

The Progressive Thinker.

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

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A Backslider.

He Is a Veritable Curiosity, and Should Have a Hearing.

Dr. C. W. Hidden, an exceptionally bright man intellectually, and once a devout Spiritualist, left the ranks of Spiritualists and became a Lay Evangelist of the Congregational Church. He lately delivered a lecture in Boston, Mass., taking for his subject, "The True Religion." We publish the same, so that our readers can realize how a "Backslider" can talk.

Dr. C. W. Hidden of Newburyport, for many years identified with Spiritualism, now a lay-evangelist of the Congregational denomination, gave an address before the Page class in the Dudley Street Baptist church, Boston, on Sunday, subject, "The True Religion: Is It Spiritualism?" He said:

Spiritualism may be best defined as a religio-philosophical movement, resting upon the central claim of proven immortality.

That the dead live and can return to influence the living, is not a new but an old belief. Spiritualists admit this, but add that spirit existence and spirit return are Bible truths, overlooked or ignored by the church; that Spiritualism came to the world to set the church right on these important questions.

Converts are won from the church to "travel in a freedom never experienced before. The people are free, there is no one to order about; all seem happy, free and contented. This very freedom, with its absence of authority and lack of wise direction, constitutes Spiritualism's gravest danger. It allows truth and falsity to nestle side by side; knavery and deceit to stalk abroad unchallenged; it impure to mingle with the pure, forming a combination that spells mischief to a new comer, unless forever on the alert against temptations that beset on every hand."

"The greatest mistake a minister can make—preaching a sermon against Spiritualism without a full knowledge of the subject."

Spiritualists are not insane. They may be found in every calling, every profession. In the business world, in art, science, literature, they are everywhere. The courts have held that a belief in Spiritualism does not, necessarily, imply insanity, and every sane Spiritualist is held to be the equal of every respect of other men.

If by the statement that Spiritualism is a new religion, it is meant that Spiritualism as a whole practice, immortality, it is not true. The prominent representatives of Spiritualism stand squarely for the sanctity of the marriage relation; cherish child life as a gift of God; regard the home as the bulwark of the nation's safety. There is a class whose lives may be open to criticism, but they are not regarded as Spiritualists by the Spiritualists themselves. They are called the "barnacles" clinging to the under side of the Spiritualist ship.

The argument that if spirits are able to return they would come to their own; instead of through strangers, is thus explained: You know nothing of psychic law or the requirements of the transmission of messages between the two worlds; your friends were equally ignorant when they went away. How can you reasonably expect them, to get into communication with them? The medium being familiar with the laws governing the transmission of messages, is the only person fitted to serve for the transmission of messages between the seen and the unseen.

Spiritualists say that Spiritualism is not sanctioned by the scriptures; that the old and new testaments describe two types of the media, one true and the other false. Through-out the bible the false are condemned, but in no instance are we warned against the true. Spiritualists claim, one and support the other, and fail to see wherein they are inconsistent with or untrue to the teachings of the scriptures. They say that a lack of knowledge of the two-sided nature of the question, is the cause of the confusion in the interpretation of the scriptures on the part of the churches.

With reference to ancient happenings it may be said that Spiritualists, as a rule, do not deny that the bible miracles may be true. They believe that the prophets of old, by living close to nature and to nature's God, attained unto such a knowledge and mastery of natural law that they were able to accomplish the seemingly impossible by purely natural means. The modern psychic by connecting with natural conditions, is able to make use of the art employed by ancient, and this is the secret behind the Spiritualistic marvels. Spiritualistic phenomena, they hold, duplicates bible phenomena, and by proving the latter to be true, they say they have re-validated the bible, and won for it an ever increasing respect among critical thinkers both in and out of the church.

While Spiritualism holds much that bears no space to the spirit, there, it remains a substantial phenomena that transcends normal experiences as at present understood. This of itself does not constitute a religion, or furnish a substantial basis for one. On the contrary it indicates the wisdom of the spiritual phenomena from those who make it serve commercial ends, and giving it into the hands of men skilled in psychic lore, that we may know just what it is and just what it stands for.

Darkness is the bane of Spiritualism. It is the open doorway through which knavery has crept. The dark circle for pay represents in large measure, cold-blooded, unblushing, open, added-deception, while professional full-form materialization is the most contemptible fraud ever perpetrated at the expense of a sorrowing heart.

Spiritualism with all its faults is not to be lightly turned aside. It is hardly fair to treat this movement with its tremendous following as wholly unworthy of respect. Spiritualism

An Ancient Tablet Discovered

Remarkable Spirit Manifestations at Wichita, Kansas.

At a seance of the Circle of Light, held Feb. 7, 1907, at the studios, 407 East Douglas avenue, Wichita, Kansas, there being thirty-one present, after the lights had been turned off, the room suddenly became most brilliantly illuminated with a pale blue phosphorescent light resembling in color and radiance a pale blue sapphire seen on a sunny day. Within the center of this brightness a figure began to materialize, faintly at first, but gradually becoming more and more distinct, until the form of an old man, attired in an Oriental costume was plainly visible standing in front of a curtain of some rich fabric, profusely decorated with Eastern designs and ornamentation, worked in silver and gold upon a background of royal purple. In his left hand he held a torch, while with his right he pointed toward the curtain, then motioned us to follow.

Pushing the curtain aside he led the way into what appeared to be an underground passage that was rather long and narrow, through which we passed in silence. In the distance appeared a flame emanating from a sheet of water that shot upward in a spiral form and whirling rapidly became subdivided into numberless tongues of fire as it swept downward for another ascension. This vortex of death seemed to be immediately in our path, but as we approached nearer, led by our venerable guide, we noticed that at this point the passage turned slightly to the right, allowing us to pass around the flames.

In going by this subterranean electric fountain of fire the air became so hot that it was with great difficulty that we could breathe.

Having passed this, the way rapidly broadened and we soon found ourselves at the entrance of an ancient temple. Here, reposing upon an altar, lay a tablet that the guide pointed to, at the same time addressing all in these words: "Behold the way of life, learn and live!"

Upon closer inspection the tablet was noticed to be written in what appeared to be an unknown language. The guide, upon being asked if he could be with us and bring the tablet for the purpose of copying it, replied in the affirmative. After we had these arrangements he said he must be going, and forthwith departed.

Among the mediums who were able to follow the guide and behold the scenes above described were Mr. T. I. Adams, Mrs. C. G. Darre, Mrs. E. T. Campbell, Mr. R. F. Moore and Dr. Jose Montoya.

According to a previously made date, Capt. R. S. Bell, president First Spiritualist Society of Wichita, Kansas, Mrs. J. J. Simpson, Mrs. Jennie Campbell, Mr. J. J. Adams and Dr. Jose Montoya met at the parlors of Mrs. Elizabeth C. Baxter on the following Monday night, Feb. 11, to hold a seance and if possible get a transcription of the tablet.

After sitting for nearly an hour our guide appeared with the tablet which he placed on the center table, at which time Dr. Montoya, then entranced, copied it in less than five minutes. The writing was in good Sanskrit and Dr. Montoya being an Oriental scholar, as well versed in that language, has translated it as follows:

Within this land we live—
Not light by sunlight bright,
But by a power we all possess,
We all have found the light.

The soul of man hath in itself
The power to light the earth;
Within illumination's cup
Are jewels of rare worth.

The past hath naught concealed from view;
Things present may be seen,
While future things appear as real
As though they once had been.

Descending through a royal line
Of Gurus from the East,
The sacred seed of magic touch
Of yields a heavenly feast.

But all as yet cannot assuage
The thirsting soul for wisdom's wine,
For some there be who know not how
The ego to inspire.

The way, though simple, oft is lost
By those who searching are,
And that which unto them is near,
Too often seemeth far.

Within yourself, O! Son of Man,
A universe there be
Of jewels radiant and rare,
When you have power to see.

This power comes not from mortal man
The soul to liberate,
But from the spirit of the past
Controls and governs Fate.

To those who have the power to see,
All things do now appear,
And like a wind that bloweth by,
They nothing have to fear.

Seek ye a guide of heavenly birth,
Attention him give,
And through the power of prophecy
Thou shalt learn to live.

Consult a man of God, and learn
The things to do, and then
Let Silence seal thy lips for aye—
Be not like other men.

The Spirit deals with these alone,
As does the Mother Earth;
Bring forth the lilies of the field,
That God hath given birth.

Upon this tablet is engraved
A message from above,
Beginning with the sacred words,
"Let each the other love."

For harmony alone can dwell
Within a brotherhood
Where discord, anger, fear and strife
Have banished been for good.

Ye who read or hear these never-dying words, rejoice! and be glad; for know ye are the children of light and loved by Iswari! (The Father of the Absolute).

The pure-hearted ones who hear these truths; and follow them shall enter the Kingdom of God; and less and Perfect Bliss; and shall ever endure no evil thing.

Know ye the Absolute abides within his Holy Temple.

Creation's noblest parts are replete with the Creator.

Out of Himself created He every thing that was, is or will be.

RACE SUICIDE.

A Lady Presents Another View of the Matter.

The Progressive Thinker of March 2 is at hand and I notice an article on "race suicide," by E. J. Barnett of Harvey, Ill., in which he disagrees with President Roosevelt on the above-named subject.

It seems to me that he does not treat the subject fairly. A year ago the argument that the children of poor parents must grow up in ignorance was a weighty one, but now, when the state educates the child, to where he can earn his own livelihood, I think, a weak argument. The have girl now who wishes to learn has the opportunity; and not only the opportunity, but in many, if not all the states, an education is compulsory. In this state—Vermont—the child must be sent to school until he is sixteen, and nearly all states have a very fair, rudimentary education by that time. There are, of course, exceptions to this rule, but will you not find the exception quite as often in the case of the small families of the wealthy, as in the large families of the poor?

True, it is a hard struggle for the parents of large families to bring them all along when there is nothing but their bare hands to do it with, but it is not the poor alone that are present in the struggle. The parents of the poor are not the only ones who are neglecting a duty laid upon them by God, a duty that no creature of all God's great universe, save to evade, except man. Would E. J. Barnett have every family contain only two children? Every family of Americans, I mean, the people to whom President Roosevelt appeals. How many generations would it take before the pauper-element of foreign countries would be ruling this fair land through the ballot?

I agree that quality is of more importance than quantity, but why not have both? E. J. Barnett, for instance, training only one child up to good citizenship? We would presume that he, himself, has a fair amount of education. Why leave it to the uneducated and degraded to fill the ranks of the future citizenship?

Another thing he says or at least implies, that the mother of seven children does not love her children as he does his one. My husband's mother sits beside me as I write, and she says, "You can tell them that every one of my nine children was loved as much as the first one was."

I am reminded of a friend of mine who had no children of her own, and so adopted a little girl of two years of age. After she had had her a few months she told me she was sure that she loved her as much as if she were her very own. She was sincere in this, and did not know how much a mother could love her own child. And so I think that perhaps E. J. Barnett had seven children he would and that parental love is very elastic.

It seems to me that we have no right to refuse this duty laid upon us by Nature, of replenishing the earth. As long as there is a low, vicious class to produce after their kind, it behooves the better class of people to produce enough to offset this influence. I do not believe in weak, sickly people bringing children into world simply to be a burden to themselves and their families; but men and women who possess of strong, vigorous bodies and clear, healthy minds, are not doing their duty if they are rearing only one, or at the most, two children to take their places and assist in the government of the nation.

Burlington, Vt.
T. N. WINTER.

sages who are now upon earth or who have ever lived in the flesh. I mingle with the wise ones of earth and heaven, and their teachings are not forgotten to oftentimes commune with those spirits invisible who have entered into the All-knowledge, having passed from Death unto life through the resurrection.

They will give evidence of life everlasting, instruct thee in the wisdom of love, heal thy infirmities and diseases, both of body and mind (spirit) and guide thy footsteps to the heights of attainment in all things through the wisdom of the divine art which is the words of prophets, seers and clairvoyants, and which are seen by those who have yet not put off the habiliments of mortality.

Thrice blessed are they who behold this tablet, for greater sights shall their eyes behold, augmented shall be their powers of clairvoyance, healing and prophecy and long will they be remembered in the land of the living if they turn away from these teachings.

Upon him who translates the teachings engraved upon this tablet shall fall the mantle of the Guru who graced them there, unto him shall great power be given whereby he shall be endowed with the wisdom of the ages to rightly interpret them and to express the same in words of clarity, volubility and healing unto all mankind.

And upon as many as were able to behold this tablet and the glory that surrounds it, shall be conferred the power to travel to the remotest parts of space, visible and invisible, to visit the different suns and their systems, the stars and the planets, and to view them in the white light of Soul Intelligence which places them in conscious relationship with Divine Intelligence and gives to them the knowledge of the unseen when harmonic conditions can be obtained.

The changeless Law of Life as here stated, being the result of the accumulated wisdom gained from the experience of all ages, is engraved upon this tablet that the unborn generations of the future might not be left without a true knowledge of all life, here and hereafter.

(Signed) The Wise Ones of the Ancient of Days.

DR. JOSE MONTOYA.

The glory of science is that it is freeing the soul, breaking the mental manacles, getting the brain out of bondage, giving courage to thought, filling the world with mercy, justice and joy.—Robert C. Ingersoll.

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

Ingersoll the Eloquent

"Pagan" and Partisan.

During more than two decades Robert G. Ingersoll, of whom Henry Ward Beecher said that he was "the most brilliant speaker of the English tongue of all men upon this globe," was the most familiar and picturesque figure upon the American platform. No other speaker could draw such crowds as he. The capacity of the largest halls in our great cities was insufficient to accommodate the people who were anxious, at a dollar a head, to hear the eloquent "pagan." Castigate, as well as eloquent, in his criticism of religious beliefs, and of the clerical profession, his views and even his personal characteristics became legitimate subjects for discussion by the clergy. But his criticisms were largely criticisms not so much of current beliefs as of dogmas, formulated in the old creeds, but practically outgrown by the people, who had long been ready for that revision of the articles of faith which is now going on. When the clergy said, "We do not believe these things now," Ingersoll triumphantly quoted from the written creeds and thereby put into an awkward position his antagonists who were not permitted to repudiate specifically with their tongues what they utterly disbelieved in their hearts. The announcement lately that a minister would reply to the "infidelity" of Col. Ingersoll, which seemed like a sword from the past, suggests some remarks as to the views and methods of the distinguished heretic.

Ingersoll was by temperament, a partisan. His mind was not judicial. With him one side was all right, and the other side was all wrong. He was a great rhetorician, word-painter, prose-poet and orator, rather than a great thinker. He was too often loose in his statements, and with him amusing illustrations, hyperbole and by-plays of fancy and sentiment, were frequently more conspicuous than real argument. While it can not be claimed that he made any thought contributions to religious discussion, he certainly cultivated it with a wit and eloquence that were all his own. He had a wonderful sense of the ludicrous and of the grotesque, and the character of certain dogmas sacred to many only excited his merriment and called forth his ridicule. His views were sometimes only surface views, but he presented them in a way that was original, which held the attention of the crowd. He touched the feelings of his hearers, for he was himself full of emotion, and an excited sympathy or aroused indignation, or contempt, where others had appealed to the intellect, and had tried to impress the understanding.

Ingersoll's mind was more intuitive than formally logical, and he did not come to his conclusions by exact statements, or to close reasoning. He was discursive, and could not easily be confined strictly to a given line of thought. His "infidelity" was that of the eighteenth century. He early read Voltaire, Rousseau, Paine, and from them he took such arguments and objections as impressed him most; and presented them in his own unique way, such as was never used before, thus stamping them with his own individuality.

The conception of evolution, unfortunately, did not enter into the formation of his views. Early in the seventies he argued with the writer of this article (who knew him well for a third of a century) against it, and concluded that it was a "pagan" view in a general way, but his acceptance of evolution was too late, and it was too little assimilated by him to infuse his mind with the reconciliatory spirit or to make him see the importance of the doctrine. He was merely critical and negative thought. To the end of his life this man of marvelous genius in certain ways, argued against religious beliefs as if they had been manufactured by priests. He could not see that the great evolutionary outgrowth of the human mind, products of men's thoughts through long ages, that as such they were necessary in their time and, however erroneous, had served a purpose in human development. He could not understand and did not appreciate thinkers like Herbert Spencer. Their philosophical thought was too abstract and complex for him to grasp. Kant and John Stuart Mill were above him, in the province of abstract thinking, and he was unable to see that they were only resorted to in contempt for their "metaphysics." Ingersoll's lectures, however, were not for this reason any less admired by most of his hearers, for his audiences were for the most part made up of persons attracted by the popular qualities of the orator.

If Ingersoll's mind had been more reverent, more constructive, and more thoroughly modern, he would have commanded the respect of a higher class of intellectuality, but he would have been less attractive to the crowds whom he convulsed with laughter by his anecdotes and stories, and melted to tears by his pathetic and touching descriptions of sorrow and suffering. His dogmatism, which was equal to that of any preacher, added to his popularity, for the people like to have their favorite speakers, as well as their family doctors, always speak with confidence and certainty, of things doubtful, as well as of things known.

After all the criticism of Ingersoll that may be made, it must be admitted that he voiced many truths which needed to be spoken, and in a most forceful and effective way. In Ingersoll's writings are numerous prose-poems not surpassed in English literature, many of them being replete with the finest thoughts and marked by unsurpassed beauty of expression. Ingersoll did good work in vindicating the right of free discussion. He helped to make people more forbearing and more tolerant. He contributed to the work of intellectual liberty and intellectual hospitality.

He set an example of intellectual honesty and of moral courage. He uttered his views in his own way, when, by listening to the advice of well meaning friends not to do so, he could easily have been governor of Illinois. Later, Garfield was dissuaded from appointing him minister to Berlin by those who were opposed to his religious attitude. If the time needed men with the courage of their convictions, then Ingersoll did useful work.

True politeness is perfect ease and freedom. It simply consists in treating others just as you love to be treated yourself.—Chesterfield.

Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far and relaxed too much.—Bacon.

One solitary philosopher may be great, virtuous and happy in the midst of poverty, but not a whole Isaac Iselin.

Beautiful Anniversary Services, Conducted by Mrs. Anna L. Gillespie.

The beautiful anniversary services as conducted by Mrs. Anna L. Gillespie, for the First Spiritualist Church of Battle Creek, Mich., deserve more than a passing notice, as they exceeded by far any previous services held in our city.

The decorating committee under the supervision of its president, Mrs. Emma Hoyt, made the hall a sight to gladden the eye. The color scheme of green and white, form of a banking of palms, smilax, ferns and white spirea, with magnificent cut flowers, roses, carnations and Easter lilies, was a beautiful setting for the services of the day.

Beginning Saturday night an informal reception was held, consisting of short speeches and music, and a general good time, resulting acquaintances with old friends who had arrived to spend the following day with us, among whom were Mr. J. Shaw Gillespie of Pittsburg, Mrs. Amanda Coffman of Grand Rapids, and many friends from the surrounding country.

Sunday morning at 10 o'clock, under the instruction of Mrs. Gillespie, and it seemed almost incredible that with only three previous sessions, such perfect order could be wrought, the little ones fairly outdid themselves, to do credit to their teachers.

At 11 o'clock, address of welcome by Mrs. Gillespie, and response by our visitor, Mrs. Coffman. Solos by Mr. Gillespie and Mrs. Emma Hoyt, and messages by Mr. Georgeon Jackson. This was followed by a picnic dinner at which over 100 were served. At 2 o'clock, singing, meeting called to order by Mrs. Hoyt. Opened by congregational singing; invocation by Mrs. Coffman; solo, "Charity," by Mr. Gillespie. Address of the afternoon by Dr. P. T. Johnson, followed by short speeches and messages by Mrs. McDonald of Detroit; J. Georgeon, Mrs. J. Dutton, Mrs. Flora Foulghum. Short speeches by the Vice-president, Mr. H. J. Wells, Mr. Parks and Mrs. Dr. Horton. At 5 o'clock, a solo was served to members and visitors.

At 7:30 memorial conducted by Mrs. Gillespie. This was a beautiful service. The names of the arisen ones were read by Mrs. Hoyt, the president; first, Moses Hall, Jennie H. Brown, Mrs. Sarah Byrnes, Mr. Theodore Mayer, as field workers. Then the members who had passed away during the last year, five in number. As each name was read a short eulogy was pronounced by Mrs. Gillespie. Then a beautiful solo by Mr. Gillespie, who was obliged to respond to an encore. Mrs. Amanda Coffman was again presented to the audience, and for forty minutes gave messages in a splendid manner, delighting the enthusiastic audience. This was followed by a bass solo by Mr. Vickery, which was heartily enjoyed. We must not fail to express our gratitude to Mrs. Mark Blakelee, our solo accompanist, who assisted our regular pianist, Mrs. Mary Storen, throughout the day. Too much credit can not be given to our dining-room committee, under the supervision of Mrs. Southerton, Mrs. Hockstrow, Mrs. Platt, Mrs. Wells and Mrs. Snow, assisted by many willing workers.

The anniversary of 1907, in Battle Creek will go into the history of the society here as a day long to be remembered, and our little president, Mrs. Hoyt, who so successfully presided over the four meetings, may well be congratulated on so successful closing her year's term of office, reflecting credit on herself and the society she represented.

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

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

Not Parallel Cases: An Episcopal clergyman of Chicago lately declared in his pulpit:

"Were the state here to claim the ownership of the churches we worship in, the investments, books, and other accessories we use in divine worship, or to insist that we use them only by the permission of the state, there is not a priest or congregation in the land that would not refuse."

Rev. Dr. Stone was criticizing the late action of the French government in regard to the falsely stated confession of Catholic churches. Evidently he neglected to take into consideration the difference between church property in America and France. Here the church and its furnishings are individual property, the cost usually voluntarily contributed by its members. In France the cost of the soil on which the structure is erected, as the building itself, came out of the national treasury. And the officiating priest derived his support from the same source. The money was wrung from the pockets of all classes and all beliefs, a majority, probably, having no sympathy with Catholicism. In taking possession of the churches the government only reclaimed its own.

The use of those churches was tendered the late occupants, conditioned they acknowledge the sovereignty of the state. This they were instructed by the Pope not to do, so the authorities took possession, and will do as they please with their own.

Our American clergy are intent on usurping control of this government, and running it in their interest. Every act of theirs betrays their purpose. They would have the churches built, and the cost of their support taken from the national treasury. No person but a churchman would hold a public office, if they could prevent it. They would do just what France and Great Britain are trying to get rid of, a union of church and state.

Absurdities of Christian Teaching: A God who made the boundless universe, with more than fifty millions of suns, in a wrestling match with one of his creatures.—Gen. 32:24.

That same God talking face to face with Jacob.—Gen. 32:29, 30.

The route to heaven, a ladder on which angels ascend and descend.—Gen. 28:12.

The sulphurous flames of a burning hell that never flamed.

A God-made devil to keep alive the eternal fires of that hell.

A Jewish maiden metamorphosed into the mother of God and Queen of heaven.

A supper in which the flesh of a God is eaten, and his blood is drunk.

An altar on which sacrificed victims are roasted, yet have ceased to smoke.

A baptism, otherwise purification, which never cleanses.

A Savior who never saves until a falsehood is believed.

A Redeemer who never redeems.

Death on a cross for the sins of the world by an agonizing God at the hands of men.

A Prince of Peace directing his followers to bring his enemies to be slain before him.

That same Prince directing the garment of his disciples, consisting of a sleeveless tunic, a sort of shirt in fact, to be gold by sword.

And then promising those brothers, or sisters, or father, or mother, or wife, or children who have forsaken their houses, a hundred fold and everlasting life.—Matt. 19:29.

A teacher of "love your enemies," regarding the multitude to HATE father, and mother, wife and children, brothers and sisters, yes, his own life, else he could not become his disciple.—Luke 14:23.

These are enough of the Christian absurdities for the present. They should be thought over at leisure, and be eliminated from the holy book, and from popular belief.

Be Sure to Read It.

If The Progressive Thinker has a single patron who failed to read the two column article on page 7, in our issue of March 30, headed, "The Bible Crumbling," copied from the Chicago Tribune, we pray him most earnestly to hunt up the paper, and read every word of it. And those who shall find they have read it, we ask them to read it again. It was not written by a Spiritualist, nor an Agnostic, but by a lover of truth still within the church, as we infer by expressions in the article. The writer of that article had brains to comprehend a fact, and bravery to declare his convictions, though what he writes is a vital blow, not only to a crumbling Bible, but it is equally destructive to a badly shattered creed. The closing words of that article, near the foot of the second column of the page, struck us with great force:

"Truth is never tolerant of error; and a good cause gains nothing by compromise. If there is anything for which men should contend; it is the living and eternal truth of God."

Such words deserve to be written in letters of gold, and should be memorized by every honest thinker.

Let it be remembered, the first step towards accepting Christianity, with all its terrible errors, is belief that Jesus is the eternal son of God. It was not enough for a Servetus to declare, "He is the son of the Eternal God," but he must concede "he is the eternal son," that is: Jesus had no beginning, but co-existed from eternity with the Father. That was too much for a philosopher, and a man of sense, so Servetus was chained to the stake, the books he had written were strapped to his person, and, to prolong his sufferings, he was burned with green wood; and John Calvin, the author of the Presbyterian creed, who had instigated the crime against humanity, is one of the most distinguished Protestant fathers.

The church is generous after all. It proffers us a reserved seat in heaven, a large bribe certainly, if we will believe Jesus is the Savior of the world. If we do not accept the alluring offer then: "Believe or be damned," and the bottomless pit with sulphurous flame, and of eternal duration follows.

The laws of all Christian countries from the days of Constantine to our own times, have been enacted to protect a belief forced on the world. We denounce the Catholics for destroying great libraries, and positively forbidding the reading of books which would furnish the truth in regard to the infamous acts of the church; but Protestants are equally careful to guard their members from knowing the truth. They exclude from the public libraries all books which militate against and expose their wrong doings; and though they have no Index Expurgatorius, the average churchman absolutely refuses to read, else seem incapable of comprehending what is taught them.

We boast of the freedom of speech and of the press in America; but here is a quotation from the statute books of Pennsylvania enacted in 1700, and re-enacted in 1860. Sec. 32 of that act of March, 1860, p. 392 of the pamphlet laws of that version, reads as follows:

"If any person shall wilfully, premeditatedly, and despitefully blaspheme, or speak loosely and profanely of Almighty God, Christ Jesus, the Holy Spirit, or the Holy Scriptures of Truth, such person, on conviction thereof, shall be sentenced to pay a fine not exceeding one hundred dollars, and undergo an imprisonment not exceeding three months, or either at the discretion of the court."

This act is almost identical with laws in force in all the original thirteen states. Those states carved out of the North-western territory, to-wit: Ohio, Indiana, Illinois, Michigan and Wisconsin, which were protected by the Ordinance of 1789, were not, and could not be cursed by such a statute as we have recited, hence blasphemy is unknown to our Illinois laws. Thanks to the influence of Thomas Jefferson. This fact has allowed Chicago and its press to publish what Boston, New York, Philadelphia and Washington can only publish under the shadow of the penitentiary.

The Liberal press in all the original states is necessarily careful to not place itself in danger of criminal prosecutions by criticizing the junior God, his Spook associate, or the pretended Jewish history.

The Weight of a Soul: Late news from San Francisco said an attempt was to be made in San Quentin prison to determine the weight of a human soul. Dr. P. Sumner, the prison physician, determined to superintend the work in the interest of science. The reports of the protracted experiments in Boston have made the rounds of the secular press, and all the world is interested in the subject.

A prisoner was to have been executed March 22, for murder. He was selected for a subject. Possibly we may receive a report before we go to press; but we apprehend any results gained through a criminal source will not prove satisfactory. Besides it would seem difficult to perform so desirable an operation from the scales to the gallows, then from the gallows to the scales so as to avoid trifling errors, when so small a variation is expected.

General attention having been attracted by the publication, an abundance of observations will now be made before the question is permitted to rest.

It was fortunate Prof. Larkin published the facts in regard to corpses which science has demonstrated at the time he did.

The Arrest and Acquittal of Mediums in Indianapolis.

Our crowded columns will not allow us to give in full detail the particulars of the recent stir-up among mediums on the Indianapolis field. We therefore condense reports therefrom, for which we are indebted to Mrs. Martha Woolsey and others. On Tuesday morning, the 2nd inst., the courtroom of Police Judge Whallon looked as if it were the place for holding a mass-meeting of Spiritualists. Local mediums and lay workers were out in force. President Schram and Secretary Mong of the Indiana State Association, and Dr. George B. Wayne, vice-president of the N. S. A. were there to aid by their presence, and appearance on the witness stand, if necessary, the cause of justice.

After disposal of the ordinary "drunks" and "disorderlies" customarily heard at such a place, the court passed to the hearing of the cases against the well-known mediums, Mrs. Woolsey, Mrs. Frances Ruddleick, and Mrs. Annie Thronsdon. J. Dwight Hagaman had sworn out warrants against them and others, charging violation of the city's ordinance, forbidding the advertising of clairvoyant and well-known phases of mediumistic phenomena.

The defendants were ably represented by Attorneys Holmes and Groninger, who maintained that under the Indiana statutes the special charter of Indianapolis did not authorize the city council to levy an annual license of fifty dollars upon mediums, and also that such demonstrations were a part of the religious ceremonies of Spiritualism.

The city prosecutor contended that they were shows because an admission fee was charged. He introduced only one witness, the redoubtable Hagaman himself. Mrs. Thronsdon and Mrs. Ruddleick were sworn in their own defense. Spicy exchange of Compliments and legal contentions passed between the lawyers, of whom Attorney Holmes easily proved himself the keenest one of the entire bunch.

Finally the judge ordered the able defendants discharged, and the pending cases against all the other mediums dismissed, among whom were such well-known workers as Mrs. Amable, Mrs. Mattie Hayden and Mrs. Hattie Meadows.

It is believed Hagaman took the extreme step he did in retaliation for the reading of a letter from a public platform by Mrs. Woolsey, written by President Barrett in which he stated as facts some things said to have occurred in the courts of Michigan, which the notorious ex-medium insisted were not complimentary to himself.

Advantage was taken of Dr. Wayne's presence in the city, and a meeting held at the old First Spiritualist Church on Wednesday evening, attended by a good-sized audience.

While giving positive information as to Kingsley's methods of gathering matter for his spirit messages, Dr. Wayne gave it as his belief that the former was the notorious Jules Wallace himself. Hagaman came in for some direct shots based upon Moses Hull's portrayal of him during the debate with W. F. Jamieson. State-writing by Mrs. Ruddleick and messages by Mrs. Thronsdon followed the lecture.

All of this commotion is drawing the Spiritualists of Indianapolis closer together; past differences are being forgotten; former misunderstandings forgiven and old jealousies buried. In a mysterious way the spirit world brings about its ends. Truth can never be permanently unbroken.

Superstition on a Rampage: Mention was made several months ago in these columns of a "prayer-chain" having been formed by our good Christian brothers, and that the movers were hopeful of converting the world to their creed through its instrumentality. The nature of that "chain" has just come to light. Here is one of the letters:

"Dear Friend and Christian:—Below is a prayer chain just as it was sent to me. So I send it to others, for I do not want it broken in my hands. May God bless you and others to keep it going:

"O, Lord Jesus, we implore thee, O Bi-racial God, to have mercy on all mankind; to keep us from all sin, and take us to live with thee eternally."

"This prayer is dictated by Bishop Lawrence, of Massachusetts. He commands that it be written and sent to nine other persons. He who will not do it will be afflicted by some misfortune, and persons who pay no attention to it will meet with a terrible accident. He who will write this prayer for nine days and send it to nine others, commencing the day you receive this (only one each day) will after nine days experience some great joy. At Jerusalem at the feast, it was said he who would write this prayer would be delivered from every calamity. Please do not let this stop in your hands. I have written this just as I received it. Now, please send it to others. Sincerely,

"CHRISTIAN."

Look at that prayer: "O, Lord Jesus, Eternal God! If that is not idolatry, where shall we find it? Think of a Jewish mother giving birth to the Eternal God, nursing him, and dandling him on her knee, and caring for him through all his infantile years, then his dying on a cross! And this prayer, in this age of learning and science.

But it carries a lie on its face. It says "Bishop Lawrence of Massachusetts dictated it." Bishop Lawrence indignantly denies he ever commanded or authorized the prayer, and he denounces it as "a practical joke, or the work of some insane religious enthusiast."

The postal authorities have tried in vain to break the chain. It has become an exasperating nuisance to the postoffice department. Recipients beg the government officials to break the chain; but it grows stronger each day.

SPIRIT RETURN.

Its Counterfeiter—Legerdemain.

Spirit Return is one of the grandest truths that ever came to this earth. The good it has accomplished in enlightening mankind in regard to the spirit world and future existence is so great that it CAN NOT BE ESTIMATED BY THE USE OF THE ENGLISH LANGUAGE. Notwithstanding this important fact, there are millions on the earth to-day who are in darkness with reference to its truthfulness, and who are still hugging to their bosoms old superstitions and traditions of the past, and who are in a most lamentable state of ignorance. Those composing this class, when they once see the light, and begin to recognize its importance, and get a glimpse of knowledge in reference to the celestial regions, and understand that they can communicate with their departed spirit friends, are often brought in contact with the trickster, and led astray, and often ruined. It has been estimated and rightly, too, that AT COSTS AS MUCH TO FAKE CARE OF CRIME AND CRIMINALS EACH YEAR AS IT DOES TO RUN THE NATIONAL GOVERNMENT THE SAME LENGTH OF TIME. The trial of a single murder case, frequently costs from \$75,000 to \$100,000.

So numerous are those who stand ready to commit any crime in order to augment their earthly gains, that it is no wonder that they have been attracted to the phenomena of Spiritualism as something that can measurably be imitated, and in proportion to their skillfulness, just in that degree will they be able to deceive the people, and make money thereby. Their ingenuity in imitating various spirit phenomena, is most remarkable, and their pretensions are monumental, and their success is just in proportion to the gullibility of those with whom they are brought in contact.

Legerdemain, often bewilderingly dextrous in its manipulations, has been brought into requisition, both in private circles and on the stage, and the eyes and the understanding of people have been deceived and led astray. The magician, like Keller, has his spirit cabinet, and the way the "spirits materialize" and "dematerialize" in the same apparently—baffles all descriptions. Not a half-dozen in the audience can even imagine how the deception is done, it is so complete, so beyond their comprehension or the range of their intellect. On the stage when practiced as legerdemain only, and is recognized as such, it is strictly legitimate as illustrating the wonderful skill of some in deceiving the eye and understanding.

To imitate this genuine spirit phenomena HAS BECOME A REGULAR PROFESSION, and the same pays exceedingly well, or it would be at once relinquished as impracticable as an investment.

Take for example the notorious "Rev." "Dr." Moore, the materializing medium of New York. During the whole of his eventful career, it is alleged that legerdemain of the most bungling kind has been his chief instrument in deceiving the insatiable gullibility that flocked to his seances. The Light of Truth, the special organ of all the fakes in our ranks, extolled Moore to the very skies, and he hustled for subscribers for that paper, and completely ignored The Progressive Thinker, and for which he is entitled to our special thanks.

It is wonderful how the little fellow with a medium of brains only, succeeded in hoodwinking his sitters, as his devious methods were bungling in the extreme, and pronounced by an expert who saw through the deception, as the veriest rot imaginable. It is a sad commentary on the intelligence of a certain class that they should be so easily misled.

Starting as the assertion may seem, YOU CAN NOT BY ANY POSSIBLE MEANS AT YOUR COMMAND RID SPIRITUALISM ENTIRELY OF THIS FAKE ELEMENT—YOU CAN ONLY HOLD IT IN CHECK, and thus prevent it from having a full controlling influence in our ranks. No sooner is one fake medium exposed, than another at once appears before the public. Take for example LaMott, a materializing medium of Stockton, Cal. He held in perfect subjection his large and influential circle of extreme gullibles, some of whom were wealthy, and they contributed largely to swell his bank account to the sum of \$35,000, and then exposure being at hand, he fled to other sections with the amount. The Stockton Evening Mail alleges there was a plot among some of the members to murder certain parties who were found in their denunciations of the LaMott scheme. But more about this will follow.

Naturally the news of this remarkable thing spread rapidly all over the neighborhood and finally reached New York and New York City. The result was that a great many people came to the Fox house and commenced with the spirit in the same way, Kate and Margaretta Fox acting as agents between the world of the dead and that of the living. Thus the now famous Fox sisters became the first of what are now called "mediums."

It is doubtful whether the Fox girls had sufficient imagination to even dream of the furor which their alleged discovery was shortly to make, not only in America, but all the civilized world. And, indeed, it is almost equally doubtful whether we of the present day can form any adequate conception of that same furor which raged more than fifty years ago. The fact that Christian Science has made a million followers in the United States to-day is regarded as a phenomenal thing in the history of present day religious movements, but

The Secular Press

The Excellent Work It Is Doing for Spiritualism.

Dr. I. K. Funk, the distinguished author and investigator of psychical phenomena, sends us the following from the New York Herald, as illustrating the trend of the secular press in its treatment of Spiritualism, showing a disposition to deal fairly with it. The Doctor writes: "I am sure that the critical attitude of Spiritualists like yourself and the conservative investigators along scientific lines is having a very excellent effect on the public mind. A few years ago it would have been very unlikely that so friendly an article as the enclosed, which appeared in the Herald, would have been published in a paper of this character. The Spiritualists themselves should be the most exacting critics of spiritual phenomena. Moderation on their part will have a very excellent effect on the public mind."

The Christian Science following is insignificant as compared with that of Spiritualism in the years between 1848 and 1867. For it is now a matter of record that the idea formulated by the two illiterate young girls in that little house in New York was to grow and increase so rapidly that within two years the Spiritualists of the United States should number more than half a million and that, according to the Encyclopedia Britannica, they should have increased by the year 1867 to more than eleven millions in the United States alone, or two-fifths of the entire population at that time.

The Rochester Period: Although Spiritualism was conceived and born in the little house in New York, it was in Rochester, N. Y., that it was to develop to its eventual proportions. Hither the Fox sisters came to live with their mother, and to attract the notice of the public, and to develop the cult now known as Modern Spiritualism. It was here that they first essayed the character of Spiritualistic mediums and established an alleged process whereby it was believed that communications could be carried on at will between the world of the living and the world of the dead.

The Fox sisters began to give what were known at first as seances, or spirit circles, at which lost relatives and deceased eminent men and women were communicated with. The earliest communications were carried on, as they had been in New York, by means of raps or "percussive sounds." The movement spread like an epidemic. Those who sat at the seances of the Fox sisters were often found to become mediums themselves, and their in their turn developed mediumship in others. Indeed, it seemed that the mere reading of accounts of seances, a subject treated of at great length in the press of that day, was sufficient to develop the peculiar susceptibility in some persons, while others, who became mediums ultimately, did so only after prolonged and patient waiting.

The result was that the girls made their headquarters in the cellar beneath their feet, where he declared they might find his bones any time they might choose to dig for them in the corner which he indicated.

Having delivered himself of this sensational statement, and indicating some jewelry which they would find, the knockings ceased and the spirit of the murdered pedler departed, leaving the young women in highly wrought nervous condition to await the home-coming of their father.

The latter, returning at nightfall, were naturally filled with astonishment at the story related by their daughters. They were incredulous, and, due to the proximity of All Fools' day, were inclined after their first outburst of amazement to consider themselves merely the victims of their fun-loving daughters' somewhat exaggerated sense of humor. Mr. and Mrs. Fox would have been perfectly willing to let the matter go with this explanation, but their daughters were firm in asserting the truth of their story. Not only that, but to prove it they suggested tearing up the floor of the cellar and producing the bones of the murdered pedler.

They were to listen, but his daughters were so insistent that eventually, in order to dispose of the matter once and for all, he decided to grant their request, and the next morning found the entire family engaged in digging up the skeleton of the pedler.

They had dug but a few inches when they made the startling discovery that bones were buried there and a few minutes afterward they had unearthed the dismembered skeleton of a man whom before identified by various articles the spirit had mentioned, an old-fashioned watch and a brass ring, as the bones of the murdered pedler whose spirit had spoken to them the day before.

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The Kingdom of the Spirit.

What Spiritualism Is Doing, and What Spiritualists May Do to Promote It.

A Lecture Delivered by Thomas Grimshaw, Before the Illinois State Spiritualist Association's Mass Meeting in Chicago, and Reported Expressly for The Progressive Thinker, by Louise M. Foxcroft.

Mr. Chairman, Ladies and Gentlemen:—The theme upon which we propose to discourse this evening would be "The Kingdom of the Spirit; What Spiritualism Is Doing and What Spiritualists May Do to Promote It."

There is no gainsaying the fact that the conditions of mortal life are no longer undesirable. Nature has implanted within the human an instinctive love of life, but almost every day you read a long record of suicides, men and women who have destroyed their choicest gift, not because they did not love life but because they rebelled against, or despaired over the conditions they were compelled to meet.

The Christian world has been preaching the brotherhood of man for two thousand years. Every Christmas time the carol singers go forth and proclaim the glad tidings that a king is born, that peace and good will have been brought to earth. But the real fact of the matter is the Kingdom of Peace seems as far away to-day as it was two thousand years ago. Crime, poverty, wretchedness and injustice still exist in this world. What are we going to do about it? This is proclaimed as a utilitarian age, an age when reforms are springing up on every side. Numerous panaceas are being presented, but evidently all of them fall short of accomplishing the work their promoters had in view.

Modern Spiritualism is here; we believe it has come to stay; it advocates the reform movement which embraces every other branch of legitimate reform. They declare that the movement has been inaugurated in order to bring more of the joys of heaven into the present life; that it is a religion which proposes to teach man how to live, not how to prepare to die, for if we live right we may fearlessly approach death, assured it will be followed by Eternal Life.

Let us briefly summarize the teachings of Spiritualism as they relate to the particular question we have chosen for consideration.

The first and most emphatic declaration Modern Spiritualism makes is, that man is more than a creature of flesh and blood, more than a thinking animal, an immortal soul destined to live after the destruction of his physical body. It proclaims, may more, it demonstrates through its phenomena the continued existence of the thinker after the change called death. This is not a conditional immortality but the birthright of every human soul. That means you, as well as your neighbor, the black man and the yellow man, it means the white man. There is no color line; no distinction of sex. Men live after death, not because of their superior intelligence, or social standing, or beliefs, but because they are human beings. We further deduce the fact that men are spirits now, possessing spiritual capabilities, latent spiritual attributes waiting for the opportunity of unfoldment and expression.

The religious world in the past has invited people to believe they were immortal, believe they were children of God; but mere belief is not enough. Belief is a something

which exists in various degrees of intensity in the human mind. It is a changeable condition. A man may believe a thing to-day and cease to believe it to-morrow. What Spiritualism is trying to do is to help the individual to realize the fact that he is a spiritual being and that he is immortal. Once this realization is born, once men know beyond peradventure of a doubt that they will live after death, they will begin to think seriously of the relationship between the life beyond and the life before death. Whilst the intelligences communicating through mediums present different ideas regarding their condition in the world of the hereafter, they are united in declaring it is a sequential state; that they are what they are and where they are, comfortable or uncomfortable, happy or unhappy because of the lives they have lived and the motives which dominated their acts in life. In other words, the only passport to happiness in the world of the hereafter is conduct, good conduct. Live right and the consequences of that living is sure to be productive of good.

One great trouble, if not the greatest trouble with the people of the world to-day is their inability to realize their spiritual selves. They are spiritually blind, their souls are buried in the senses, the physical has been exalted; when they speak of self they are usually thinking of the body. The mind and spirit are but appendages, something intangible, unreal. It is perfectly natural whilst in this frame of mind to chase after the things considered the most real, to seek for wealth, power, personal aggrandizement.

But, ladies and gentlemen, if they could only be brought to realize the fact that the permanent in the man was the spiritual, that the physical was transient, constantly changing. Science teaches you that the particles of the body are in a state of flux, coming and going, that you do not have the same bodies you had a year ago, that the abiding part is an invisible principle, that which for want of a better name we call the spirit.

Here is where the work of the Spiritualist comes in. This work of enlightenment requires more than preaching. It requires demonstration. That demonstration is furnished by the phenomena of Spiritualism, this phenomena needs to be fostered, not merely witnessed, but studied, studied with a view to discovering the laws under which they are produced, and the best conditions for their manifestation. Abandon your present haphazard methods of investigation (the use of mediumship for entertainment purposes) and work to provide a positive scientific demonstration of the reality of spirit, and spiritual phenomena.

You may tell a man he ought to be good, until doomsday, it will make very little difference to him. You may tell him he will go to hell if he is not good; he may be frightened and only do wrong when he thinks no one is looking. But if with the next breath you tell him he may do wrong and then at the eleventh hour go down on his knees and pray God to forgive him, and God in his infinite mercy will forgive and grant the sinner a choice seat in the kingdom of glory, nine times out of ten he will go on

doing wrong and take advantage of the eleventh hour scheme of redemption. The doctrine of vicarious atonement has stood in the way of the establishment of the kingdom of the spirit in this world.

The Christian world has declared that the only way mankind could be saved was by coming to Christ, but they have confounded the Christ principle with the man Jesus, and the people have been coming to him and laying the burden of their iniquities upon the shoulders of an innocent man. They have said, "Jesus suffered and died to pay the penalty for my sins. I am perfectly willing that he should," then they have turned around and said, "If Jesus can save my soul and suffer for my sins, pay my just debts to God, I am going to see if I can't get someone to pay my debts in this world, get someone to do my share of work; I will do as little as possible."

Spiritualism has proclaimed all down through these fifty-nine years, that man was bound to render an equivalent for the good which he received; that he was bound to earn his right to glory, and until he was ready to pay his passage he would have to remain out of heaven. Spiritualism asks you to-night if you are ready to pay your passage, work your way, or are you coward enough to want someone else to suffer in your stead?

The old scheme of salvation presented a strange picture, a narrow road leading to the kingdom of heaven. Man must walk that road alone, Jesus beckoning him on, he must neither look to the right nor to the left, nor behind, but keep his eyes fixed in front. If ever such a man succeeded in reaching the gates of glory, by the time he reached there he would have a soul so small and insignificant it would not be worth admitting. We prefer to go to heaven by the broad path arm in arm with those we love. What is the good of going to heaven if you are to be there all alone?

They used to tell us there were no marriages in heaven, no giving in marriage. What a strange place! We do not know how you gentlemen may feel, but we declare we would rather go to hades and have the company of a good woman, than go to a literal heaven and be compelled to live alone.

The so-called religious people have been so busy getting religion and trying to save their souls, that they have neglected to study themselves, get acquainted with their spiritual natures. They have placed so much dependence upon somebody else, sung so repeatedly, "Oh, to be nothing," they have really some of them almost become nothing. As a man thinketh so is he, and if he thinks of himself as a worm of the dust he will become a crawling, crawling sycophant. If he thinks of himself as a mere beast, he will become beastly in his conduct. But think of yourselves as children of the Infinite, repositories of great power, angels in germ. Think of every person as your brother or sister in spirit.

That little boy on the street to-night barefooted and in rags, selling papers, is an angel in germ and sometime he will walk the highways of the heavenly world, not singing hallelujahs, and playing a harp, but with a smile on his face and glory in his heart. There is no person so low but that will sometime rise out of the fogs and darkness and bask in the sunlight of a glorious spiritual life. Note we say sometime. You can either keep yourself out of heaven for a million years, or you can go there by lightning express. There is a divinity which shapes your ends, and that divinity has determined you will get there sometime, but you are the one to determine when. If you want to linger by the way, it is your privilege; if you want to hasten the time when you may experience this joy it is your prerogative.

It is just as easy for you to start on the way to glory now as it will be after death. Just as easy for you to commence your education here as hereafter. What is that you say, You don't have time; that your duties and obligations in this life are so great and numerous that you cannot afford to spend any of your time bothering about your spiritual interests? You are mistaken, my friend, you have been laboring under the false impression that

your spiritual interests and your material interests were antagonistic to each other. We want to tell you that a man's real spiritual interest, and his real material interests are never really antagonistic.

The great teacher of two thousand years ago said, "Seek first the kingdom of heaven (we would say the kingdom of the spirit and its power) and all else needful will be added unto you."

What are dollars if they do not bring happiness to the life of man? What are horses, carriages, automobiles, castles, etc., if they do not bring happiness? It is the development of the divine attributes of man's nature that brings happiness, not lands and money, and this happiness is as easy of access to the poor as the rich, more likely to be found in the humble cottage than the mansion. When you love somebody you get a foretaste of the glories of heaven. If you hate anybody you are raising hell. If you want heaven to come to you, start in a simple rather than a pretentious way. Learn to love somebody. Love your husband or your wife. Why not? A young man and a young woman consider it eminently proper to love and manifest their love for each other before they are married. Why not afterwards? Go into a home where a husband loves his wife and the wife loves her husband, and you have found a corner in the kingdom of heaven. On the other hand visit a house where the woman is jealous of her husband, or the husband jealous of his wife, and you have found a choice location in the kingdom of hell.

Love your children; you can not waste time in devotion to a child. If you want to know something of heaven, have a little darling throw her arms about your neck, and put her soft, velvet cheek against yours, touch you with that tender touch that innocent childhood alone can give; you know then that life is worth living. The old bachelor is blind. The old maid has not found heaven yet; but she will someday, every soul shall find its mate and sometime reach that state of bliss the Creator destined it should find.

Get closer to one another; remember the friendship of a good man is better than fine gold. Try to remember that every man is your brother, every woman your sister; spend more time in trying to help humanity, and less in trying to do somebody. It costs little to give a friendly clasp of the hand, or to speak a word of encouragement, to throw out a kindly helpful thought, and yet thousands fall, pine away and die for just this kind of help.

What do you say? There is too much sentiment in all this, that the advice is not practical, that it will interfere with your worldly ambition? Then let your worldly ambition die; it is false, it is leading you not to happiness but to darkness and despair.

Your real material interests do not conflict with, but contribute towards your spiritual welfare. The body is the tool of the spirit; it is yours to use not abuse; you cannot afford to neglect it, through it you may accomplish much good. There is no virtue in poverty, no holiness in fasting, a sickly body is no sign of spiritual growth.

Once more we repeat, the kingdom of the spirit will be born when men come to a realization of their spiritual selves, cultivate their mental, physical and spiritual powers, think of themselves in the light of eternity, follow more spiritual ideals, live their lives not as if they expected to be snuffed out of existence in a few short years, or be changed in the twinkling of an eye into some sort of a winged monstrosity, but as if they were going to live on and on and be themselves forever.

Think of the trifling trials, troubles, and tribulations of mortal life will sink into insignificance; viewed from the standpoint of spiritual consciousness, life will be invested with new meaning, its purposes will be better understood and become more glorious.

Think of it, my friend, when the sun has faded out of the heavens, when the stars no longer run their course, when the earth has ceased to revolve in its orbit, you and I will be alive, conscious, thoughtful, marching along the pathway towards a higher and diviner life.

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Why I Am a Vegetarian. An address delivered by the Hon. J. Howard Moore, President Society By J. Howard Moore, 1900, 25 cents.

The Koran. Commonly called the "Al-Ba" or "The Holy Book." The standard Arabic or Mohammedan Bible. Cloth, \$1.00.

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COMMON SENSE. Revolutionary pamphlet, addressed to the students of the year 1776, with explanatory notes by an English author. Paper, 15 cents.

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ELLA WHEELER WILCOX

Mrs. Wilcox's writings have been the inspiration of many young men and women. Her hopeful, practical, masterful views of life give the reader new courage in the very reading and are a wholesome spur to the diligent effort. Words of truth so vital that they live in the reader's memory and cause him to think to his own betterment and the lasting improvement of his own work in the world, in whatever line it flows from this talented woman's pen.

POEMS OF PASSION. By Ella Wheeler Wilcox. Many thousands of this book have been issued, showing the estimation in which it is held. Presentation edition, with author's portrait. Price \$1.

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JOHN E. REMSBURG'S GREAT WORK. Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it, let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freudenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopaedia of information in regard to the Bible, and surpasses in importance all other works of the kind now published. It is up-to-date in every particular. Price, \$1.25.

SPOTS AND DISASTERS.

The Causes of Waves of Criminality and Disease.

The word "disaster" is astrological in its origin. Anciently it was supposed that disasters were the result of incongruous relations of the planets to each other, and of adverse relations of the planets to the constellations. There are periods in which certain classes of disasters occur more often than at other times. We know that at times there are waves of criminality, insanity, disease, etc. Why is it? I am of the opinion that it is because we are all magnetically related, not only to each other, but to all life in the universe; yes, to the universe itself; that being parts of the infinite whole, there is an infinite relation to that whole.

Seven years ago, Saturn, Jupiter, Venus and the earth were all at once in the constellation Capricornus, with the sun in the opposite constellation, passing through Cancer to Leo. The result of these four planets and the sun being in line, was the intense heat of that summer. It was no wonder that the ancients held that when the planets all arrived in the sign of Scorpio, the same time the earth should be destroyed by fire. Such concentration of electrical force, and such a battle in the sky could not help being disastrous to our earth, and also Venus and Mercury.

The past three years have been remarkable for spots on the sun, some of them of immense size. One now visible to the eye through a smoked glass, is 30,000 miles wide, by 118,000 miles long. Figures are apt to pass through the mind of an ordinary reader without leaving any impression as to their magnitude. Our earth is not quite eight thousand miles in diameter, and yet when we have traveled several days in crossing the continent of America, we get a very good idea of the vastness of our territory, and yet it is only about half the distance that should reach to travel, if we had a railroad through it to the other side, as Pluto had a road to his domains. But you could put forty-six of our earth or planets the size of our earth end to end and side to side in the spot now afflicting our sun and they would not touch each other. There are generally and at all times spots on the sun, but they often seem to be unimportant as to size. Once in about every eleven years they reach their maximum. I don't know whether the period of eleven years is exact, as it has been so long since I read it. I found it in a book entitled "Force and Nature," I think the name of the book was, but which I sent with other books to the Morris Pratt School Library. When these books reach there, they will reach a time of seismic disturbances, which is also shown in that book.

But what of these spots—what are they? In "Recreations in Astronomy," by Henry Warren, D. D., a spot is described which Professor Young of Princeton College described as follows: "On September 7, 1871, he was observing a large hydrogen cloud, by the sun's edge. This cloud was about 100,000 miles long, and its upper edge was some 10,000 miles above the sun's surface, the lower side some 15,000 miles. The whole had the appearance of being supported on pillars of fire, these seeming pillars being hydrogen jets, brighter and more active than the rest of the cloud. At half-past twelve, when Prof. Young

chanced to be called away from his observation, there were no indications of any approaching change, except that one of the connecting stems of the southern extremity of the cloud had grown considerably brighter and more curiously bent to one side, and near the base of the number, at the northern end, a little brilliant lump had developed itself, shaped much like a thunder-bolt.

"But when Prof. Young returned, about half an hour later, he found that a very wonderful change had taken place, and that a very remarkable process was actually in progress. The whole thing had been literally blown in shreds, he says, by some inconceivable uprush from beneath. In place of the quiet cloud I had left, the air—if I may use the expression—was filled with flying debris, a mass of detached vertical fusiform fragments, each from ten to thirty seconds (i. e. from 4,500 to 15,500 miles long, by two or three seconds (900 to 1350 miles) wide—brighter and closer together where the pillars had formerly stood, and rapidly ascending. When I looked some of them had already reached a height of nearly four minutes (100,000 miles); and while I watched them there arose with a motion almost perceptible to the eye, untold numbers of smaller fragments, more than 200,000 miles above the solar surface. * * * The velocity of ascent, also, one hundred and sixty-seven miles per second—is considerably greater than anything hitherto recorded."

Commenting on this, Dr. Henry White Warren says: "If we call these movements hurricanes, we must remember that what we use as a figure moves but one hundred miles an hour, while those moving storm clouds move at a speed of one hundred miles a second. Such storms of fire on earth, coming down upon us from the north, would, in thirty seconds after they had crossed the St. Lawrence, be in the Gulf of Mexico, carrying with them the whole surface of the continent in a mass not simple of ruins, but of glowing vapor, in which the vapors arising from the dissolution of the materials composing the cities of Boston, New York and Chicago would be mixed in a single indistinguishable cloud."

An electric disturbance such as the present sun spot is, cannot but have a disturbing effect not only upon the earth, but upon everything upon our earth. It would bring unusual conditions as to cold and heat, storms, etc. Such violent storms in the sun can but intensify everything contested with the planets. Not only will it affect atmospheric conditions, but it will affect the health and vitality of every living thing. It would be the most marked in eccentric characters, making them more than ordinary, and every other person is liable to depart from the line of abnormality. While it has this effect on extremists, it is also likely to have an exhausting effect on some persons, so they will feel unusually tired with very little labor. There should on this account be two engineers on each train, two pilots on each vessel sailing in the waters. The casualties that are occurring in such unprecedented numbers, are but the natural consequences of the conditions forced on our planet by the electric disturbance in the sun.

When will these disturbances cease? They commenced about three years ago, and probably they have reached their maximum, but it may probably require three years before they cease to aggravate our planet and its inhabitants. There is another phase, I will not

discuss, simply because I am incompetent. What of the children born in this intensified condition of our earth? We may arrive at some conclusion by inquiring into the ages of our criminals, and insane persons and also persons conspicuous on other lines. Take for illustration those who are now 22, 23 or 24 years old. But we should bear in mind that the sun has not been so eccentric in any period of its spots as it has this year, so we should probably not find the same intensity which we should expect in those born this year if there is an influence in this speculation. I give this hint without expressing any opinion, as data, for those who are curious to inquire into the matter.

I am of opinion that crime is more rampant, especially in homicide, and malicious murders, but that I do not know.

D. W. HULL, M. D.

Olympia, Wash.

ANNIVERSARY OF SPIRITUALISM.

It is Celebrated by the First Spiritualist Ladies' Aid Society, of Boston.

The First Spiritualist Ladies' Aid Society celebrated the 59th Anniversary of Modern Spiritualism on Friday, March 29, with three sessions. The platform was decorated with the stars and stripes, and many flowers and potted plants; the meeting opened with the singing of "America," after which the president, Mrs. Matilda E. A. Allie, greeted the friends in a most cordial manner, bidding them welcome to our society.

Mrs. A. F. Butterfield, and Mr. Hebron Libbey, two of our principal workers, were seated upon the platform. Mrs. Butterfield said Spiritualism had brought happiness to her; it had sustained her through trials and shadows, and she was proud to be a Spiritualist; she was a member of the Ladies' Aid Society for 43 years and had never regretted it.

Mr. Hebron Libbey said he was proud to say he was a graduate from the Baptist Church. He had been a Spiritualist for over 50 years, and he had never regretted the step, he had taken. Spiritualism to him was as pure as the hills, and he was glad to be able to say he was a Spiritualist.

Mrs. Morgan sang two selections which were well rendered. Mrs. Alice S. Waterhouse another pioneer, voiced choice thoughts in regard to Spiritualism, and spoke of the Anniversary time and of its meaning to us.

Dr. Prentiss gave an invocation and spoke of the light which had come to mortals 59 years ago. Mrs. Hattie C. Mason sang, after which she spoke briefly and said this was an occasion for rejoicing, the 59th Anniversary of the birth of our grand religion of light and truth. Truly we should be happy and seek to shed the light along the pathway of sorrowing mortals. She spoke of the picture of our ardent sister, Mrs. Sarah A. Byrnes, and said that she knew that Mrs. Byrnes in spirit was glad to be remembered.

Mr. Nellie Abbott of Lawrence, spoke briefly and voiced messages of love to the friends which were well received.

Mrs. Belcher spoke briefly and gave messages which were well received. The afternoon meeting opened with singing. Mr. R. F. Churchill, president of the Greenfield society, was the first speaker. He said in part, "Do to others as ye would that others should do unto you," and there would be no

doubt that we would make converts through the "Ladies' Aid."

Mrs. Kate R. Stiles gave a short address, and said, "Let us gain a lesson by the milestone we are passing; let us see to it that if we live until the next Anniversary, this blessed truth will mean infinitely more to us than it does at the present time, that is the way for us to grow."

Mrs. S. C. Cunningham gave some remarkable tests. Asking for strangers in the audience, she gave five tests which were recognized, and then said to them, "Remember, then, that next time you will have something to testify to that Spiritualism has meant more to you from to-day."

Mrs. N. J. Willis spoke of the significance of the meeting and of the good that was accomplished in coming together at these times; of the dear life she had lived, and of the dear life she was now living, and how they were rejoicing with the mortals to-day. The meeting adjourned with singing "Auld Lang Syne."

The evening meeting opened with a song by Mrs. Hattie C. Mason, after which Mrs. F. Churchill spoke of "Immortality." Roy Boyden, a little boy, gave a recitation. Mrs. Barker gave a beautiful song. Mrs. Carrie F. Loring, treasurer of the M. S. A. gave greetings to the friends, spoke of our dear workers and gave messages during the afternoon.

Rev. F. A. Wiggin also spoke and said in part that the infidel has always been the leader of advanced thought, and has established the line of growth. He spoke of Jesus and of ancient times. Little Bernice Abbott gave a very fine whistling solo, accompanied on the piano by her sister, Miss Elizabeth Abbott of Lawrence. They were well received.

Mrs. Chapman spoke at length and gave messages. Mrs. Alice S. Waterhouse also gave messages which were well received. Miss Otto Willis recited a poem that was a moral to all. Miss Matilda Libbey gave messages. Mrs. Lewis sang an original song which was very beautiful. Mrs. S. C. Cunningham gave some most convincing messages to strangers. Mrs. M. J. Butler spoke of the beauties of our religion and of the truth of the messages. Mrs. N. J. Willis again spoke briefly, giving a message from Mrs. Sarah A. Byrnes. Dr. Bishop voiced messages which were well received and Mrs. B. W. Belcher and Mrs. Chapman made remarks. Dr. Hale spoke of the newspaper which was interested in, and asked for the support of the Spiritualists for "The Herald of Truth."

Thanks are due to Mr. E. E. Hayward, Mrs. A. F. Butterfield, Mr. Prentiss, and Mrs. Bennett for flowers; to Mrs. Waterhouse for flags, and to Mr. J. B. Hatch for flags and signs; also, thanks to all who, in any way assisted in making the meeting a success. Mrs. Mary F. Lovering presided at the piano, and the following members of the Spiritualists from Mrs. Sarah A. Byrnes was written by her.

C. L. HATCH.

Message from Mrs. Sarah A. Byrnes, by Mary F. Lovering.

Mrs. Mary F. Lovering:—With the permission of your spirit guide, I appear before you tonight, through a medium, and voice a few words from the spirit side of life. I was present last evening at the Ladies' Aid Society. I was with you again, although unseen from mortal view. I noted my features in the picture upon the platform.

I hope in days to come I can voice my thoughts better through a medium. This is my first experience through this medium and friend. I leave words of hope and cheer unto all with whom I was associated, hoping that I will be a new stimulus to

those who listen, and would I be remembered in this writing at the coming anniversary. Yours for the cause of truth.

MRS. SARAH A. BYRNES.

TRY IT.

One day last year a young lad died, yet none of his friends moaned or cried. 'Twas not a physical death, that's sure, 'Twas his habits died, for a life more pure. He'd thought for a long time that he'd try, Until one day he resolved to die Of the filthy life that he had led, To follow the Better Way instead.

I saw the lad again to-day, Still walking in the Better Way, His step was firm and his eyes were bright, An inspiration to everyone's sight.

Let your bad habits die, my friend, And you will feel a real God-send, That will make you what you ought to be. If you don't believe it—try it and see. W. B. CONNOLLY.

PILES

Wonderful New 3-Fold Remedy Curing Thousands—Any May Try It Without Cost.

Send Your Address To-day and Get a \$1 Package to Try—FREE

We want every sufferer from piles who sees this advertisement to send us his or her address at once. Return mail will bring—Free to Try—our complete new three-fold absorption cure for Piles, Ulcer, Fissure, Protrusion, Tumors, Constipation and all related, because rectal troubles, if you are fully satisfied with the benefit received, send us One Dollar. If not we take your word and it costs you nothing. This treatment is curing even cases of 30 and 40 years' standing, as well as all the earlier stages. Act now and perhaps save yourself great suffering. Our three-fold great cures to stay cured, because it is constitutional as well as local, and we want you to try it at our expense. Our valuable new Pile Book (in colors) comes free with the approval treatment, all in plain language, and we want you to try it at our expense. Send no money—but write to-day—to Dr. Van Vleck Co., 2015, Majestic Building, Jackson, Mich.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

"The Spiritual Significance, or Death as an Event in Life." By Lilian Whitling. One of Miss Whitling's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spiritualism. Price \$1.00.

"Longley's Beautiful Songs." A new edition comprising in one volume the four parts heretofore published, to which is added part five, also a number of the author's most popular songs, including "Only a Thin Veil Between Us," and its "Companion Piece." Cloth, 75 cents. Boards, 50 cents.

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General Survey.

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

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

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

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

B. G. Sweet, in renewing his subscription, writes from Emporia, Kan.: "I see by the tag on my paper, the grand old Progressive Thinker, that my subscription will expire with 000, and as I have been a subscriber for about fifteen years to this staunch exponent of PURE SPIRITUALISM, I should feel lost if a single number should be missing. I enclose \$1 for renewal. I see that some writers in a certain other paper claiming to be an exponent of Spiritualism, infer that the editor of The Progressive Thinker is an enemy to mediumship, but so far as I have read The Progressive Thinker, the editor is in full accord with ALL TRUE MEDIUMSHIP, and his effort is to separate the chaff from the pure grain, so that those who are seeking light in Spiritualism may not be compelled to wade through a stack of chaff and become SUFFOCATED WITH FRAUD before they obtain a grain of truth. Every person knows that many articles of the food we buy are adulterated for gain, and that gold, silver and paper money is counterfeited, but if we do not critically examine it when received, if counterfeited, it is a loss. Just so in Spiritualism; if we do not use common sense to learn if a medium be genuine or a fraud, and if we are learning of spiritual friends, in addition to his tutoring for societies, he for some years delivered lectures and gave tests weekly in his own home, 931 Armory avenue, Cincinnati, where he could comfortably seat 175 people. At his funeral, Mrs. Radcliffe of Cincinnati, was the only attendance, which was composed mostly of his old-time friends, numbered over 300. His body was interred in our family lot in the Methodist cemetery."

Hattie G. Webster writes from Columbus, Ohio: "The West Side Spiritual Church, Columbus, Ohio, McDowell street, near State street, celebrated the fifty-fifth anniversary of Modern Spiritualism, March 31. The church was beautifully decorated with palms, ferns, aspidistra and cut flowers, and presented a fine Easter appearance, and as usual we were greeted with a large and very appreciative audience. Our church was never more harmonious or more prosperous, adding new members all the time. We still hold the banner for Ohio, and the celebration of such events as last Sunday was a glory with which we can only be appreciated by those who experience the influence of the spirit attendants upon them."

Mrs. Helen Stuart-Richings lectured at Meadville, Pa., March 31 and April 7. She lectures there again the 14th.

Mrs. Nina D. Challen of Toledo, Ohio, writes that she has just returned home from a trip in the eastern part of the state, having visited several cities by request, holding meetings which were well attended. She can be addressed at No. 2540 Forsaker avenue, Toledo, Ohio, for engagements.

Mrs. H. E. Smith writes: "The First Church of Spiritualists, Williamsport, Pa., celebrated the 59th anniversary of Modern Spiritualism with a beautiful display of flowers and a special musical, and by the young people reciting some very entertaining poems. Our president, Mr. C. A. Kleih, in an eloquent address, held the audience in close attention. Our loyal workers were amply repaid by a large attendance, and we propose to be ever loyal, and do what we can to make Spiritualism the universal blessing it should be."

Mr. Andrew Merkel writes: "The Spiritualistic Church Students of Nature, 461 W. North avenue, corner Robey street, celebrated the 59th anniversary of Modern Spiritualism, the history of which was given by our pastor, Mrs. M. Schumacher. The hall was beautifully decorated with Easter lilies and cut flowers. Miss A. Kerner, the electionist, favored the society with an eloquently delivered discourse. The children were given colored eggs as a token of rejoicing and resurrection of all life from its wintry sleep. The pastor gave tests, and all were well pleased."

Ferd C. Sahner writes: "The 59th anniversary of Modern Spiritualism was most fittingly observed Sunday, March 31, by the Fraternal Order of Spiritualists. Our spacious hall with accommodations for 300 was filled to overflowing by an audience expectant and happy, many of them new to the cause. The evening was a most successful one, as a town adjacent to Chicago. The interior of the hall was appropriately decorated with white and yellow bunting, while the rostrum was adorned by palms and white and yellow flowers. The invocation by our three youngest mediums, Miss Helen H. Morgan, Miss Winifred Thompson and Grace Kaiser, was a prominent feature of the afternoon. Rev. Thos. Seeley Warner's address was brief but contained much wholesome advice worthy anyone's consideration. The reading of sealed letters by Mrs. H. H. Morgan, Mrs. C. O. Morgan, Mrs. Adams, Mrs. Scoville and Mr. Chas. A. Thompson was a revelation to many, and succeeded in chasing away the clouds of sorrow that seemed to surround many. Easter greeting by telegram, sent by Mrs. A. A. Averill, secretary of the Lynn Spiritualist Association of Lynn, Mass., was read and read from the platform. The singing of Messrs. R. V. Fessler, Hugh Craig Anderson and Nicholas G. Prester was excellent, all being soloists of reputation, and it is difficult to say who was the most popular of the three. A larger number than usual remained for supper and the evening ended at our concert at 7 o'clock. Prof. Singer added to his laurels as a master of the violin, while Miss Gordon's close acquaintance with the piano was demonstrated to our delight. Mrs. Henrietta Lichtig and Miss Caroline R. Miller for readers, added considerably to the enjoyment as did also the soprano solo by Miss Mary Smith. Mrs. Cora L. V. Richmond's address in the evening was listened to with a growing interest as she proceeded with her discourse, which was unadorned by any special effects. Her remarks were particularly fitting and found a responsive audience ready to welcome him at any time. Sunday, April 14, all who have joined the society will be initiated. This will be public, and all who wish to become members can do so at that time."

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.

Mrs. Georgia Gladys Cooley arrived Thursday evening from St. Louis, Mo., where she has been attending Brother Grimshaw's Anniversary meeting, and has wisely concluded to take a much needed rest of a week or two before going to aid Brother Brooks in the three days' meeting of the Wisconsin State Association. The recent mental strain passed through and the long journey have told on her, as it would on anyone, but with a little rest she will again jump into the harness for the summer.

Ada M. Came writes from Cambridge, Mass.: "The Cambridge Spiritual Industrial Society held its regular meeting in Cambridge Lower Hall, March 22, when Mrs. Katie Ham was the speaker. The largest audience of the season was present and gave generous applause to all of her efforts. The next meeting will be April 12, and Mrs. Putney will be the speaker."

Joseph W. Lyon writes from Canton, Ohio: "I wish to record the transition, also a portion of the life-work of a good man, a true medium and hard worker in the cause of Spiritualism and the betterment of humanity. The medium and worker to whom I refer is the late John D. Lyon, a brother of the writer, and late of Cincinnati, Ohio, but who passed to the higher life from his home in that city at the age of 68 years, Feb. 1, 1907. He was a natural born medium, since at the age of five years, a mere child, he was frequently controlled by an eminent spirit physician, who through him as an instrument diagnosed various diseases for Cincinnati physicians. At the age of 18 he began lecturing, was a trance speaker, also a test medium, having the power to give full and accurate descriptions of spirit friends. In addition to his tutoring for societies, he for some years delivered lectures and gave tests weekly in his own home, 931 Armory avenue, Cincinnati, where he could comfortably seat 175 people. At his funeral, Mrs. Radcliffe of Cincinnati, was the only attendance, which was composed mostly of his old-time friends, numbered over 300. His body was interred in our family lot in the Methodist cemetery."

G. W. Bush writes from Minneapolis, Minn.: "We have two lyceums in Minneapolis, now in good running order. I started the Progressive Lyceum two years ago, and now I have started the North Side Lyceum. Yesterday we had our first meeting, and the St. Paul Lyceum were at the North Side Society's anniversary of Modern Spiritualism. We had a crowded house all day."

J. W. Gill writes: "The 59th anniversary of Modern Spiritualism, especially the evening service, held by the Christian Spiritualists, at Van Buren Opera House, Madison street and California avenue, was greeted by a large and appreciative audience. Our speaker was warmly applauded. Mr. Ray gave us a violin solo, and sung one of his own compositions. The English and German speaking controls of Mrs. Hamilton Gill gave some excellent spirit messages, quite a few strangers receiving communications from their loved ones. The evening was a most successful one, and we have never before had such a devoted and loyal audience of the old pioneer mediums now passed on. Where have we to-day in the younger contingent such workers as Emma Harding, Britten, D. D. Home and others? The motive of most of our speakers seems to be to build up a new Spiritualism, and to do what we can to make Spiritualism the universal blessing it should be. I should like to know where the movement would have been to-day if it were not for the phenomena. The tiny rap at Hydeville has set the whole world thinking. Mrs. Hamilton Gill has done a great work in a quiet way. Any deficit we glance at, we must build up by our own efforts, and have never asked our audience to contribute a penny outside the usual collection for our expenses. As long as Mrs. Gill's health keeps good we shall continue these meetings, and try to reach as many as possible with loving messages from the spirit world."

Oscar A. Edgerly writes: "During the month of March I filled a most pleasant engagement with the First Association of Spiritualists of Washington, D. C. I found the members of the society genial, kind and sympathetic, supplying ideal conditions for the work of my guides. The very presence of the president, Mr. F. A. Wood, on the rostrum, in my opinion, is sufficient to furnish good conditions for a very competent medium, and I was very much pleased. Mrs. H. D. Morgan, the secretary, with Mrs. M. J. Stevens and Mrs. M. T. Longley furnish a coterie of workers of which any society might well be proud. During my stay in Washington I have been entertained at the home of Mr. and Mrs. T. H. Morgan, a most comfortable and pleasant home for mediums. By the way, it might be well to announce that Mrs. Collins, after a number of years spent here in Washington in government employ, is about to return to her work as a public exponent of Spiritualism. She is a very competent medium, and holds papers of endorsement from the New York State Spiritualist Association. I am confident that she and her guides will soon be widely employed, and that to the benefit of Spiritualism. I find that the Spiritualist press is well represented at the hall of the First Association. Miss Fielding, president of the news stand, seems to be well patronized."

Mrs. Alice L. Kane writes from North Topeka, Kansas: "The Spiritualists and New Thought friends joined in an anniversary meeting Easter evening at my home. The speaker was one of Topeka's old-time mediums, Alla A. McHenry, who of late years is a resident of Excelsior Springs, Mo. Subject, 'What Role Have Modern Spiritualism and New Thought and Christian Science to play in the world?' Mrs. McHenry showed that if people got any good out of the Bible it was from a Spiritualistic viewpoint. A lecture on the 'Divine Awakening' was given by her at the same place last Friday afternoon, to a good audience, showing Topeka to be still alive to spiritual thought. We have several small societies that meet around each week, under different names, which are usually well attended. One under the name of Mystic Circle, is beneficial in individual development. Topeka is a progressive city, full of good people who are always ready to do their part for a true work for the spiritual philosophy."

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

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

The Ladies' Lyceum Union meets in Dwight Hall, 614 Tremont street, Boston, Mass., every Wednesday.

The Ladies' Industrial Union meets in Dwight Hall, 614 Tremont street, every Thursday.

ATTENTION, LYCEUMS.—Please send in second quarterly report before April 15. All lyceums not reported are most earnestly requested to do so. Yours for the cause, Anna Gillespie, National Sup't. Children's Lyceums, 180 Calhoun street, Battle Creek, Mich.

W. J. Elmo writes: "Spiritual Alliance Society in Vincennes Hall, No. 3514 Vincennes ave., cor. 35th and Cottage Grove. Services held every Sunday, 8 and 8 o'clock. Meetings will be a general conference. Evenings, during the month of April, will bring forth lectures on a trip through the Orient and the mediumship displayed there. Mrs. May Elmo will give tests and messages at each meeting. Our social and dance held every Saturday evening is enjoyed by a large attendance. All are welcome."

Wm. Hassmann writes: "The concert given by the North Star Spiritual Union at its hall, 1546 Milwaukee avenue, March 31, was a grand success. The hall was filled with friends of the above society. Brother Winter opened the services with a beautiful lecture, explaining the life of Christ in a masterly way. After the audience sang 'Nearer, My God, to Thee,' Miss Musika opened the exercises for the evening. Our social and dance held every Saturday evening is enjoyed by a large attendance. All are welcome."

Thos. Wardall, a veteran Spiritualist of Los Angeles, Cal., writes: "I have been a subscriber to The Progressive Thinker ever since the first number was issued. I am nearly 92 years young, but can read The Progressive Thinker without spectacles."

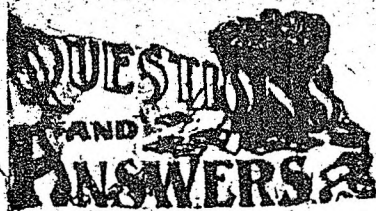
Correspondent writes from Detroit, Mich.: "Sunday evening, March 31, the First Church of the Soul, 46 Grand River avenue, celebrated the 59th anniversary of Modern Spiritualism with a special program. The hall was crowded to the door to witness the beautiful rites of baptism administered to Baby Jeffrey of Windsor, Canada. Her life was consecrated to Love, Truth and the good of humanity, by our pastor, Laura L. Crawford, assisted by the medium children, Miss Gladys Waterland sang 'Angels Ever Bright and Fair.' Then came the lyceum children's exercises, followed by a lecture by Mrs. Crawford; her subject, 'The Message of Easter,' followed by messages. In the absence of our pastor, Mrs. Minnie Sharlow will occupy our rostrum."

H. T. Allen, Chicago, writes: "The Christian Spiritual Society, conducted by Miss Sarah Thomas, held its last meeting Sunday evening, March 24, and closed with a great success. The developing class, which she formed of 240 members, many who had previously been visitors of her meetings, and who have never before been Spiritualists, have been converted, and are no longer skeptical, and numbers have been controlled by spirits. Many outsiders from Kankakee, Ill. strictly church members, became so enthusiastic, that upon their return home, they concluded to build up a new Spiritualism, and are now strong believers in the faith, and have thrown their doors wide open to Miss Thomas to come to their home and hold circles in their parlors in her evangelical way. She is now forming a class in Kankakee, and will be meeting there on the following dates: Troy, Michigan, April 14; Lansing, April 21; Michigan City, April 28. It speaks well for the intelligence that controls her brain. I myself as a business man was once one of the greatest skeptics, and am now a converted, and I am no longer skeptical."

Mrs. Marian Carpenter, lecturer and test medium, writes from Cuba, where she has been spending the winter: "I will reach home April 15, and will be ready to answer calls for funerals, weddings and other engagements. We have spent a most delightful winter. My health is very much improved. We have enjoyed The Progressive Thinker, it has been a very good work, and kept us in touch with the work and workers. My home address is No. 58 W. Columbia street, Detroit, Mich."

W. R. Cooper writes: "Truly a faithful servant to our cause—five years consecutively, every Sunday evening—such is the record of our little home meetings at 320 Broadway street, New York City. Sister Mary Hill, Easter Sunday was most doubly important, being the fifth anniversary and as in all the past, the flow of inspiration was at its best, giving us full proof of invisible workers or guides. There was complete harmony, and owing to that fact, we had a royal treat in inspirational work from many. The one that appealed to me the most was given by a Mrs. Campbell to our teacher, Mrs. Hill. It was truly apropos to the occasion, and fully represented the angelic nature of the donor, and a glowing tribute to our teacher. I also wish to say that Mrs. Hill never neglects an opportunity to put in a good word for The Progressive Thinker, which it fully deserves."

Following her for the month of March, came Dr. Geo. A. Fuller, giving us a series of lectures on inspiration. Following Dr. Fuller came the speakers for a two months' engagement, their earnest work and genial presence added very much to the success of our season. During March the well known trance speaker and medium, Oscar A. Edgerly, gave a series of every eloquent and instructive lectures, a notable feature of his work being the answers given at the morning meetings to questions propounded by the audience. The answer given in every case was inspired. Following Dr. Fuller came the speakers for a two months' engagement, their earnest work and genial presence added very much to the success of our season. During March the well known trance speaker and medium, Oscar A. Edgerly, gave a series of every eloquent and instructive lectures, a notable feature of his work being the answers given at the morning meetings to questions propounded by the audience. 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This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing complete answers to be made the most condensed form, and often brevity is sacrificed to this forced brevity. Proofs have been omitted, and the style becomes thereby asseverative, which of all things is the most deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full names and addresses must be given, or the letters will not be read. If the request be made the name will not be published. The correspondence of this department has become excessively large, especially letters, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.
A. V. Metcalf: Q. Shall we preserve the home circle?
Fifty years ago it was a common practice in many families in this town and other parts of the state, to hold regular meetings of this kind. A few of the interested neighbors would be invited and often mediums would be developed where the gift was not previously known. It is very rare to find a spiritual circle in this vicinity, and most of the younger people hardly know what Spiritualism means. This fact I deplore and suggest that it might be a good idea for some one to write a few simple rules and regulations for forming these circles and urge the importance of a revival along these lines. I would suggest that they be printed in a tract, costing only a few cents and have them distributed broadcast.

A. The Progressive Thinker has constantly urged the formation of home circles, as the most successful method of investigating and gaining a knowledge of Spiritualism. The results with those who have availed themselves of this means, as reported have been highly satisfactory and often astonishing. Of course the manifestations are not as startling as those of professional mediums, or the manifestations reported of the suffering friends of the mediums. They are, however, of genuine worth, and as the means are ready to hand may be sought at any convenient time.

A tract of 8 pages was prepared for just the purpose designated by Mr. Metcalf, with the title, "What is Spiritualism? How to Investigate, Form Circles and Develop Mediumship; A List of Names of Eminent Spiritualists and What They Say of Spiritualism." I published this tract for sale at 10 cents and sent out 4,700 copies, using the profits on those sold to pay for the free distribution of others.

At the suggestion of the executive board of the National Spiritualists' Association I gave it into their hands, and it is now distributed from the office of the Association. A German translation was made and published by Wilhelm Besse, a Leipzig (Germany) publisher.

Mediumship and its Laws, which I have since published explaining as it does, all the more pertinent questions, phenomena and manifestations which may arise in pursuing investigation along this line, is a more helpful guide than the tract, the information in which is necessarily exceedingly condensed and brief.

T. S. Erwin: Q. Where can I find a history of the Celts? What was their religion, language, origin?
A. The history of the Celts or Keltic, is diffused through that of other peoples, and I fail to find any special historical work on that race of mankind. Of the great waves of immigration which came through the gates of the Caucasus from Asia into Europe the first appear to have been the people who are now known by their fingering, representing, as Iberians, Finns, Lapps, etc. Another wave of a more developed people poured in, and pressed this primitive people to the north, and into mountain fastnesses where they could protect themselves from the invaders. This last race are known as Kelts. They spread all over Europe and remained until the ancestors of the Arvan races, the Indo-European, pressed them to remote and undesirable regions. The Kelts did not apparently absorb the primitive people, as the Aryans did the Kelts, though in many regions the type has been preserved in purity as in the Highlands of Scotland, Ireland, the Isle of Man, Wales, etc.

I quote from "Origin and Antiquity of Man," page 184:
"The origin of the Kelts extends beyond the reach of fossils and must be read by the light of fossils and linguistic researches. Their language is considered by many scholars to be of earlier date than the Sanskrit, belonging directly to the ancient tongue from which the Sanskrit also was derived. The hypothesis of Meyer accounts for the facts connected with the migration of the people in a very clear and satisfactory manner. He supposes that they entered Europe in two streams, one passing through Syria, Egypt and along the northern Mediterranean, entering Europe at the Straits of Gibraltar; the other passing to the north of Europe. Authentic history finds the Kelts from northern Scotland to the extreme south of Italy. In the third century they captured Rome and entered Greece, Macedonia and Thessaly, and finally Asia Minor and attacked the Scythians.

The Kelts were a noisy and warring people, elastic but unsuited, with the restless folly of childhood, with high hopes and few joys. With swift feet they overran Europe, and finally killed or destroyed the Turanian

tribes which preoccupied that country. They met the ocean when it interrupted them, with arrows and shot arrows at the lightning. Never to flee was a point of honor; and often they would not leave a house on fire, but perish in the flames. Of enormous appetites, their feasts ended without a quarrel; for the thigh belonged to the bravest at the board, and to determine who was the bravest was a source of constant dispute. No people held life cheaper. They would sell their lives for a little wine or piece of money. Next to fighting and feasting they loved tales of other lands, and would compel strangers to entertain them. They were great talkers, and in their assemblies, drawn swords only secured the speakers a hearing. They were abandoned through levity, and at random ran wildly into the most licentious pleasures. They broke faith with a jest; had no idea of the obligation of a promise; so impatience of control and dislike were they, that they were incapable of founding permanent states."

The religion of this widely-diffused race was the mysterious Druidic worship, the weird rites of which were performed at Cromlech altars in the depths of the forest. There is a great diversity of language, although all are reducible to a common source. The Irish and Scotch are examples.

The literature of the Kelts is of most primitive form, lyrics, chronicles, and tales. Of these perhaps the largest share belong to Ireland. The character of these is little imitated in "Ossian," but that forger is softened unconsciously by a more refined spirit, and does not breathe the fierce love of slaughter and servile fear of the terrible gods.

I. O. M.: Q. Can you recommend any book on magnetic healing? Or is there any book on that subject?
A. Yes, there is a little book, a pamphlet, by Daniel W. Hull, a magnetic healer, brother to Moses Hull, living at Olympia, Wash., which can be unqualifiedly recommended. There are but 61 pages, yet these contain all the knowledge that is essential to the practicing healer, and professional hypnotist. The book might have been padded to ten times the size, without adding one iota to its value. He has prepared this pamphlet from a sense of duty. He felt that he had more to teach than the "professors" who advertised, "institutes," and courses of lessons, and instead of asking from \$25 to \$100 for the course, he has put it all in a pamphlet, for years of practice into these pages at a nominal cost.

He exemplifies his teaching that the first requisite for successful healing must be unselfish desire to help; a deep sympathy for the suffering; a readiness of money consideration. The magnetist should be also clear of person and of spirit, of sweet temper, modest and unselfishly devoted.

There are in all twelve lessons, all giving direct and clear instruction. Mr. Hull is a Christian. He does not think it absolutely necessary for a healer to eschew meat, but as health is an important consideration and its perfect enjoyment is not compatible with a flesh diet, he strongly favors a purely vegetable diet.

The book is, indeed, a treasure for those seeking information on the subject on which it treats.

O, GLORIOUS TRUTH.

O glorious Truth, I am glad it is mine,
That life is unending, and always will be.
That those who have gone we shall meet again
When we shall cross over the crystal sea.

When our journey is ended, our work here complete,
Our hearts are made glad our old friends to meet;
What has seemed so complex and mysterious here,
Will there be explained and all made clear.

God's ways, we've been told, are past finding out,
And yet again, ask and ye shall receive.
We've combed history's pages in years past and gone,
But still cried, "More light," or we could not believe.

We've prayed and listened to the still small voice,
And ever its answer: "Seek wisdom while here."
If you'd know of the home that's just out there,
The angels will teach you; O, list them so near.

Sometimes for good wine the worm-wood we drink,
Mayhap in future we'll know the reason why;
As children like too much sweets for their good,
So we like life's pleasant paths, the thrills we pass by.

When to us this great truth came, how great was our joy,
The rapt and whispers, the voices of yore;
"We live, O earth loved ones, and are with you, so near;
We bring you glad tidings and our love, evermore."

"No Death's cold fingers held us fast in his grasp,
But joy and sweet freedom, and the rapture we thought lost."
So ring out the joy bells this anniversary time
And proclaim the glad tidings from the angelic host.

"We live on forever, and never grow old;
Our work is not finished, or our labors complete,
To teach and enlighten children who are bound
That our heaven, or the shadows, we surely meet."

HARRIET W. HILDRETH.
Worcester, Mass.

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

"Immortality, Its Nature, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D. Contains the address rejected by the Philosophical Society of Great Britain, with introduction and explanatory letter. Price ten cents.

The Pilgrim in Ceylon.

An Interesting Account of His Experiences in India.

It is unnecessary to say that since leaving Battle Creek last October, I have written very little for the Spiritist press of America, but a good deal for the English and Colonial press as far away as Australia and New Zealand.

You see by this circular heading that I am in Ceylon, termed by the poets, the "gem of the sea," and the pearl of the Indian Ocean. I am at the head of the Bay of Bengal, and the press as far away as Australia and New Zealand.

Five days on the Palawan steamer, crossing the uncertain Bay of Bengal, and I reached Colombo, Ceylon, a city of 180,000. You see by the heading of this circular sheet that I am at the Museum Gardens and a guest of the Museum School for Buddhist girls. The lady at the head of this school is Mrs. M. H. Higgins, the widow of Anthony Higgins, a well-known Spiritualist lecturer, passing to the higher life from Washington, D. C., some thirty years ago. This school building is a very large, brick edifice, located in a beautiful grove of palm trees that shade the outer portion of the cinnamon fields.

It is nearly thirty years since I first visited Ceylon, forming the acquaintance of several Buddhist priests. Just after this I published that large pamphlet in London, entitled "Buddhism and Christianity Face to Face." It embodied a sharp debate between a missionary and a Buddhist priest, the latter getting the best of the argument. This I shall enlarge and re-write upon returning to America. I am proud to say that I have twice contributed (liberally) financially to the support of this school. On one corner of these school grounds a Buddhist temple is being built. A Buddhist monk waits the school twice a week to hear the girls chant the Buddhist precepts. There is one room in this fine brick edifice enclosing a court, called the "pilgrims' corner." It is my Ceylon home.

Yesterday I addressed this body of Buddhist school-girls. To-morrow I address the students of Ananda College, in number about 500. Buddhist young men, and Saturday at 3 o'clock, I deliver an address in connection with a Buddhist priest, and the president of the Ananda College, upon the life-work of the late Col. H. S. Olcott, whom I first met with Madam Blavatsky at the Biddy mediums' home in Chittenden, Vermont. Madam Blavatsky has been a wonderful medium and the Colonel was a devoted Spiritualist.

On Saturday evening I met a little band of Buddhist Spiritualists, who received their Spiritualist literature from England. On Sunday morning I sail by the Moidra for Melbourne, sea voyage of seventeen days with favoring sea-currents.

But I have said nothing about India with her 300,000,000 of people, and the original fountain of the great philosophies. For several weeks I remained in Calcutta, lecturing upon Spiritualism in the Pagore King's palace, in the Star Theatre, the Theatre Royal, twice before the Calcutta Literary Society, and before "other bodies" lies upon Spiritualism. Hoogly the crowd was immense, and all Hindus.

The glitter and the gorgeousness of the King's palace beggars my powers of description. The chandeliers were hung on chains of silver. The furniture at this meeting in the palace hall were invited by card, 300 in number, and constituting what was considered of Calcutta. There were but few ladies present and these were English. I never saw a Hindu wife or mother. Those walking in the narrow streets with jewelry in the nose, the ears; and upon their ankles are women, with caste and child-marriage, are the curse of India.

As has been often said and written, the Hindus are all Spiritualists, that is if Spiritualism means converse with the dead. Their Shastras, Upanishads and other books, are philosophical books abound in trances, ecstasies, visions and apparitions. The more materialistic among them cry aloud for physical phenomena. Hindu priests and the forest yogis oppose the practice of spirit communion, on the ground of its being dangerous. This is a common objection in all countries.

The last two weeks of my stay in India I was the guest of Mr. and Mrs. Armitage, the latter a fine medium, and both excellent people. The Armitage family has a full set of Andrew Jackson Davis's books. Two of my books are in process of translation into Bengali and Hindustani. A portion of the "Seers of the Ages" was translated into Hindustani a quarter of a century ago. Herein lay the secret of my call to India.

Old Mr. Ritter, an octogenarian Spiritualist of Allahabad, came to see me. He sat in some of Judge Edmonds' circles and in many of Mrs. Conant's in Boston. On the occasion of old times in Boston, New York and Philadelphia, of Dr. A. J. Davis, William White and others was, perpetual for the day. He was a great admirer of A. E. Newton, and the "Spears," somewhat erratic, conscientious, self-sufficient, self-possessed, persecuted and slandered, never turned the back to their foes. The history of Spiritualism and of Spiritualists is at my tongue and pen's end. A biographical book will be long in the making and show the balancing scales of justice.

When it was announced in the Indian press from Bombay to Calcutta, that I had come from America, a physical, an author and a Spiritualist lecturer, the missionaries and priest-hood commenced their opposition to Spiritualism. A fanatical Seventh-Day Adventist advertised two lectures to be delivered against Spiritualism, which, with hypnosis and psychology, he said, was the work of the devil.

Of course I replied, it was then taken up by correspondents of the press, and for a few weeks there were hot times in Zion. Candidly, I did not polish my language, in replying to these attacks, but sought to bring hell upon so heinous, the devilish, and Calvinistic creeds so damnable, that the "Hindu Rajas" bless my efforts. The daily News of Calcutta, a conservative paper, on orthodox creeds, the Daily Statesman declared that I was "better skilled in the dark side of church history, in irony and sarcasm than in the logic of religion." The Calcutta Daily Sporting, remarked: "While pronouncedly hostile to our against Spiritualism, it is very evident that Dr. Peebles is an advocate of great ability and of full faith in his convictions and the phenomena that he has witnessed."

The Daily Englishman, the fairest and ablest conducted journal in Calcutta, published the following in its issue of February 12:

"The attacks on Dr. Peebles and his vehement replies thereto have induced a number of correspondents to take sides. We regret we are unable to find space for all the letters which are reaching us on the subject. Dr. Peebles' visit to Calcutta has brought into existence a Calcutta Spiritual Society. The inaugural meeting was held at Tagore Castle on Monday and about fifty Europeans and Indians were present. The society is to hold meetings to discuss Spiritualistic matters and arrange for lectures. The society has made a small but promising start, and there is enthusiasm shown in the fact that the day following the inaugural gathering was set aside for the first meeting of the society."

It would astonish Americans to know of the intelligence, the research and metaphysical acumen of the higher class of Hindus. And yet the houses are steeped in ignorance and the ordinary Hindu family has its household god, and yet they are not idolaters. They do not worship these brass and stone gods. They are only manifest principles, they say, of the forces of nature or of the invisible gods and spirits. They are monotheists declaring that over and above all there is one infinite and omnipotent being, invisible yet manifest in all nature.

My labors in India, in receiving calls, lecturing in the hills and the cities, and the writing for the press, with the heat, were arduous enough to reprieve me of seventeen pounds of flesh, but the world being my parish I press forward, believing it better to wear out than rust out.

PEEBLES, M. D.
Museum School, Cinnamon Gardens, Colombo, Ceylon.

IN MEMORIAM.

A Prominent Medium Passed to Spirit Life.

Passed to spirit life, on March 27, 1907, Mrs. Rosalia J. Root, beloved mother of Hattie F. Root, at the ripe age of 83 years.

For more than thirty years Mrs. Root has been a member of Mrs. Cora L. V. Richmond's congregation, and was one of the charter members of the Church of the Soul, also a member of the Band of Harmony.

Three low, cheerful, smiling, and entrance to spirit life, she survives her, Mrs. Hattie F. Root, daughter, also two grandsons, Harry T. and William W. Root, and two great-granddaughters, Lillian and Anna Root.

On Friday morning, March 29, Rev. Kelly and Mrs. Cora L. V. Richmond officiating, Mrs. Kelly spoke from the words, "Precious in the sight of the Lord is the death of his saints." Two sweet hymns were sung, "The Lord is My Shepherd," and "I will With Me," the latter chosen by Mrs. Root, before her transition.

Mrs. Richmond's words were full of pathos and beauty as she spoke of the life beyond.

The day before Mrs. Root passed away, with a countenance illumined, she said to her daughter, "I almost caught a glimpse of glory! I saw the shining ones!" These words formed the theme of the impromptu poem, which closed Mrs. Richmond's address.

"I almost caught a glimpse of glory! I saw the shining ones!"
How beautiful to tell the story—
That when the passing earthly scenes
Were fading from her sight away,
She almost saw the bright new day!

"I almost caught a glimpse of glory! I saw the shining ones!"
Spring-time succeeds the winter hoary
As time his course forever runs;
How glad to meet the Spring-time there,
Greeted by loved ones true and fair!

"I almost caught a glimpse of glory! I saw the shining ones!"
She saw beyond the human sight—
The Living Land—woven in story—
The realm of the eternal light!
Ready to cross that narrow stream,
And pass from earth's dim shadowed dream!

"I saw the shining ones," she said,
The loved ones who had gone before—
The ones long-mourning, and miscalled dead,
Came near to welcome, and to pour
Their strength and help, like balm on woe,
Who miss her from the mortal view.

"I almost caught a glimpse of glory! I saw the shining ones!"
I saw the shining ones!
They scatter blossoms on the way,
When you, too, join the band immortal.
They'll welcome to the Eternal Day.

The loved form, beautiful even in death, was laid to rest at Forest Home, by the side of the son, George T. Root, who passed away in 1897.

And naught of grief's cares
Shall she know now—nor ever burdens bear;
For far beyond the darkness was she led,
Until at last, by Life's great fountain head,
She breathed the essence of eternal air,
In heaven's fields; in the bright valleys, where
There is no sorrow, and there are no dead.

Love, peace and rest, as these I know
Are hers.
And yet within my breast a feeling stirs,
Telling me this, that of the heavenly gates,
Past the dark billows of the unknown sea,
Through all the days to come she
Bravely waits, for I
Loving and true, my mother waits for me!

HATTIE F. ROOT.

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

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MY MOTHER.

Lines From Georgia Gladys Cooley Upon the Life and Recent Transmigration of Her Mother.

On the morning of March 4, I received a telegram which read "Mother ill with pneumonia. Doctor says she cannot recover," and in a few hours I was speeding westward on the limited, and while the train made its usual time each revolution of the wheels seemed to me to be made by some living, glowing, fired helix bent on a rest. However, we reached our destination four hours late, to find husband waiting at the depot with the cheering news that "Grandma is better."

She had asked for me and counted the hours when I should have arrived, but growing weary with waiting, had fallen asleep and was enjoying nature's sweet repose for the first time in days when I crossed the threshold of the old home.

Fearful of awakening her, I refrained from entering the room, but softly stepped to the door to see her resting against the faithful nurse's breast with a respiration that meant dreadful times to the poor sufferer.

On awakening her first words were "Has Georgia come?" and in a few moments we were embraced in each other's arms.

Naturally we had both prepared ourselves for the meeting, as we knew the least shock meant danger to the sick one. Following our meeting she began to improve rapidly and was pronounced out of danger by the physicians, and I myself was tempted several times to almost set aside the information that she would soon be with them. Every day she grew in strength and was happy in the thought that all the family were with her; but this week of happiness was the crowning week of her life, for just as the morning of March 16 was making her bow to the world of earth, the dew-drops of death imprinted its kiss of peace upon mother's brow, freshening her spirit as it withdrew from the "little house of clay," and waited its way to a more congenial time.

She gave up the shadow for the true substance of real life, and will wait for us on that eternal shore where there are no delays of trains, and where our barque will carry us to the home we have built by deeds, words and actions.

To each and everyone our own mother is the dearest and best, and I will always believe mine was, and confirm it by the words of a good friend who knew her well, and whose letter reached me shortly after I arrived in the West: "Sad news for you, but glorious news for her whom we all loved, and if ever a saint lived on earth, your mother was one. What beautiful life she led, so sweet and enduring to all who came into her life; surely when she passes into the 'Father's House of many mansions,' not made with hands, eternal in the heavens, there will be accorded your dear one a reception from the many loved and dearly-remembered ones who are in the 'Home of the Soul.'"

We see only "in our visions and dreams," this home will then, to her, have become a reality. You, my friend, were separated from your mother by miles. After the passing only the thought-force will be necessary to have her with you at any and all times; so there is a great advantage for both, but the greater will be for the risen spirit. AND I HAVE FOUND IT THIS.

The funeral was held at the old home and was conducted by Rev. Dr. Elliott, of the Unitarian Church, and Rev. G. C. Love of the Spiritualist Association, both being old acquaintances and friends of our dear one. The words of the service, as pronounced by the latter, were worth their weight in gold, and will ever be appreciated and never forgotten by the bereaved, family and friends. Beautiful and appropriate songs were rendered in the sweetest voices by Mrs. Love and Mrs. Campbell, who knew and loved mother for her real worth. A large concourse of friends came to pay their respects, in fact the home grew too small for the numbers, and every room as well as the yard was filled with those who loved her well, and the large and numerous floral offerings were silent tokens that spoke more than words of the esteem in which our darling mother was held by the community in which her last life was lived.

When All Alone.

I feel sweet zephyrs falling in upon me,
They fill my being with a sense of calm;
And strong arms folding close about me,
As if to shield and protect me from all harm.

And yet, friends tell me there is no one near me;
That they sense no zephyrs and no one near me;
With such protection I would e'er be shielded
From sorrow's blast, and from all sadness-free.

Such zephyrs and such touches to the soul belong,
And those with senses dulled and eyes bedimmed—not strong—
Must needs have grosser contact far than this,
That brings unto my hungry soul such perfect bliss.

O, how grand, to have such consciousness ever we grow strong,
For in such consciousness ever we grow strong,
I know those calm zephyrs breathe the breath of love,
And that love will ever lead away from wrong.

GEORGIA GLADYS COOLEY.

The Psychic Riddle.

By I. K. Funk, D.D., LL.D., Editor-in-Chief of "The Standard Dictionary," Author of "The Widow's Mite," and "Other Psychic Phenomena," "The Next Step in Evolution," etc.

A book full of psychic suggestions, supported by startling experiences, all told in a wonderfully conservative way. It harmonizes with the judgment pronounced by The Review of Reviews, New York, on the author's previous publication of this subject: "A very sensible, cautious, level-headed piece of work all through," and also with the judgment on the same book pronounced by the Cleveland Record: "There has never been so fair and painstaking a book put forth on this subject as this one." ETERNITY, \$1.00.

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ASK AND RECEIVE.

Material Help From the Spirit Side of Life.—"We Can Not Sow Seed on a Barren Soil, and Expect a Rich Harvest."

There are those who claim we should not look to the spirit world for any assistance along material lines. But if not, then why not?

Of course it is of paramount interest that we have it proven to us that there is continuity of life. This is hopeful and helpful to us all along the line; but we are living on a material plane, subject to material needs from the time we enter life until we pass out.

We have a physical make-up which needs food, raiment and shelter. Ingersoll said that man is what he eats. If he eats coarse food he becomes coarse.

No one can come up half-fed, half-clothed and half-sheltered, and be right morally, mentally or physically. That race is stunted that is brought up under this regime.

We cannot sow seed on a barren soil and expect a rich harvest. The plant must be given rich soil, moisture, warmth and light. And we must develop into a rich and beautiful bloom. And yet, because of the need of money, we eat such food as lack everything in the way of nourishment. And not only this but such as are ruinous to our health of body and destructive to our peace of mind. For no one with broken health can be normal. No one suffering with dyspepsia can be an agreeable companion at any time. The old Romans were wise in their generation when they took this for their motto: "Mens sana in corpore sano."

In other words they recognized the fact that to be sound mentally one should be sound physically.

We need good homes to live in and good clothes to wear if we would develop the best that is in us. We largely come up to our surroundings. If our surroundings are good we are bettered because of this. "Poverty makes strange bed-fellows." Poverty develops a cringing spirit. It dwarfs and cripples and maims in every way. Therefore we should shun it and if possible work out from under it.

"Familiarity breeds contempt," and when we are well-equipped financially we are brought in touch with the best things in life. Not only the material things—but we are brought in touch with those who are mentally strong and capable because of the advantage in an educational way which money gives, not only in the schools and colleges, but also in travel.

Young Patterson, the millionaire socialist, says, "Money is self-respect and the respect of everyone else."

The world has no use for us when we are poor. It may throw us a sop of sympathy and then pass on. But if we are another word for contempt, and the proud, sensitive spirit does not want it.

No one can do good work along any line under the stress of poverty.

Mediums, no matter how well equipped for the work, because of strong mediumistic gifts, cannot do good work while the hungry wolves of poverty are bounding their footsteps. They are worried all the time, and worry unites us for work.

The great cry raised against Spiritualists and mediums by the outsider is that they are so many times in such hard straits financially. Their public work goes under for lack of patronage, and mediums are forced many times to give up their work before the public and seek other callings in order to make both ends meet.

It is well enough for those who have plenty to sit in the background and tell those who are in the foreground that they should not look to the spirit world for any help in a material way, but should look for their reward in the beyond. This is foolish and selfish talk.

If those in the spirit world can do no more for me than I can do for myself then of what avail are they to me? And why should I strive to open up communication between them and me and waste time in this direction? What good comes of it? I can easily bide the time until I pass out to become familiar with the other side of life.

Would the name of "Christ" have gone ringing down the ages if he did no more to establish the cause of Christianity than we do in the present day to establish the cause of Spiritualism? Christ demonstrated beyond a doubt the power of the spirit world over material conditions. The blind were made to see, the deaf to hear and the lame to walk. And he himself said that greater things than he did we should do. The God that ruled in Moses' time is just the same to-day. Then what is the matter with us?

Putting aside the miraculous gifts, can we not at least use the power of the spirit world to help us over the rough places in life? And to those who say we should not seek assistance for material needs, I quote the prayer Christ himself taught us, "The Lord's Prayer," wherein we are taught to pray, "Give us this day our daily bread."

Again he says: "Ask ye and ye shall receive, seek ye and ye shall find, knock and it shall be opened unto you." No doubt, because of our very unrighteousness of living we are sadly out of tune with the divine forces, and herein the whole trouble lies. For we do not read in the Bible, "The prayer of the just man availeth much."

Speaking with a leader in Christian Science along this line, a woman of rare capabilities, she said to me: "The cattle on the thousand hills belong to God; all the grain in the granaries belongs to the Lord; and all the gold and silver in the treasury belongs to God. You are the daughter of the King—ask and ask largely for all your material needs." And do not the Christian Scientists manifestly apply this principle, for taking them as a whole they are a prosperous people with beautiful temples scattered over the country wherein to hold divine service. Their very prosperity attracts the attention and admiration of the outside world. They believe in demonstrating the power of the spirit over matter, and in certain conditions, the so-called Spiritualists come into this way of thinking the better.

"Nothing succeeds like success," and when the Spiritualists can gain such a foothold financially as to be able to erect beautiful schools, and universities for study, and magnificent temples for worship, then, and not till then, will the world look on and applaud, and many who are now almost ashamed to ally themselves with the cause of Spiritualism will then gladly enter the fold.

Will you, please, writing for the Record-Herald, say that the Japanese before going to battle with the Russians burnt incense at the shrines of their ancestors who were warriors and statesmen, and implored their assistance on the field of battle. And because they respected the respect of the world today. How much of respect would the world show the Japanese had their armies been defeated. "Defeat finds no

mercy." No doubt also they were largely successful because they earnestly called upon the spirit forces for direction and help.

KATHERINE A. DRISCOLL, Chicago, Ill.

CLERICAL RESIDENCES.

Shall They Be Taxed the Same as All Other Property?—The American Secular Union and Free Thought Federation Says "Yes." Most Emphatically—A Document That All Spiritualists Should Carefully Consider.

To the Members of the Illinois Legislature:—Protest of the American Secular Union and Free Thought Federation against the bill for the exemption of clerical residences from their just taxes.

There is no ranker injustice than that the Legislature of this state should exempt by an unconstitutional measure these residences. Their occupants claim police and fire protection, and yet are denying to shirk their share of the costs to keep up such protection.

They make the false claim that they exert a moral influence in the community. But do they exert a moral influence? Statistics from every prison prove that they do not, for according to the report of the Jailer (Ill.) state prison commissioner, 95.2 per cent of the convicts profess religion, the chief tenet of which is that the thief was saved for belief only, and honest moral men are condemned if they do not conform to this belief. Do they encourage the criminal desire for knowledge, that persistent unbiased search for truth which is certainly the basis for true morality? No, they do not, for they are hired and paid to preach certain beliefs as of vast moral importance.

In other words they should discover any new facts which are contrary to the prejudices and opinions of their employers, they must keep them to themselves (thus shutting the door to all progress), or they will lose their jobs. Do they recognize the moral obligations demanded by the "Golden Rule"? Do they render to Caesar (or the state) the things that are Caesar's, or rather in this case are they not utterly repudiating the demands which their Christ commanded in Matthew 22:21. More expressly in Matthew 23:23, "But woe to you that stand by the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take and give unto them for me and these."

There was no excuse made here on the ground of moral teaching but it was simply an act of justice expressed in the words, "let us offend them." Do they not in this case utterly repudiate his express command, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's?"

The exemption of these places from taxation would be a gross evasion of the well-known principle which underlies the Constitution of the United States, and also of the several states. With reference to the question of religion there are express provisions against donating any of the public moneys for the support of religion, or indeed for the recognition of any religion, whether Jewish, Christian, Mohammedan or otherwise. This exemption would clearly be so much money given to the support of religion, which is distinct from morality.

What a glaring injustice it would be if these residences were exempted from taxation when their occupants are usually well paid in salaries, perquisites and gifts, besides being allowed children's fare on railroads, when laborers and widows, who often with their small incomes find it difficult to make ends meet, are obliged to pay taxes on their humble homes, and if they are not able to meet them, their homes are sold for taxes to so-called tax sharppers.

Let no one say we have not a union of church and state in this country when these pretended followers of a tax commanding Christ are allowed to escape their just taxation on their residences.

President Garfield said: "The divorce between church and state should be so absolute that no church property anywhere, in any state or in the nation, should be exempt from equal taxation."

Gentlemen of the legislature, serious consider this matter before you allow yourselves to countenance such an unconstitutional and unjust measure, which is clearly class legislation.

Yours for absolutely equal taxation, The American Secular Union and Free Thought Federation.

E. C. REICHWALD, Secretary.

FREEDOM.

Oh! Freedom Fair, immortal word, Whispered in heaven, and by us heard;

Thou art a star along our way Bringing gleams of a better day. Gleams of a day when hand in hand Men as brothers shall walk the land; Brothers in word, and heart and deed,

Working together for every need. Humanity has pitifully cried aloud, But her voice was hushed by the mad-dog growl of the materialist.

Our awakened souls now hear her moan And will carry her sorrows, as pur own.

A mighty love must surge each heart, If we are to heal the wounds that smart; Love that can ache for another's sorrow, And show him the dawn of a bright to-morrow.

ROCKLAND, ME.

\$2,000 REWARD.

Cecil A. Brittan taken from the toll gate, Umatilla county, Oregon, July 15, 1906. \$2,000 reward if he is returned alive, or \$500 for his body. DESCRIPTION: Complexion very fair. Brown Checks. Small nose and mouth. Light brown hair. Round face and head. Small scar on left side of lower lip. Small feet and hands. Very bright. Talks very plain. Height about 3 feet 6 inches. Five years of age. Information wanted by R. L. Brittan, 117 East Main street, Walla Walla, Washington.

MR. AND MRS. R. L. BRITTAN.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Published in official correspondence. Price, 10c.

SHE SPEAKS FOR HERSELF.

Mrs. Alice D. Green Has Her Views of the Man Who Wrote About Spiritual Phenomena in the Green House-hold.

To the Editor:—For personal reasons I wish to write this tribute to the worthy Marion Schellert. In reviewing his mental capacity I am filled with a lofty desire to publicly acknowledge his genius. His ability to grasp surroundings, and round up details is superb, and while I am compelled to look up to his domes of thought (he being two and a half feet taller than I), note with sincere sorrow his inability to describe a country woman. Although aware of her presence, he saw her through the smoked glasses of city life. I could give him many points in his description, and beat him in the game.

Regarding my humble self, he writes in his article concerning spiritual phenomena in the Green household: "She is a hard-working farmer's wife, with black hair streaked with gray; thin and angular, she has a few rules household, uneducated," etc., etc.

Now in view of the fact that this article really introduces me to hundreds and thousands of valued readers, would it not have been more judicious had he not made me the smoke from his city glasses, and to have described me from a standpoint of country simplicity along these truthful lines: She is 56 years of age, with wavy brown hair, brown eyes; genial smile, fair, rosy complexion. Her father, who was a member of the Worcester Ladies' Auxiliary, the funeral service was conducted from the home by the writer, many friends being present. Burial was in Milford, Mass.

Passed to spirit life, from Fitchburg, Mass., March 24, Flora (Stockwell) Cate, widow of George Cate. A long and painful illness was borne with angelic patience and smiling courage. The funeral service was conducted in the presence of a large assembly by Rev. J. K. Compton, and the writer. Beautiful music and a profusion of rare flowers brought cheer and comfort.

On Easter morning, after a decline (owing to old age) lasting over three years, my dear friend, Dr. D. R. Higbie, departed this mortal life. A West Branch, Mich., quietly and peacefully, leaving us lonely and bereft of his physical presence. He was born in Delaware county, N. Y., on Nov. 11, 1816, being one of a family of nine children, only two of whom survive him.

"The Modern Synthesis of Nature." By Prof. Wm. M. Lockwood. Professor Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price, 25 cents.

"Spiritual Fire Crackers, Bible Chestnuts and Political Pin Points." By J. S. Harrington. A pamphlet containing 78 pages of racy reading. Price 25c.

MRS. D. R. HIGBIE.

Hamilton, Ill.

FROM THE PACIFIC COAST.

The Work of Mrs. Patterson—A Lawyer Trumpet Medium.

The Spiritualistic meetings being held at the residence of Mrs. W. S. Patterson, 933 Taylor avenue, Alameda, each Sunday at 11 o'clock, are awakening increased interest. Mrs. Patterson, in conjunction with the society known as the "Sisterhood," has fitted up the basement of her residence into a neat little hall. Pictures and other decorations, together with a piano, go toward making it a cozy home for those who believe in progression, with truth as the standard.

That Mrs. Patterson is a Spiritualist along Spiritualistic lines is evidenced by her work.

The present speaker is Mr. B. F. Sitter, of Alameda, who has, in the opinion of the writer, no superiors and but few equals on the Spiritualistic platform of to-day on the Pacific Coast.

The 59th anniversary of Modern Spiritualism was celebrated at this hall on Sunday, March 31. Singing was rendered by a trio consisting of Mrs. Ellen Allen, Mrs. B. F. Sitter and Mrs. D. A. Ward. Mrs. Sitter gave one of his forestal, philosophic lectures, which I wish time and space would permit reporting in full.

He commented in brief upon the remarks of Rev. Dr. Parkhurst, who said if one wanted authority to fight, or kill, or have his personal vendetta, he had better go to the Old Testament.

Mrs. Sitter, in addition, said that it was astounding how many were shackled and chained to the superstitions of past ages. That for almost every known crime, vice or degradation, except murder, could be found in that book.

He wished to state a fact, not generally known, that Mr. Sitter is one of the best trumpet mediums on the Coast. A lawyer by profession, he abhors the privilege of private seances, where, in very dim light, trumpets can be seen floating about the room, voices loud and clear emanating therefrom.

It is interesting to read in the San Francisco secular press of the opinions of certain noted scientists, favoring the possibility of true psychic phenomena, when we have right here in Alameda, wonderful physical demonstrations along Spiritualistic lines, that can be obtained by any earnest truth seeker by simply crossing the bay.

O. A. WARD, Alameda, Cal.

PASSED TO SPIRIT LIFE.

(Obituary to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.)

The transition of Mr. Chas. Schwenker of 98 N. Front street, Columbus, Ohio, occurred March 20, in the 77th year of his age. He was a staunch Spiritualist, a noble man of moral worth and excellent character, as well as one of Columbus' most influential and wealthy citizens. His funeral was conducted under the auspices of the West Side Spiritual Church, Rev. H. B. Boerstler, officiating, and was largely attended. The floral tributes were grand in the extreme, typical of the glorious Sabbath Sunday on which the funeral was held.

HATTIE G. WEBSTER.

Passed to spirit life, from Northboro, Mass., March 21, Silas Howe, aged 79 years. He had been an ardent Spiritualist for more than forty years, and was much respected by all who knew him. The funeral took place Sunday, March 24, and was conducted by the writer, and the Masonic lodge to which he belonged. Its quartet rendered beautiful selections.

JULIETTE YEAW.

Passed to spirit life, from Worcester, Mass., March 24, Mrs. Sophia P. (Parker) Cheever, aged 78 years. She is survived by one son, George A. Cheever, and one sister, Mrs. Lucy M. Underwood, living in the same house, and a daughter, Mrs. Mary A. Cheever, a Spiritualist, and a member of the Worcester Ladies' Auxiliary. The funeral service was conducted from the home by the writer, many friends being present. Burial was in Milford, Mass.

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MRS. D. R. HIGBIE.

THE SECULAR PRESS.

(Continued from page four.)

any possibility of fraud or telepathic influence, and with excellent results. He proved beyond the shadow of a doubt that the incident of the borrowing of this coin had been forgotten not only by everybody concerned, but even by the man and the gentleman from whom it had been borrowed. Just why Mr. Beecher should concern himself with the return of the coin was and is thus far unexplainable beyond the fact that the gentleman from whom it had been borrowed—that is, Professor West—had been one of Mr. Beecher's dearest friends.

But the phenomena of the "Widow's Mite," marvelous as it is, is not more so than scores of other equally well authenticated cases reported by men of science and unimpeachable veracity all over the world. For to-day the scientific man and the gentleman approach the phenomena of Spiritualism with a noble agnosticism, where he has not already formed a definite bias in favor of its genuineness, but where the occasion warrants, he is not above lending his co-operation to their investigation.

PIONEERS OF PROGRESS.

BY T. A. BLAND.

"It is a historic review of the progress of the nineteenth century on all lines of human knowledge, and is universally popular in its human interest."—Chicago Record-Herald.

"A broad-minded lover of his fellows, Dr. Bland delights in giving credit to those men and women who have said things or done things to help forward the welfare of mankind."—Chicago Post.

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"It is just such a book as one might expect from a man who looks back over seventy-six years spent in tireless pursuit of high ideals."—Rev. Jenkin Lloyd Jones, in Unity.

"The work is written in an easy, pleasing style, and is so interesting that we doubt if one reader in a score who completed the sketches will lay the book down until he has finished it."—The Arena.

It has 254 pages, is bound in best cloth with gold title. Price \$1.00.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price, 25 cents.

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