knew Truth to lose anything in a free and open encounter with Error?" "As the circling ripples dance away from a stone flung into a pool, so Truth will radiate until falsehood hides in obscurity among the bogs of ignorance."

Not Good for Business Purposes.

Wonder what relation was the man who never told a lie without first saying a prayer, to the newspaper publisher who opens his office each morning with prayer? And were each of the parties connected with the Chicago bank that commenced business every morning by asking for God's protection during the day, and soon failed for some \$400,000? Prayers may be a good thing, but it does not seem worth a cent for banking and business purposes.

Maybe God has no more qualifications as a banker, or for the newspaper business than he had when at the head of the Jewish government. He made a terrible failure in blessing that job.

Reason must be our last guide and judge in everything.—John Locke.

'The Psychic Riddle.'

Another Important Book by That Profound

Thinker, Dr. I. K. Funk.

A remarkable collection of psychic or Spiritualist experiences [as set forth in a review by the Chicago Record-Herald] is contained in "The Psychic Riddle," by Dr. Isaac K. Funk, of Funk & Wagnalls, publishers, which has just been brought out. Dr. Funk gives many startling stories of messages from the dead. He declares he is not a Spiritualist in the accepted sense of the word. He is interested deeply in psychic research, however, and says "I am not a Spiritualist, and more likely that by these efforts may be discovered marvelous powers of the human soul not yet recognized fully by the science of psychology, as telepathy, clairvoyance, precognition, secondary personality, and diseases by hypnotic suggestions, etc., and by them also much new light may be thrown upon many forms of insanity."

In one chapter of the book, Dr. Funk repeats a remarkable story told him by a friend well known as an author, poet, and publisher. It is a story of his own personal experience.

Asserts He Left Body.

He is convinced that one evening while in Florida, he actually passed out of his body, and yet retained a most vivid conscious existence. In the few hours of his disincarnate state he visited the family of a friend a thousand miles away, saw what they were doing and heard them talk, was recognized and spoken to by his friend, and after other experiences he returned and by a supreme effort of the will he re-entered the body and regained control of it. He gives this important corroborative story.

The following morning he wrote a letter to his distant friend narrating his experience at his home, what he there saw the family do and what he heard them say. And the distant friend that same morning wrote him a letter how he had seen him in his room the night before, and what he had said to him, and that now he was greatly alarmed lest some misfortune had befallen him. These two letters crossed each other in transit.

"It should be remembered that this story is told by a trained physician who knows the symptoms of approaching death, and who is an experienced psychologist. How much more satisfactory it would be to the reader, and the student, were I permitted to give the name and address of this physician, the name and location of his friend, and other details of his strange experience. But, no, this physician feels that he must not, his public duty to the public of this sort would hurt him professionally."

Banker Hps Experiences.

Another friend who has taken Dr. Funk into his confidence is the head of an extensive banking house. "His name is known from Pensacola Bay to the Golden Gate as a synonym for veracity and level-headedness." He, too, has taken Dr. Funk into his confidence in support of certain personal psychic experiences.

"For," says he, "my board of directors would be startled and many of our customers would feel their confidence shaken in my sagacity."

He then tells in short, is a collection of the experiences of himself and his friends in connection with spiritualist mediums and of comment upon them. There is none more interesting than the story of what happened to Walter Hubbell, an actor in the Spirit Temple, in Boston, where Rev. Mr. Wiggins was officiating as speaker and medium. It had been stated that Mr. Hubbell is controlled by the spirit of John McCulloch, whom Hubbell had known in his youth. So the actor took a piece of blue paper of a peculiar shade, and with purple ink wrote these words upon it:

"John McCulloch, do you remember this? Does no one speak? I am defendant here!"

Mr. Wiggins sat blindfolded in the center of the stage when Mr. Hubbell entered the hall. The various questions sent up by the audience were dumped out of the baskets upon the table in front of Mr. Wiggins.

Replies to the Question.

After Hubbell had given a number of answers to the writers he stopped for a moment and said:

"Friends, I wish to say that I, the spirit of John McCulloch, the actor, control this medium, and that some person in the audience has written some words I often spoke upon the stage in earth life upon a piece of paper, asking me to remember them. I know the person who asks this question well, and he has appeared upon the stage with me. The words he asks about I spoke for years before Apollus Claudius in the Forum scene of the fourth act of 'Virginia' after my return from battle, and they are: 'Does no one speak? I am defendant here!' The paper containing them is now upon the table, and I have not touched it."

Mr. Hubbell continues his story as follows:

"I replied that this was all correct. He then addressed me and said: 'And you have been in that same play?' To which I replied: 'Yes, but not with you, John. I have been in it many times, answered, or rather affirmed my statement by saying: 'Yes, I know that, and all of which is the truth, I having appeared with him in 'Coriolanus,' 'Jack Cade,' and 'The Gladiator,' but never in 'Virginia,' appearing afterwards as Apollus Claudius. When another man played Virginia after John had passed away."

Tells of Edwin Forrest.

The scene then proceeded, letters being answered for a score or more of persons. Mr. Wiggins being blindfolded all the while, as from the first, with a black stiff handkerchief. When I heard him remark that the same would soon close, I said John, may I ask you a question? He replied in the affirmative, I asked if he had met Edwin Forrest in the spirit world. The answer was, "Often." I then asked if Forrest was now happy. He replied that he was not, but that he was better than he had been in earth life, and that he knew Forrest's surrounding conditions made him, while on the earth plane, unhappy, but that now he was with people who understood him and that he was content.

Wiggins or McCulloch, as you will, concluded his conversation with Hubbell by remarking that there were but few tragedians on the stage, owing to the strange ideas of the managers, who were wrong about it.

Dr. Funk does not seem to be misinformed. He does not claim that Spiritualism has been scientifically demonstrated. "I say exactly the contrary, believing that we are many miles distant from such a demonstration. That I do say is that such a demonstration

MORRIS PRATT INSTITUTE.

Suggestions Solicited—Plans Invited—

Donations Welcomed.

"Watchman, tell us of the night, what its signs of promise are. Visions and written inquiries are being made as to the future of the Morris Pratt Institute. It will not follow the mortal form of Moses Hull into dissolution, but rather, like his uncaged spirit, enter upon the realities of an enduring resurrection. Sixteen students are enrolled upon its roster of attendance for the current year. Never have its running expenses been so minimized as at the present time, because of the gratuitous services and personal sacrifices of Prof. and Mrs. Weaver, and Mr. and Mrs. Hull. Both couples have given their time and strength for love of the cause and from prophetic foregleams of the future in the distance.

Time can't be for the choice of a successor to Brother Hull as President. That position need not be filled until the right man or woman is found for it. In the meantime the work of the Educational department will be safe under the supervision of Professor Weaver, its present President. Give the institution a board of trustees composed of practical business men and women who are not strangers to the work of education. The president of the board need not be a member of the faculty, or teaching force.

Oratory and physical culture cannot be in better hands than those of Mrs. Niver.

A strong and comprehensive Psychical Department is needed, one that grasps the truths of mortal systems of psychology and substitutes for their mistakes the better lessons of the teachers on the higher planes of spirit life. Its principal aim should not be to make every student merely a medium, but to teach each one to attain the fullest unfoldment of mental and soul powers possible for the individual, and make all such real helpers of humanity as well as instruments for spirit intelligence. Right living of life on the sphere of spirit is the goal of the next one to follow. Money for the maintenance of such a department will depend largely upon a wise choice of its special teacher. Who in the United States is our best fitted instructor for such work?

The mission of the Institute is not alone to fit future workers to proclaim Spiritualism from the platform. Only a minority of students at our denominational colleges enter the ministry of the sects maintaining them, but the most of them as laymen and laywomen either in social and home life, or in the business and professional world, work efficiently for upbuilding the denomination that educated them. We need educated Spiritualists in all the avenues of life as well as upon our platforms.

Make the Morris Pratt Institute self-sustaining by increasing the numbers of its students. At its recent

By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary V. Stonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth. 25 cents.

General Survey.

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

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

KEEP COPIES OF YOUR POEMS SENT TO THIS OFFICE, FOR THEY WILL NOT BE RETURNED IF WE HAVE NOT SPACE TO USE THEM.

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

Mattie B. Hull writes: "Persons wishing to order Moses Hall & Co.'s publications from Whitewater, Wis. should address Prof. A. J. Weaver, Morris Pratt Institute, who is authorized to respond to such orders until my return."

Mrs. Carrie M. Hinsdale is engaged for the month of March at Galveston, Texas.

A. J. Brooks, of Monroe, La., has back numbers of The Progressive Thinker that would like to give to some inquiring mind; also Spiritualistic books he would like to exchange.

Correspondent writes: "Mrs. Ella Johnson Bloom of Chicago, was with the Psychical Research Society of Rockford, Ill., on the evening of Feb. 24, and gave messages which were very interesting. Addresses were made by President McDougall, and a paper was read by Dr. Booth. The society hopes to be entertained by Dr. Geo. B. Warner, president of the State Association, next Sunday evening. The large developing class, under the management of Dr. Hammond, is making splendid progress, and the society is again on the up-grade, with a fine prospect before it."

Miss Ada M. Came writes: "The Cambridge (Mass.) Spiritualistic Industrial Society held its regular meeting Friday evening, Feb. 22, in Cambridge Lower Hall. Mrs. Katie Ham, the speaker, gave an intensely interesting lecture, after which she gave a large number of messages which were fully recognized. Mrs. Ham will be with the society March 8 and 22."

Maria Hahn writes: "Reading an article in the San Francisco Examiner, stating that scientists are beginning to endorse Spiritualism, I remembered something I saw twelve or thirteen years ago. I had a vision. I saw a small church building, and above it a big shining light. The light moved down behind the building and determined the foundation and came out in front, shining more brilliant than before. I was told the light meant Spiritualism. You can readily see the meaning. At the same time I prophesied that California would be a beacon in fifty years. I wrote it down and took it to Mr. Newman, the owner of the Philosophical Journal. He put the paper on file in his office. Mr. Newman passed over, and I have since destroyed all. I have read Mr. Spangler's prophecy, and would say that something of a serious nature in the very near future will happen to New York."

Mrs. M. L. Randolph writes: "I very gratefully received your premium book, 'The Unknown Life of Christ,' and am much interested in reading it. I wonder how you can turn such valuable reading for so little money, and wonder how I have been so many years without the paper, The Progressive Thinker, when it can be obtained for \$1 per year. The grand truths and beautiful philosophy therein is not to be read by all. I have been a Spiritualist for over 50 years."

Dorothy Deane writes to the Williamsport Sun, Pa., in reference to Mrs. Demorest, medium and lecturer: "Mrs. Demorest is a very interesting talker; she is a white-haired lady, and has a sweet, refined face. I told her that the founding of her belief, and asked her to tell me a little, at least, about Spiritualism. Her ideas are much the same as ours in regard to God, although she does not believe in the Immortal Conception. She believed that Christ was the son of God, just as we all are, and had the world followed his teachings, there would have been no sin or strife. The difference in her belief being of God, and can do the things if they only would give free access to the spirit, which is within them. She then referred to different inventions and said they were simply ideas as revealed by the spirit of the inventor. On Sunday evening Mrs. Demorest held a service in the Spiritualists' hall, at which time she lectured on the 'Signs of the Times,' and among other things she claimed 'Joan' was guided through spirits and said so herself. And even now she says she is guided far to say, she may be guiding the French now in their troubles."

Mrs. Emma Snow Hoyt writes from Belle Creek, Mich.: "Frank T. Ripley has just closed a three months' engagement with our society. He has done a splendid work; his lectures were forceful and convincing, and his message work marvellous. He prophesied many things, some of which have already come true—such as the Kingston horror. He drew large audiences and was the means of adding new members to our society. He worked hard for our building fund, and was the means of adding a neat sum to it. He donated two beautiful pillows to the society to be raffled, and was always doing something to advance the society in every way."

Hattie F. R. Peet writes: "The fourth of the series of the Illinois Sunflower Club dances was held Monday evening, Feb. 25, at Washington Hall, with good music and a fine lunch spread by the 'Sunflowers.' A most enjoyable evening was passed. The next dance of the Club will be given Monday evening, March 25. This will also be a birthday party, given in honor of the Club, it having attained the age of two years. On Tuesday afternoon, Feb. 26, the Club gave its monthly tea party at Lincoln Hall. This was one of the largest and most delightful parties ever held by the Club. The hall was filled to overflowing, and ten good mediums were kept constantly busy giving messages to earnest seekers. Mrs. Helen A. Mueser, assisted by Mrs. Lawrence, presided at the table. The business meeting was held on Tuesday of each month; tea party every fourth Tuesday, from 2 till 5 p. m., at Lincoln Hall, 70 Adams street."

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

Louise Stanton writes from St. Joseph, Mo.: "The Church was well filled Tuesday evening with attentive listeners to hear the last of a series of lectures by Mr. John W. Kling, of Crystal, Colo., thus finishing a very successful engagement with the First Spiritualistic Society of St. Joseph. Mr. Kling is a young man of wonderful talent. He was highly appreciated both by the society and public at large. Our society has never been in a more progressive condition than now, and we hope that it may always remain so, though we are soon to lose three of our most earnest workers and also mediums. Our president, Mr. W. C. Jessup, has been called to other fields of labor, as also Mr. and Mrs. A. Turner. They have labored long and faithfully for the cause here, and they go away taking with them the love and kindest thoughts of many. Mr. Jessup will represent our society at the state convention, to be held at St. Louis, Feb. 27 and 28. We have again taken up our mid-week meetings, and they are proving quite a success. We devote the greater part of the evening to messages, and as we have several good message bearers, they are greatly interested. We have a few Sundays taken, and if any of the workers coming our way would like to stop over, I would like to correspond with them. Address me at No. 607 N. 9th street, St. Joseph, Mo."

Abbie E. Culver writes: "With the renewal of subscription for The Progressive Thinker, I received the premium book, Gems of Thought. I have been very much interested in Mr. Leadbeater's lectures. I have the premium books now, and am proud of my little library. You are doing a grand and noble work, sending light and spiritual knowledge to every enlightened soul on this earth. The Sunday of April bring me my 80th birthday—not as young as fifty years ago, yet can read your paper, the light of my life, and the greatest exponent of our faith printed. My thanks are unlimited to you for the thirteen premium books. Words are useless in sounding the praise due you in this great work of painting Spiritualism in its true light to mortal and spirit."

Just before the close of the Spiritualists' state mid-winter meeting Dr. Julia W. Wilson, of Portland, Me., gave the chair to make some remarks, and said: "I wish to bring to the attention and consideration of this audience the fact that there is what I consider a most unjust and obnoxious law against the status of the state of Michigan, taken originally from a law compiled in the middle ages, necessary then, perhaps, but not a just law for this age. Obnoxious to us as Spiritualists because there is a clause in it that can be construed as an offense, in meaning that the practice of clairvoyance is an offense against the law. Now, we would like to get the sentiment of this audience and this representative body of people, and I would ask for a ringing vote from those who are opposed to it and wish a revision of this law, and who believe in clairvoyance and wish to have it protected as manifested here to-night." Not a half score of people remained seated when the rising vote was taken—Patrol.

H. W. Brookings writes from Wheaton, Ill., concerning the condition of Mr. G. H. Brooks: "Mr. Brooks is at his home, confined to his bed in darkness and pain. His physician says that his illness is due to mental fatigue and is gripe, and cannot say how long he will be in this condition, but his recovery will probably take some time. He is not allowed to see any one at present, but hopes soon to be able to see his friends."

Mrs. J. A. Martin writes: "Spiritualists in this beautiful city of Toronto, Ontario, have been favored by our well known co-worker, Virginia Barrett, of Indiana. Mrs. Barrett's Sunday lecture, held at the residence of the better thinking class of this city, as she is clear, logical and to the point, holding her audience in close attention throughout. In the reading of articles she is correct. I will cite one instance. A young man, on his first visit to a spiritual meeting, gave her his watch. She told him it had been killed in battle, and described to him his mother. The test was so true that he started to him that we wept. We also have a Tuesday and Thursday evening circle devoted to tests, while on Wednesday afternoon is held a woman's meeting to discuss subjects on the promotion of happiness in home life. These meetings are proving a great success. Mrs. Barrett has held circles in homes of some of Toronto's most intelligent people. While in this city she is staying at my home."

Geo. W. Lewis, A. M., scientist and medium, to deal with the Great Pyramids. Address him at No. 550 West 173rd street, New York City, N. Y. Mr. Lewis's articles have often appeared in The Progressive Thinker, and they were always interesting and instructive.

On Sunday, February 24, Oscar A. Edgerly concluded a very successful engagement with the First Church of Spiritualists, at Pittsburgh, Pa. On Sunday, March 3, he will begin a month's engagement with the First Spiritualistic Society of Washington, D. C.

Correspondent writes: "A destructive fire visited Sandusky, Ohio, destroying four buildings, and damaging several others, Spiritual Science Hall, the home of the Psychical Research Society, with all its contents, was completely wiped out of existence. A remarkable feature in connection with this fire was the prediction made by Mrs. Charlotte Eton, of Lorain, at the Sunday night meeting of the society. She said that she saw before her a large fire, which would soon occur in the business district of the city, very close to the place she then was, which would cause great excitement. In just twelve hours, the platform from which she spoke, was in flames, and the prediction was verified, almost to the letter. This was Mrs. Eton's first appearance in public, and indicates wonderful ability of mediumship. Meetings of the society will be held temporarily in the Chamber of Commerce room in the Masonic Temple, but subscription lists have been started, looking to the erection of a Spiritual Temple, and it is hoped that the plans of the enthusiastic members of the society may be fulfilled."

NOTICE.—Correspondents are requested when writing for this paper to use either a pen or a ball pen, with black ink. Write on one side of the paper, and do not, lightly, turn it over, and avoid the necessity of preparing a copy for the printer. Please bear this in mind.

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

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

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

Mr. and Mrs. Bledsoe of Topeka, Kansas, passed through the city last week on their way to lecture in Kansas City, Mo. They had been filling successful engagements in Philadelphia and other places in the East.

W. J. Colville is at present at San Diego, Cal. He can be addressed there for engagements in care of Box 103.

Ferd. C. Schurter writes: "The services of the Fraternal Order of Spiritualists are becoming more popular with each Sunday, and on February 24, we were pleased to note the presence of prominent workers in other Fraternal societies, and congratulated us on the splendid progress made in so short a time. Brother Warner addressed us in the afternoon, and gave us many helpful thoughts. Our circles which are free, are being very successful. At 8 o'clock every medium is kept busy transmitting messages from the other world to this. We have accommodations for 60 people at supper at one time, and the demand for more room and tables is constantly increasing. Our song service at 6:30 is being improved by the addition of new voices. Miss Fannie Thompson is our pianist and another recent valuable acquisition. At 7, our concert takes place (and also free) and is most interesting and enjoyable. Mr. Robert Fessler, as bass soloist, renders difficult selections with ease, displaying rare ability. Miss Marian Gordon presides at the piano and her solos are of sufficient excellence to be remarkable. Miss Smith renders a beautiful solo which called for applause, and the readings by Mrs. Lich and Miss Caroline R. Mills, gave evidence of natural ability. Geo. B. Warner, M. D., spoke for us in the evening on a subject close to his heart, and many in the congregation felt as he did. The doctor is an earnest advocate of Spiritualism, and his remarks always find a welcome reception. On Sunday, March 10, our platform meeting will be held at the residence of Mrs. A. W. Bloom, and Mrs. Lich. Brother Thomas Sealey Warner will address us in the evening. Brother Warner's remarks are brief, wholesome and practical, and well liked. Our hall is becoming a subject of attraction for Spiritualists and others of advanced liberal thought, and if one wishes to meet a friend, they just go up to the Fraternal Order and they find them. Many come to hear the lectures, while a large number come to the platform, the Sunday previous, our platform mediums read sealed letters written by the congregation, which demonstration was attended with success. This feature is something new in Chicago, but well appreciated. It is the same method employed by Mrs. Pepper, of New York. The response was so marked that until further notice sealed letters will be read at each Sunday afternoon meeting. We would like to state that if anyone has a surplus of dishes, knives, forks, spoons, etc., and would like to help a worthy cause, we will gladly accept a donation of such articles, as our present supply falls short of supplying the demand. We gratefully send the same and be grateful for your kindness. Be with us next Sunday and join the merry throng. Fraternity is our watchword, and all Frats. know what that means."

Correspondent writes: "On Sunday evening, Feb. 17, the Golden Rule Spiritualistic Society held their 23rd anniversary at O'Donnell's College Hall, Paulina street, between Washington and Park avenue. There were short talks by the pastor, Mrs. Nora E. Hill, after which a circle was formed and Madam Hargis, of St. Louis, in the evening, the hall was crowded, and Mr. B. C. Peterson delivered an interesting and instructive lecture on 'Earth-bound Spirits,' which was greatly appreciated. We hope to have Mr. Peterson lecture again on the same subject, and a 75th Anniversary party, or entertainment at Star Lodge Hall, 376 So. Western avenue, and a large and enthusiastic audience greeted him, shook and congratulated him, and wished him good night and prosperity. The entertainment consisted of good old songs, recitations, short speeches, piano music, a poem by your correspondent, the glad hand all around, cake and coffee, and a raffle of two large cakes. The evening was well and agreeably spent by everyone. The friends of 'Old 77' presented Brother Coe with a beautiful bouquet, through their eloquent representative, Mrs. Georgia Gladys Cooley, who did the subject justice, and herself credit. A loved farewell wish was extended to the brother, who is one of the oldest and most faithful workers in the Chicago field."

On Sunday, afternoon the services held by the First Spiritualistic Fraternity, at order was visited, just as Mrs. J. Stanner-Adams was in the midst of her test-giving, following whom was Mrs. Hilbert, and others whose names we have forgotten at present. The readings were from sealed letters, and were very good. At the regulation hour the audience, a large one, formed into many circles, throughout the hall, and the various mediums began their circle readings, producing a sound like the old-fashioned Sunday school, but very differently designed and decidedly different lessons taught. After about an hour of this proceeding the grand rush for supper was made, and the hungry, snow-filled table and the food was most welcome. The entertainments, with the good things, including bread, of course. Dr. and Mrs. Caird seem to be very much at home among their fraternal family. In the evening of Sunday, the meeting at O'Donnell's Hall, Mrs. Nora E. Hill, pastor, was visited to listen to the eloquent lecture delivered by Mrs. Georgia Gladys Cooley, followed by a very perfectly pleasing and wholly recognized test, by her guide, Mayflower. The meeting was well attended, and the lecture listened to with interested attention. The collections were unusually large, through the extra effort for these people by the speaker. No admission fee was charged at the door of these meetings, and all are welcome; the receipts depending upon the contributions.

DR. T. WILKINS, Reporter. "Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term of phrase. Price 35c.

Samuel A. Huntington of Malden, Mass., wife of the Malden Progressive Society, Louise Hall, No. 133 Pleasant street, Malden, Mass., will give a series of lectures on the 21st, 22nd and 23rd of the month, and the hall was well filled with an appreciative audience. His theme was that ever interesting subject, "Spiritualism," and his rendition was able, instructive and interesting. The hall was so full that the speaker had to stand on a table to get to the front. We hope his series are through that Spiritualism will be better and more intelligently understood in this vicinity than it is now. After the able address, Mr. Wiggin gave the closing address, reading from ballads. The Sunday services, Feb. 24, were interesting. At 7:30 p. m., Dr. C. L. Willis of Boston, occupied the platform. He chose for his theme, "Walking after the spirit and not after the flesh," and gave a very instructive address, after which he read an original poem entitled, "There Are Angels I Know." 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