

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

NO 949

A Lovely Woman Passed to Spirit Life

We are called upon to chronicle the passing to a higher life of another staunch and true friend of Spiritualism Mrs. Georgia Devonport, wife of Dea.

Mrs. Georgia Davenport, wife of Doctor George A. Fuller, chairman of the Onset Bay Campmeeting Association, president of the Massachusetts State Spiritualist Association and one of our ablest and most widely known authors and exponents of the religion and philosophy of Spiritualism.

Mrs. Fuller was a cultured and highly talented woman, a firm believer in, and an earnest student of the higher Spiritualism and was ever a great aid to her husband in his career.

Mrs. Fuller had been ill for a long time, and the angel of release kindly removed her from a body of great suffering, Monday evening, January 13th.

Mrs. Fuller was born at Meridoth, New Hampshire. Her father was Col. George W. Stevens and her mother was Mrs. Sarah Daveport Stevens. Our arisen sister lived in the body for sixty years, five months and twenty days.

The funeral services were held at

The spacious house was filled with relatives and sympathizing friends from New Hampshire, Boston, Worcester, Brockton, Onset and other places.

The services, conducted by the writer, were simple in character, consisting of solo selections, appropriate readings, a short address, prayer and benediction. The body was cremated at Mt. Auburn, Saturday, January 18th.

And so, one whose life was ever filled with kindly deeds; whose care has enriched the life and thought of the world; whose musical talent have brought sweetness of harmony to many a soul; whose purity of life and earnest devotion to high and exalted purposes, rendering her passage through mundane existence, a delightful and helpful memory, has gone on before.

her upon her emancipation from a
physical suffering and upon her e
trance to a life of sweet felicity an
most sincerely condole with all those
especially her husband, in the gre
loss which this physical separation en
forces.
F. A. WIGGIN.
27 Brook St., Brookline, Mass.

The Sad Cry.

"I'm weary, so weary of life's thoro
way,
How often we hear the sad cry,
"I'm tired of the fret and the wor
of life,"
"Twere better if I could die.

"The storm-clouds are heavy, the s
overcast,
The pathway is strewn with thorns
The pleasures my sin-burdened so

longs to grasp
Melt away like the mists of the
morn.

"I'm soul-sick and weary with h
long deferred,
With sorrow, and trials and wron
Oh! when shall my earth-prison
spirit be free?
How long, blessed Angels, h
long?"

Hush, hush! mourning soul, 'tis
yet for thee
That heavenly gates are ajar,

Not yet the sweet music of voices
love,
The echoes low-caught from afar
Your task must be finished, your
bravely done,
A work that no other can do;
No matter how irksome the duty
signed,
No other can do it for you.
A bright cheery word or a kind
smile
To give to a down-trodden one,
Your heart will be lighter, the gloom
pass away,
When your task you have bravely
began.
A cup of cold water, a friendly ha-
clasp,
A kind look and good thought
all,
Fundamentals of character and

Full measure of charity, pity and
 For those who by the wayside
 fail.
 Forgive and forget, no malice upbraid
 For those who have done you
 wrong;
 Around them the mantle of char-
 fold
 And smilingly bear them along
 Do right for right's sake, as in d-
 you're bound,
 And your woes you will quickly
 get.
 The sun will be shining, the bi-
 sweetly sing,
 Earth's flowers brightly bloom
 you yet.

LOA NELSON RECK
 414 13th St., Toledo, Ohio.

work that is his. Let us enter the Silence and put into motion the tender thoughts for which the balms of healing to his weary heart, and staffs of support as his grief weary under his burden of pain and sorrow. Peace, joy, victory hers forevermore. Let us help make them his by sharing his grief and proving by our deeds that we live the religion of Universal Brotherhood.

In grateful remembrance,
HARRISON D. PARRETT

Reason must be our last guide
In everything.—John Locke

le. The...

Spiritualist Lyceum Lessons.

Issued Quarterly by the National Spiritualists' Association, 600 Pennsylvania Ave. S. E. Washington, D. C.

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We call the special attention of Spiritualists everywhere to the following Quarterly to be issued in pamphlet form by the N. S. A. It alone is worth the price of a year's subscription to The Progressive Thinker. The sentiments expressed are sublimely beautiful, soul-elevating and refining, and every one, old as well as young, can read them with profit and pleasure.

SPIRITUALIST LYCEUM LESSONS.

The Lyceum Lessons are intended to assist the leaders of Groups in their work of interesting the young minds by furnishing subject matter from which they can cull. Some of the lessons will be in the form of statements merely, leaving it to the leader to frame questions and draw answers from the children.

In this way causing the children to exercise their intellect, and to strengthen their comprehension.

We cordially invite all Lyceum workers to carefully examine these lessons, and to freely express themselves regarding them. Lessons are solicited from any one who may desire to contribute.

Address all communications to
MRS. ELIZABETH SCHAUS, National Superintendent,
617 Congress Street, Toledo, Ohio.

Declaration of Principles Adopted at the N. S. A. Convention at Chicago, Ill., October, 1899.

- First. We believe in Infinite Intelligence.
 - Second. We believe that the phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.
 - Third. We affirm that a correct understanding of such expression, and living in accordance therewith, constitutes the true religion.
 - Fourth. We affirm that the existence and personal identity of the individual continue after the change called death.
 - Fifth. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.
 - Sixth. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
- All Spiritualists, young and old, should be familiar with these principles, for they express the foundation upon which Spiritualism rests.

TO ASPIRE.

A youth was heard to say: "My motto is, To Aspire." His mother said: "Very well, George, go fill the wood-box." In rising (aspiring) there is always work to be done; and the little tasks performed cheerfully will have their effect on your character, proving your motto.

If our aspirations are pure and high, we attract people both in earth-life and spirit-life with like aspirations to us. Like attracts like.

In the name of Infinite Life, in which I live and move, and have my own share of individual conscious being, I now beseech all good, pure, true, loving, wise and strong influence to come to me at this time.—Abby Judson.

What is meant by having a motto?
Can you define what the word "aspire" means?
Is work done easier if done cheerfully, rather than in discontent?
Can you tell why good attracts good, and bad attracts bad?
Miss Judson speaks of "Infinite Life." What does she mean?
How can "influence" come to us?

LESSON HELPS.

By Eleanor K. Eagar.

KINDNESS consists in being tender to the weak, sympathetic to sorrowing ones, thoughtful of young and old, and averse to hurting dumb creatures.

GUARDIAN ANGELS are spirits who strive to help men, women and children in earth-life and in spirit-life live up to their ideals and develop the best within each. They try to keep us from harm, and often answer our prayers.

"God trains His angels in our simple homes,
While we search skyward for the radiant wings."

DESIRE is to feel a wish or want.
When we long for the enjoyment or possession of a thing, then we desire.

Sometimes aspiration has the meaning of desire. Aspiration is then called a synonym. (Synonym is a big word for the members, and its meaning should be looked for in the dictionary. By seeking the meanings of words you do not understand, the lessons will become more helpful to you.)

Ella Wheeler Wilcox has written: "Whatever we intensely desire must come to us." It is only the question of the force and consistency of our desire.

If we desire to be honest and truthful, we keep the thought ever in mind and bend all our energies to say exactly what we mean and to be just what we appear.

What we really are, we show to the world by our desires.
In order to desire, we must feel; and feeling comes from within. This emotion is spoken of as belonging to the heart.

"Follow after charity, and desire spiritual gifts."—Bible.
PROGRESSION is the act of moving forward, improving the advantage of time and circumstance.
When Columbus discovered America there were no steamboats, locomotives, telegraphs, telephones, electric lights and many other now well-known inventions and appliances.
We have made wonderful progress in four hundred years.
Indeed the nineteenth century accomplished more for human progress than all preceding centuries.

One hundred years ago the people, while believing in immortality, would not believe nor try to know that spirits of their loved ones could demonstrate their existence, and communicate. There was then no proof of a life after death, except what tradition had recorded. The Bible evidently taught it, but the preachers did not demonstrate it. They taught of heaven and hell as localities and not as new conditions of conscience and development. Science has revealed the natural and disproved all supernatural results of life. Like all other affairs and conditions, religion has progressed in many ways.

Change is the order; progression the law.
Everything is undergoing change constantly. When it changes for the better, it is called progression.

ASPIRATION is the act of aspiring, or of ardently desiring; to desire with eagerness, to long for.

Prayer, the sincere desire of the soul, is often called aspiration. A good woman said once that she prayed with her hands. She did not merely wish she were rich, in order that she might help needy persons; nor did she offer long prayers for their help, but she eagerly desired to feed the hungry. With this aspiration in mind she went to work and made bread that all might be fed.

To make one's aspirations effectual, one must act as well as pray.

ATTAINMENT is the act of arriving at or reaching; acquirement; that which is obtained by exertion.

To obtain an object, one must make an effort toward it. One may desire health or high position; but the attainment depends on fulfilling certain laws.

One's aspirations may be to the power to comfort the sorrowing. The attainment will depend on his thinking, speaking and doing kindnesses to any one whenever an opportunity presents itself.

A writer has said that holding a reverential attitude towards all things good and beautiful—the mental attitude—we attain to an inexpressible tenderness (the enemy of evil emotions) and also rest and peace and a deep solemn joy which is permanent.

DOING UNTO OTHERS.

"He digged a pit; he digged it deep; he digged it for his brother;
And in that pit there fell at last himself, and not another."

Do you understand what the above lines mean?
Do you think it means an actual pit dug into the ground?
It is customary to illustrate an idea by some actual demonstration. Nothing appeals to the young mind more forcibly than does an object lesson.

You may describe for me what an object lesson is.
Yes, it is a truth demonstrated or illustrated by some object.
Show me what you mean?
Well, here is an apple.

What is it?
A fruit.
A fruit of what?
Of the tree.

How did it grow?
All we know is that it grew by the process of natural law.
Could a tree bear grapes?

No; they come from a vine that is of its own species.
Do all kinds of grapes grow on the same kind of a vine?
No; the vines differ, as do the grapes.
Are all apple trees alike?

No; there are different kinds of apples, hence different kinds of apple trees.

What made this apple knotty and wormy?
Perhaps the tree had grown old and uncared for; thus it became an imperfect producer of fruit, and the decaying wood gave life to insects, hence, was diseased.

Do people produce imperfect things by being uncared for?
Very frequently they do.

What are some of the imperfect things that people do?
They get angry; they try to get something that belongs to another; they become selfish; they try to harm another.

Suppose, in doing these things, they bring suffering upon another; would that be digging a pit for another, and falling into it themselves?

That is about the idea intended to be conveyed by the object lesson in the lines I have quoted.

Well, should we ever dig a pit for, or seek to harm another?
No; we should always try to help and not harm even a person who seeks to do us a wrong.

This is a simple lesson that may be discussed in regard to the ideas presented, and many questions asked; such as:

What is a pit?
What is used to dig a pit?
What could cause you to fall into a pit?
How could you get out of a pit?

How long do trees live?
How old must they be to bear fruit?
Mention some of the varieties of apples?
When do apples ripen?
What do you mean by "hate," "anger," "selfishness," "doing wrong," etc.?

Thus, you will quicken the child mind. G. W. K.

WATCH

A lesson divided into five parts, which may be used five different Sundays or sessions, and then reviewed as a whole. Teachers should enlarge on part and illustrate:

Watch Thy Thoughts And All Will Be Well.

Gems of thought:
"Sow a Thought, you reap a Word,
Sow a Word, you reap an Act,
Sow an Act, you reap a Habit,
Sow a Habit, you reap a Character."

—By Elizabeth Schauss.
Dear Members of the Lyceum Family: To-day we will take for our lesson a word of five letters, W-A-T-C-H.

Now, hold up your left hand and spell the word on your fingers. Begin with the thumb for W, index finger for A, middle finger for T, ring finger for C, little finger for H; now you have spelled the word WATCH, but each letter stands for some other important word.

W stands for Words, so, Watch your Words, that they may always be spoken in Love and Kindness. A harsh, unkind or impatient Word hurts the one who receives it, while a Kind Word always cheers and brings the smile of gratitude and love to the saddest face.

Loving Words will cost but little,
Journeying up the hill of life;
But they make the weak and weary,
Stronger, braver for the strife.

So as up Life's hill we journey,
Let us scatter all the way,
Kindly Words, for they are sunshine,
In the dark and cloudy day.
So Watch your Words.

A stands for Action. Now, Watch your Actions; for people will form their opinion of you, from the way they see you Act. It is not what you promise to DO, but what you really DO DO, that proves your Worth.

You do not Know when you Do an Act,
Just what the result will be,
But with every Deed, you are sowing a Seed,
Though its harvest you may not see.

Each Kindly Act is an acorn dropped,
In Go(o)d's productive soil;
Though you may not Know, yet the tree shall grow,
And shelter the brows that toil.
So Watch your Actions.

T stands for Thought. Watch your Thoughts for they are the creators of every attribute of Life, and upon them your Happiness or Sorrow, Success or Failure depends.

Yes, we all know what our thoughts may do,
In bringing us hate or love;
For thoughts are things, and their airy wings
Are swift as Carrier Dove

They follow the Law of the Universe—
Everything must create its kind—
And they speed o'er the track, to bring you back,
Whatever went out from your mind.
Watch your Thoughts.

C stands for Character. Watch your Character, for your Character is a living influence to those around you; a clean, noble, sweet, true Character will attract and induce cultivation of the same quality in people in every walk of life, whereas, an unclean or lowly Character is a factor to influence weak ones to copy after it.

A Truthful Soul, a Loving Mind,
Full of Affection for its kind,
A Helper of the Human race,
A Life of Beauty and of Grace;
A Spirit, Firm, Erect and Free,
That never basely bends the knee,
That will not bear a feather's weight
Of Slavery's chain for small or great,
That firmly speaks of Go(o)d within,
And never makes a league with sin,
That snaps the fetters despots make,
And loves the Truth for its own sake,
That worships Go(o)d and only Go(o)d,
That trembles at no tyrant's nod,
And thus can smile in curse or ban—
Makes the Character of a True Man.
So Watch your Character.

H stands for Habits. Watch your Habits, for Habits form Character. Now, to build your Character so that it may stand forth in grandeur, you must take heed of all the beautiful things I have told you in to-day's lesson; get into the Habit of practicing them every day a little, more and more, until after awhile you will have formed the Habit of Goodness.

Now, there is one more thing to which I wish to call your attention—hold up your hand again: Now, where is the letter T,—the word Thought? On the middle finger, and on either side are the others. Thought is the central figure on the tallest finger of your hand. Thought is the pinnacle from which all the qualities are gained.

Everything finds its creative principle in Thought, so let us WATCH our Thoughts, that they may always be of the purest and best, and the most HELPFUL; then may we be truly called the Co-workers of Go(o)d.

SPIRITUALISM AS A RELIGION.

There is a certain something in each one of us; and by its use we can accomplish great good things. That something is our WILL.

Spiritualism is a religion.

Why?

The word, "Religion" has been used in the past to designate creedal beliefs, and even to-day people speak of belonging to the Catholic or Methodist religion.

To me the word "Religion" means Right Relation.
Most all religious doctrines teach that there is a life beyond the grave, and that it is necessary to believe certain things in order to enjoy that future life.

These doctrines are professedly to teach with regard to the life after death, but have no way of proving such life. Spiritualism is RELIGION, because it teaches us RIGHT RELATION. That is, the right attitude we should have toward each other.

It teaches us that happiness consists in making others happy. It teaches that to interest ourselves in questions of government, national, state and municipal, with a view to improve the laws and better the conditions generally, including the poor, the infirm, the criminals (in short, all of the people), is RIGHT RELATION, and, therefore, RELIGION.

Spiritualism teaches us, too, that inasmuch as we may practice Right Relation here and now, just accordingly will we enjoy peace and happiness here and hereafter.

Let us all try to learn something about the "hereafter."

Not only does Spiritualism teach a hereafter, but it proves what it teaches by the various phenomena demonstrated by mediums.

Spiritualism does not tell us that we must just believe or have faith, but it adds to our faith KNOWLEDGE.

Knowledge, if rightly used, becomes power.

By knowledge we learn how to unfold our powers from within. Mediumship and spiritual unfoldment are the natural results.

The continuity of life being proven to us all, fear of death is destroyed. Loved ones who pass on, are no longer mourned as "gone" or "lost," but, instead, they are considered only as "away" enjoying a journey, a pleasant meeting with friends.

Is it not destructive of fear when we realize that we shall also make that pleasant trip, and have a glad reunion?

In the meantime, we can if mediums (or by going to a medium) receive messages or communication from our loved ones just the same as if we went to the postoffice or telegraph office and received some information from them!

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

Excellent Books.

Nothing equals a good book as a gift. It is better than gold or diamonds. When the book is once read, nothing can take the fact contained therein away from you; they live in the memory. The following books will make beautiful as well as instructive presents:

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AFTER HER DEATH.

The Story of a Summer. By Lillian Whiting. Illustrated with pure and beautiful spiritual pictures. Instructive and helpful to all who love and seek the higher and finer ways of spiritual experience. Price \$1.00.

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TWO IN ONE

A COMBINATION OF

"The Question Settled" and "The Contrast" Into one Volume.

BY MOSES HULL.

This highly instructive and interesting work is a combination into one volume of two of Mr. Hull's spiritual works. By this arrangement the cost is such that the reader is enabled to secure the two books combined at the same price as was formerly asked for them separately. The volume contains 400 pages and is handsomely bound in cloth, and contains an excellent portrait of the author.

THE QUESTION SETTLED is a careful comparison of Biblical and Modern Spiritualism. No book of the century has made so many converts to Modern Spiritualism as this. The author aims faithfully to compare the Bible with modern phenomena and philosophy, and has accomplished it. The adaptation of Spiritualism to the needs of humanity, its moral tendency, the Bible Doctrine of angels and spirits, the spiritual nature of man, and the objections offered to Spiritualism, are all considered in the light of the Bible, nature, history, reason and common sense, and explained clearly and accurately.

THE CONTRAST consists of a critical comparison of Evangelicalism and Spiritualism. It is a most able production, and is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of the Bible and the Bible Doctrine.

PRICE \$1. FOR SALE AT THIS OFFICE.

Discovery of a Lost Trail

BY CHARLES B. NEWCOMB.

Author of "My Right with the World." Cloth 25 pages. "My Right with the World," which continues in the front rank of the Modern Spiritualist's library, is a regular. The great number who have been cheered and strengthened by him will welcome his new book, and the wide readership of his work will be doing us much to make the world better by making men and women better.

"Discovery of a Lost Trail" is a most timely and beautiful thing, and will give the scholarly student, the earnest seeker, and the practical worker, a most valuable and practical knowledge. Price \$1.00. For sale at this office.

Spiritualism gives us information with regard to every department of life, physical, mental, spiritual. We can take it as everywhere; its principles fit in every place and are applicable to all things. It is the religion that satisfies the mind and inspires the soul.—National Superintendent.

"Evil is wrought by want of thought, as well as by want of heart."

"Our acts are our angels, be they good or ill; They are the shadows that walk by us still."

"All habits gather by unseen degrees, Brooks make rivers, and rivers make seas."

"From labor, health; from health, contentment springs."

"Rise with the lark, and with the lark to bed."

"In faith and hope, the world will disagree; But all mankind's concern, is charity."

WHAT IS A SPIRITUALIST LYCEUM?

By Emma Rood Tuttle.

Question—What is the Children's Progressive Lyceum?
Answer—A liberal Sunday School, established by Andrew Jackson Davis, which has proved to be the most complete organization ever used for juvenile Sunday instruction.

Ques.—What is its object?

Ans.—To help boys and girls grow into useful, wise, good men and women.

Ques.—How can this be done?

Ans.—By growing a strong, healthy body, an intelligent mind, and an individual spirit which will live forever.

Ques.—If any one of these is neglected, what is the result?

Ans.—An inharmonious person, who is unfit for the best work an individual should be able to do.

Ques.—Should this growth of body, mind and spirit, all be going on at the same?

Ans.—Yes, and carefully directed. The Lyceum exercises are planned to produce growth in all these parts which build up exemplary men and women.

Ques.—Should the instructions be practiced week days as well as Sundays?

Ans.—Certainly. Let all truths which you learn become a part of your lives. Practice what you think is good for yourself and others.

Ques.—Is there any difference in nature between Sunday and the other days of the week?

Ans.—No. All the workings of nature go on just the same on all days. But man has endeavored to make it a day of rest, and that seems to be good for man and beast.

Ques.—Will you try to carry out the plan of the Lyceum, and receive the benefit?

Ans.—Yes, we will try to grow into as good and useful people as boys and girls can make. We will help each other. May Angels guide and inspire us!

A LYCEUM FOR ADULTS.

Ques.—May not societies be organized on the Lyceum plan for the benefit of men and women as well as children, and result in great advancement at small financial cost?

Ans.—Yes. That has been tried with great success.

Ques.—What is the aim of Lyceum teachings?

Ans.—To establish right over wrong, knowledge over ignorance, kindness over cruelty, and justice amongst all people.

All—This will create a moral brotherhood.

"The highest expression of true Religion is universal justice."

—Andrew Jackson Davis.

Discuss religion and justice.

"I often see spirit men, women and children, and hear them speak, hence spirits of all humanity surely exist after so-called death."—Mrs. Z. B. Kates.

That statement may seem strange to many; but it is important to us, because it proves that people live after death, for they cannot be seen and heard unless they are in existence and can speak.

This opens the way for a lesson to the young mind, for the fear of death has made much misery to people.

Children do not think of death, for life is strong with them, and the young mind is not, and should not be unfolded with fear of any God, Devil, Spirit or Ghost.

Teach the child that natural law rules the universe, and will control eternity.

Did you ever see a spirit person?

That question will cause many to testify affirmatively.

Children often see spirits in their early years when purity is their condition.

What lesson is thus manifested?

That we must lead pure lives in order to have quickened spiritual powers.

What is meant by discerning spirits, spoken of in the Bible?

Seeing them, and hearing them, as do many people whom we call mediums.

Let us all try to live purely and be spiritual in life here, and thus be assured that life in the spirit world will be happy and our souls dwell in the kingdom of God.

SPIRITUALIST AUTHORS AND BOOKS.

Tell the names of authors of Spiritualist books.

Tell the titles of books on Spiritualism.

This will be a good exercise for the Lyceum members; and will lead to some investigation, and perhaps reading.

What are the titles of Andrew Jackson Davis' books?

What is the title of the first book he wrote, and under what circumstances and how did he write that book?

That is important to know.

Send the best reply of your Lyceum members to the National Spiritualist Association; and the best of all will be selected and published in the next issue of Lyceum Lessons.

SOME SIMPLE STATEMENTS FOR DISCUSSION.

A true Spiritualist cannot be dishonest, nor worldly selfish. Spiritualism will create peace and destroy war.

To restrict evils, we strike at effects too much and at causes scarcely at all.

Virtue and pride are not apt to be harmonious associates. The wisest men are apt to be the humblest and least assuming.

In honor lieth virtue; in industry lieth success. Many are called to duty, but few create duties.

If we cannot harmonize, it is not necessary to antagonize.

What a new world we should live in, if we would only allow every kind thought that comes to us to blossom into words and deeds.

Heaven is a condition of happiness which you can enjoy in this world as well as in spirit life. Do good and be good and you will be in heaven.

"THE TEMPLE."

In the library of Congress at Washington, D. C., many beautiful things are seen, mottos and inscriptions of various kinds may be read as one passes along the beautiful corridors and wide staircases.

One inscription that attracted my attention more than the rest is as follows: "There is but one Temple in the universe, and that is the body of man."

How much that means to us when we realize that a temple is a sacred place, a place where all is holy, a sanctuary that must not be defiled in any way. The reason that is given is, "It is the house of the Lord God," but we have learned that God does not dwell in the church only, but that in truth God lives within us, and is a part of us, so that our bodies are indeed temples. We must begin to think seriously of the proper attention that we should give to the care of our bodies to make them fit dwellings for the truth; for "God is truth," "God is love," "God is spirit." In order to be loving and kind and truthful we must do our best at all times to keep our bodies clean and healthy, so that the God within may express itself. Pure air, pure water and simple food help to make our bodies healthy. How grand it is to think of ourselves as temples of the spirit, the spirit of divine love and truth!

A LESSON FROM THE FLOWERS.

Beautiful flowers! All flowers have a beauty all their own; each one has its own fragrance, its own color, its separate size and form, and side by side grow the large ones and the small ones, and never do we hear them argue as to which one is the prettiest or the most fragrant or the tallest, but each one perfectly satisfied to just grow the best it can, and scent the air around them and delight the eyes of those who chance to come by and notice them.

What a beautiful example there is in the life of the flowers, for us to follow. Let us each try to be content to fill our own little part, wear a sweet smile as we go along the street; and nod pleasantly to all whom we meet. Then, whether we are at work or at play, or at school, be kind to each other and helpful as well. No matter what our size may, whether large or small, whether our eyes are blue, brown or black, if we smile and sing, we can always delight those around us, and bring the smiles of sunshine into the lives of those who are less happy than we. We are all here for a purpose; and that purpose is to do good, to be useful and to make the world brighter, just as the flowers make brighter the places where they are, in the garden, in the house, in the sick-room, or any where.

Flowers are plants in the vegetable kingdom; and we are plants in the human kingdom. As flowers are the unspoken language of the soul, so let us each try to be the unspoken language of the Infinite.

"PEACE."

What can we do to help promote Peace? In these days, when we hear so much about "Peace and Arbitration," and to do away with War, it is perhaps well that we should think a little of what we might do towards helping it along. One thing, is certain: That to insure peace permanently we must first place ourselves at peace with all the world. Real peace cannot be brought about by rules and laws, but must come from within.

Until we are "SPIRITUAL" we will be apt to get angry at times and desire to get even; and so long as individuals are thus inclined, so long we will have the problems of war to contend with. A quarrel is a war in a smaller sense; but it is war nevertheless. Then it seems our duty would be to go to work at ourselves and try to overcome the desire to "get even," "talk back," "hit back." Some of us may find this a hard thing to do, but it can be done. For instance, write the word PEACE in large letters and tack it on the wall in your bedroom so it will be the last thing you look upon at night and the first thing in the morning; and repeat it to yourself as often as you think of it all through the day. After a few days you will notice a difference in yourself. When you meet with anything that makes you cross, stop and count three before you speak; and you will find it much easier to control yourself, and a much milder expression will be the result.

Then when all people arrive at this stage of development there will be more satisfaction and contentment in the world.

Through the help of the angel world these kind of lessons are going out into the world; and in all lands people are beginning to practice this latter kind of teaching. Bye and bye the growth will be noticed in the fact that people will be kinder in all things one with another.

Mr. S. M. Jones ("Golden Rule Jones") once said: "When men become so filled with love toward their fellowmen that they refuse to carry a gun and shoot each other down, then war will cease."

"Haste, O haste, delightful morning of that glorious freedom day When from earth's remotest border tyranny has passed away."

When we shall for service render service of an equal worth, Then will all mankind be brothers; heaven will then have come to earth.

Ever glowing, swiftly flowing,
Like a mighty river sweeping on from shore to shore,
Love will rule the wide world o'er.

A TWENTY-MINUTE LESSON.

By J. L. Mussina.

Song:

Let us love while we may for the storms will arise,
As we sail o'er the dim waters of time;
And the hope of to-day may be hid from our eyes,
By the noon cloud that darkens our prime.

GOLDEN TEXT:—"Let us love one another."

THEME:—Love.

What is love? Ans.—A natural passion inclining us to delight in an object. To delight in an object is to have the best feelings for it.

FIRST THOUGHT: The motive of love. What is the motive of love? To do good and hold friendship. This implies true feelings through trouble as well as peace, does it? Can love be taught? Question thine own heart. Is the love principle within strong enough to control your words and acts? What is it to be two-faced? Would you turn your back against your best friend? Are not waverings due to the conflicts of your temperament and disposition?

SECOND THOUGHT: The Golden Rule idea. That says DO, not try to do. If you only try, you will fail. If you try to love, you will fail. Illustrate: Pure love expresses delight in, and proves itself by its acts and doings. Now, your neighbor may live next door, or miles away. He may act as an enemy, may wrong you. It is not for you to love his sins; he is the object for love. You may, through your love and kindness, cause him to cease sinning. Have you love enough to undertake it?

THIRD THOUGHT: Evidence of love shown. How? By doing as you would be done by. That means willingness to be proved. Test alone brings evidence, reveals the truth and

falsity of your professions. Admitted. Your neighbor may be your enemy; he is sick; knowing that, would you refuse to aid and comfort him? Illustrate: (Note: The instructor can use one, two, or as many of these as time will allow.) Love sometimes implies self-sacrifice. Can you illustrate? True love befriends in times of trouble. This does not mean that you shall defend sinful acts and doings. Illustrate. Love points out the good qualities and sees good possibilities in characters. Would it not aid in making the good predominant? Love is appreciative, kind and thoughtful. Could it well be otherwise? You say that some people love to do evil and others love to do good. Is the quality of love the same? May we not say that the former is fleshly ambition; and the latter spiritual?

Do you think that when one has succeeded in rising from the grossness of the fleshly nature to the refinement of the spiritual, that a true desire to return to the grossness can ever occur? Then this love, one for another, in the spiritual sense, is a love much to be desired. Let us endeavor to live such a life. It is possible.

Song:

I will live for those who love me,
For those I know are true;
For the heaven that smiles above me,
And awaits my spirit, too.

The above is the form and style of the weekly lessons published in "THE INFORMER."

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HOW TO ORGANIZE A CHILDREN'S LYCEUM.

"It is often asked: 'How can we organize a Lyceum?'"

It seems to be a simple matter, but disturbs old workers in Spiritualism. The difficulty is experienced by a supposition that all of the details outlined by Andrew Jackson Davis must be carried into effect. That involves more than any Lyceum has yet fully realized.

The complete Lyceum is twelve groups (classes), with twelve members in each group. These are arranged according to age, from the infants to the aged. The groups are from the Fountain to Liberty, and each appropriately named, with their separate color or badge and banner. That makes a complex and yet simple arrangement. Hence, it appears difficult. The only great difficulty is in obtaining the quota of officers and leaders, and members of the correct ages.

All of that need not be awaited, but use your own plan. Some splendid Lyceums have developed from small beginnings.

The greatest necessity is adults who love children, and are willing to devote their energy.

A little Lyceum we visited, composed of four children and one leader, was asked: "Who do you love the most?" The smallest member replied: "Her," and pointed to the leader, who had been devoted in her attentions to these children for many Sundays. She had no set plan, except a natural disposition to get into the hearts of the little ones. That is the necessity for Lyceum work.

Commence with one child and yourself, if no more members are in sight. As an organizer of Lyceums, the writer of these few lines has often been told: "We have no children to start a Lyceum."

My reply is always: "Get some children." The first trouble is: The Spiritualists allow their children to attend any other Sunday school rather than to urge them to attend the Lyceum.

There are plenty of children who could be secured in any community, if proper care is taken to interest and instruct them.

The first thing to do is to interest the children. Do not go into abstruse teaching so much. To that end, the N. S. A. desires you, each and all, to suggest some simple, practical lessons or exercises to create an interest in the Lyceums for children, and not for adults.

Talk to children as children, and they will talk back to you with wisdom unsurpassed.

Organize a Lyceum, then, as you may find a practical way to do something to attract a child, and then continue to attract until you have others interested. Get some adult helpers first; and then the children will come, if your hearts are attuned by love of the little ones. Have such exercises as your intuitions and abilities may suggest. Do not wait to have the perfect Lyceum, for that is a matter of growth. DO THE BEST YOU CAN. Then, there will be grand promises of success. No society of Spiritualists will be permanent, where a Children's Lyceum cannot exist. But a children's meeting each Sunday will add to the local interest and secure perpetuity of the main society, and the general cause of Spiritualism.

For immediate help to realize the best that is offered to guide you, send for The Progressive Thinker, for Andrew Jackson Davis' "Lyceum Manual," or "The Lyceum Guide," by Hudson and Emma Rood Tuttle. Then, exercise your genius and your love of children, and your Lyceum will start with glowing promise of success.

OBJECTS OF THE LYCEUM.

1. To use simple methods for instructing children in the rules and laws of health and morals.
2. To make self-improvement attractive by giving the child all the freedom consistent with good order, and by using mild physical exercise to take away the languor which usually follows class-room work.
3. To promote self-confidence by giving the opportunity to each child to express in its own way its thoughts on the subject before the class.
4. To teach our children that in the next world it is possible for us to be re-united with our loved ones who have gone before, and that the desire to prove worthy in their sight should be one of the noblest inspirations toward leading a pure life.
5. To instill a love for God and Home and Country, and in all things to seek to develop the spiritual nature, thereby fitting the young to become good citizens and good neighbors and to live in such a way that they will have no fear of death.

CHARLES R. SCHIRM.

NOTICE.

Lyceum workers and lovers of children are requested to contribute lessons for this series to be issued by the N. S. A.

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Children must be nourished for the coming generations to secure larger and better human benefits. Will you assist? You

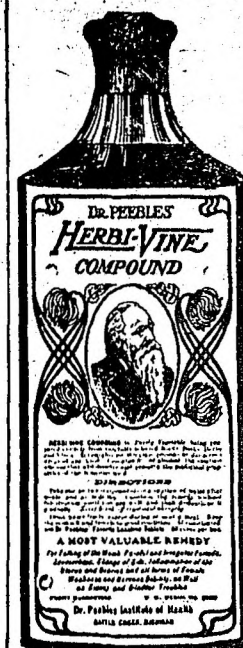
will if you are a Spiritualist. Send in your thought in any shape you think best. We ask for no stereotyped form.

These lessons will be supplied quarterly to Lyceums at bare cost, a small sum not now possible to estimate. Remit to the Secretary of the N. S. A., 600 Pennsylvania Ave. S. E., Washington, D. C., any small sum, and a satisfactory supply will be sent.

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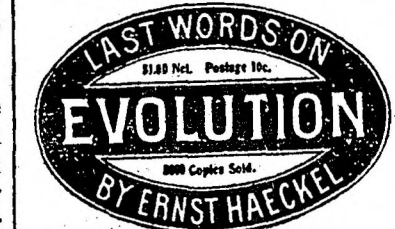
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SATURDAY, FEBRUARY 1, 1908.

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A City of Fundamental History.

Professor Margoliouth, of Oxford University, after touring Egypt, Palestine and Syria, has just published a beautifully illustrated volume entitled, "The City of Fundamental History." With an expert knowledge of Arabic the professor was abundantly equipped to produce the highly instructive book he has just given the world. In telling the story of Jerusalem he repudiates the Biblical version of that book on every point. He tells us in Solomon's time the city, with all its glory, "probably, was largely a collection of wooden huts."

This opinion of Prof. M. is confirmed by all expert archeologists who have toured Palestine in the interest of science.

Prof. Rawson, of New York, was four times sent to Palestine in the interest of a mammoth illustrated Bible Co., to collect views for their proposed work. On his return to America he published a statement in these words:

"The English Palestine Exploration searched the country from Dan to Beersheba, from the sea to the Jordan, during fifteen years of constant labor by the best civil engineers of the British army, visiting and examining every ruin of city or hamlet, and passing over every acre of ground in Palestine, finding thousands of objects made by the hands of ancient Phoenicians, Hittites, Persians, Assyrians, Egyptians, Greeks and Romans, but not one thing, large or small, that was Hebrew or of the age before the Maccabees. No tombs of David or Solomon, or any noted men of Israel or Judah were found; but the tombs of the actual founders of the nation—that of the Maccabees—were discovered cut in solid rock at Modin, where the so-called apocryphal books of Maccabees say they were."

The Palestine Exploring Fund, a still later, and equally zealous organization, pushed their researches to the extreme limit. Every wall in Jerusalem was explored to its base, and not a trace, or the remotest suggestion was found that a Solomon's temple, until that destroyed by Titus, ever existed. In their official report the directors said: "If such temple ever existed traces of it must be found under the court of Omar." They applied to the Sultan for liberty to make search in that direction, and this was denied them.

We have seen no authentic account of any later search for traces of God's favored people in Jerusalem. Since the railroad was opened from Jaffa to the valley of Hinnom, otherwise Gehenna, translated hell in the New Testament, real scholars find little of interest in Jerusalem; at least little is found in the public journals in regard to that city, famous on paper, but largely fabulous in fact.

St. Patrick's Snakes.

Catholics claim their St. Patrick banished snakes from Ireland, and give that as the reason why none are found there. A late Scottish paper says: "There is an old classic statement which says: 'There are no snakes in Ireland.' That proves a misrepresentation. The classic statement referred to is only false."

The true reason why there are no snakes in many sea-girt islands, such islands were never connected with the main land, but emerged from the ocean, and snakes, unlike rats, do not make long sea voyages on ship board.

Mithraism the Parent Religion.

In the closing of our article of January 11, headed, "Valuable Historical Facts," we repeated the declaration of Manes, the founder of the ancient Christian sect of Manicheans, who declared "Mithra and Jesus are one." We had quoted from that eminent Christian scholar, Rev. Dr. Biggs, the statement that "The disciples of Mithra formed an organized church, with a developed hierarchy; that they possessed the idea of Mediation, Atonement, and a Savior who is human and yet divine; that they held to the doctrine of a Future Life; had a Eucharist, a Baptism, and that other curious analogies might be pointed out between their system and the Church of Christ."

Now Mithra, Mitra, Mithras, as differently written, was a Persian sun-god, belonging to the Zoroastrian system, in vogue, says Prof. Geo. Rawlinson in his History of the Seven Great Monarchies of the Ancient Eastern World, some 2350 years before the Christian era.

We find this Mithra is universally conceded to be identical with the sun-gods, or half gods of Phenicia, Egypt, Greece and Rome; that as Dr. Chas. Biggs said, in his "Christian Platonists," "Mithra, Osiris, Dionysus, Bacchus are one, changed in name only to fit the language of the different countries where worshipped."

Says the Encyclopedia Britannica, article, Mithras, "He was a Persian god whose worship during the second and third centuries after Christ."

At that period "the Roman World" extended from the Indus, in the East, to the Atlantic in the West, and embraced the entire civilized world.

The name Mithra is found in the oldest human records, and he was a member of the Aryan triad of gods. Prayers were offered to him at sunrise, at midday and sunset. When the cult was removed to Babylon, a ritual was established, accompanied with the Mysteries. Says the Encyclopedia Britannica, in its Mithras article:

"The god of light becomes by a ready transition, which is made in very old Aryan Records, THE GOD OF PURITY, OF MORAL GOODNESS, OF KNOWLEDGE. There goes on in the world as a whole, and in the life of each man a continual struggle between the power of good and the power of evil. Mithras is always engaged in this contest, and his religion teaches all men and women alike to aid in the battle. Victory in this battle can be gained only by sacrifice, and probation, and Mithras is conceived as always performing the mystic sacrifice through which the god will triumph. The human soul which has been separated from the divine nature and has descended to earth, can ascend and attain union with God through a process of fasting and penance the sacrifice which is being always offered by Mithras makes this ascent and union possible. . . . The worship of Mithras became known to the Romans through the Cilician pirates captured by Pompey about 70 B. C."

This period, 70 years before our era, coincides with the time when Paul was in Damascus, during the reign of Aretas, 64 years before our era.

Reader, have we your most profound attention? It is truth in which we are dealing; not the sophistry of the schools; the "Thus saith the Lord" of the Christians; nor the argument of the stake and fire-brand of Catholics, which put an end to investigation, but honest, convincing and overwhelming facts.

"The Mysteries of Mithra" is the title of a new book which has but recently attracted the writer's attention. It is from the learned pen of Franz Cumont, a professor in the University of Ghent, Belgium, translated from the French into English by T. J. McCormack of Chicago. It has fifty photographs from monuments, gems, etc., which are wonderful aids to understanding the texts. These illustrated monuments come down from the remote past, and are scattered all over Asia and Europe. Many of them now adorn great national museums, one being in New York. They fully evidence the statement of Rev. Dr. Biggs, pp. 235, 236, of his Neo Platonists:

"The altars of the Great Mother, of Isis and Serapis (a statue of Bacchus), of Mithra, are to be found all over the world, from Bactria to Gaul, in Northumberland, on the Rhine, in Numidia, wherever the Roman eagles flew, in the provinces of Rome, in Caesar's palace. . . . These Oriental gods, though many in name, are in reality but one. As we gaze upon them they melt into one another."

In reading this book we marked scores of passages for future use, wherein there seemed positive proof that the claim of Manes is true that "Mithra and Jesus are one." Here is a quotation from the pen of this university professor and Christian scholar, the author of "The Mysteries of Mithras," pp. 190, 191, which must attract universal attention, and confirm the statements of other authors heretofore cited:

"The secretaries of the Persian god, like the Christians, persecuted themselves by baptism; received, by a species of confirmation, the power necessary to combat the spirit of evil; and expected from a Lord's Supper salvation of body and soul. Like the latter, they also held Sunday sacred, and celebrated the birth of the Sun on the 25th of December, the same day on which Christmas has been celebrated, since the fourth century at least. They both preached a categorical system of ethics, regarded asceticism as meritorious, and counted

among their principal virtues abstinence and continence, renunciation and self-control. Their conceptions of the world and of the destiny of man were similar. They both admitted the existence of a heaven inhabited by beautified ones, situated in the upper regions, and of a Hell, peopled by demons, situated in the bowels of the earth. They both placed a flood at the beginning of history; they both assigned as the source of their condition, a primitive revelation; they both, finally, believed in the immortality of the soul, in a last judgment, and in a resurrection of the dead, consequent upon a final conflagration of the universe."

Other analogies between Mithraism and Christianity are mentioned by Prof. Cumont, but we rest with the simple inquiry: Is it possible for two systems of religion having such perfect parallels to have had an existence independent of each other? Mithraism more than 2,000 years older than Christianity, must have been the parent religion.

The System is Defective.

There must be something wrong with a religious system which fills our streets with beggars, our poor houses with paupers, our insane asylums with lunatics, our jails and penitentiaries with criminals, and swings from the gallows murderers whose hands are crimsoned with human gore. Peculation, embezzlement, fraud and chicanery are every day occurrences; while superintendents of Sunday Schools, and leaders in church circles prove to be the principal actors.

The percentage of crime in Christian countries is many times greater than in so-called heathen countries. War, and slavery in the past, have been characteristically Christian; and many of its most prominent leaders advocated polygamy, and some of them practiced it until within recent years.

Who does know that Sidney Rigdon, formerly a Baptist clergyman, furnished brains to Joe Smith to found Mormonism, and was probably the inspirer of polygamy with that cult? And Rigdon made heavy drafts in support of that devilish institution on the Bible and the practice of the patriarchs.

Through all the Christian centuries woman has been enslaved and virtually denied the benefit of education. They who became learned, until in quite modern times, did so in opposition to the founders of Christianity. Said the good Paul:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but be in silence."—1 Tim. 2:11, 12.

"Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as unto the Lord. And if they will learn ANYTHING, let them ask their husbands at home; it is a shame for women to speak in the church."—1 Cor. 14:34, 35.

Such is the status of our mothers, wives, sisters, daughters, in the church, and though modified in practice in these last days, yet there is the law of the church, as enunciated by its principal apostle, and it remains such for all time.

Verily there is but little if anything in primitive Christianity adapted to modern civilization, and its practical working proves its worthlessness.

Not to be Read.

Dr. Adam Clarke, in his learned Commentaries on John 8:11, relative to the woman taken in adultery, wherein Jesus is reported to have said: "Neither do I condemn thee," says:

"The reading of this story was industriously avoided in the lessons recited out of the Gospels in the public service of the churches: as if Jesus saying 'I do not condemn thee' had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is now not to be found in any of the EVANGELISTARIA, and as it was probably marked in the MSS as a portion NOT TO BE READ; this whole story from verse 1 to verse 11 inclusive, came in length of time, to be left out in some MSS, though in the greater part it is still remaining."

The revised translation, in a marginal note to this story, says: "Most of the ancient authorities omit John 7:53 to 8:11. Those which contain it vary much from each other."

Thus evidence that alterations, additions and omissions have been made by human hands in the "divine record;" that great church scholars are ashamed of parts of the holy book; while some of the clergy, long years ago, had the sense to mark such improper teaching of "our Lord" as "Not to be read!"

When a witness in a court of law makes contradictory statements, the judge instructs the jurors with a quotation from the civil law: "False in one thing, false in everything," and the jury rejects his entire story. He is an impeached witness on his own evidence. Is there any reason why the same maxim should not apply to a book, though labeled holy?

With the multitude of contradictions occurring throughout the Bible, which modern forgers have been trying to correct, would it not be wise to print in large black letters on each outer page of the cover, NOT TO BE READ, and send it up into the garret to repose in oblivion with other worthless rubbish?

What Is the Matter With California?

Have Her Spiritualists Any Reason to Kick the N. S. A. for Neglect?

None are so blind as those who will not see—none more ignorant than those who choose to be.

What has the National Spiritualists' Association done for Spiritualism in California? Some who are asking this question indicate by the very infection they put upon the query their overwhelming desire to create the impression that the answer thereto must be: Little, or nothing. Unfortunately for them, fact is worth more than fiction, and realities outstep hypotheses with the thought. In compliance with official request therefor, Secretary Kates, after painstaking investigation, furnishes me the following information from the financial records at our Washington headquarters:

The California State Spiritualists' Association has paid into the treasury of the National body the following amounts:

1896, charter	\$10.00
1898, dues	28.75
1899, collections	48.70
1900, dues	20.25
1900, Home Fund, by local societies	21.25
1901, dues	32.25
1902, dues	20.58
1903, eight societies	16.00
1904, dues	40.65
1905, fifteen societies	30.00
1906, thirty-six societies	72.00
1907, dues and twelve societies	29.20

Total

The N. S. A. has expended in California the following funds:

One pensioner, 63 months	\$756.00
One pensioner, monthly in salaries	133.00
One pensioner, 11 months	66.00
One pensioner, 4 months	48.00
San Francisco donation	100.00
Court fines of two mediums	150.00

Total

I omit the names of the individual pensioners out of deference to a sensitiveness which may cause them

to shrink from publicity being directed to their need of assistance. Present age and past labors for the cause entitle them to respectful consideration.

While the record of the State Association is good, the return one of the N. S. A. is still better. The latter has paid to a single pensioner resident in California more than twice the \$377 contributed by the State Association, allowing it full credit for that sum, but noting that a minor portion of it did not come from its treasury.

In persons alone the N. S. A. has returned to California \$626 more than the \$377, or \$249 for each dollar credited the State body in the foregoing figures; or \$376 more than the \$377, figuring N. S. A. aid of all kinds at \$1,253, which amounts to \$3.32 for every dollar from the State Association.

Total contributions reaching the N. S. A. from California are:

State Association	\$377.00
San Francisco Societies	40.25
Sumnerland Society	38.50
Oakland Society	5.00
San Diego Society	104.60

Total

The N. S. A. has received from State and local societies in California, \$665.39; while it has returned to Spiritualists of that State, \$1,253, or \$2.21 for each dollar paid the National body. The State and National Associations can point with pride to their respective records.

THE OPONENTS OF THE N. S. A. ARE EITHER THE IGNORANT OR THE SELFISHLY VINDICTIVE.

The former class may be subdivided into the honestly ignorant and the willfully uninformed—the second segment is composed of those who eagerly tell things as they want them to be, while they were, instead of as they actually are.

Error is always talkative. Truth, like the sun, submits to be obscured; but like the sun, only for a time. GEO. B. WARNE.

Spirit Led Him to Boland's Body

Remarkable Story Told at Coroner's Inquest Over Body of Drowned Man—Farmer Holbert Had Peculiar Experience—He Is Unable to Account for It, but Relates the Facts as They Occurred.

A remarkable story of the finding of the body of Daniel L. Boland, of this city, who was drowned in the Chemung river at Elmira on the night of Dec. 24, was told at the coroner's inquest held in that city Tuesday, Charles Holbert, a farmer, declares that some supernatural force directed him to the place where he found it covered with snow and ice. The Elmira Star gives the following account of Holbert's testimony, and of the inquest held over Boland's body.

"Anticipating an action for damages either against the city or the Erie Railroad Company, both corporations had their attorneys at the coroner's inquest over the body of Daniel L. Boland, of Williamsport, who came to his death by drowning in the Chemung river on the night of Dec. 24. Corporation Counsel John P. Murtagh represented the city and Phillip Longman of the firm of Reynolds, Stanchfield & Collin, the Erie Railroad Company. The attorney took the testimony to see if any negligence was proved by the eight witnesses sworn.

"The testimony of Charles Holbert, the witness who found the body near his home, two miles east of the city, was most interesting. When asked to state what happened on Saturday afternoon when he found the body, Mr. Holbert smiled and said that perhaps they would not believe what he was going to say, because it sounded so strange, but that a spirit seemed to move him to find Boland's body.

"He said that he was in his barn during the middle of the afternoon, harnessing his horse preparatory to going to the city, when something seemed to tell him if he would drop that work and go to the river and search he would find the snow covered body.

"Moved by this most peculiar guide, Mr. Holbert, who never before experienced anything of the sort, went down to the river, crossed on the ice, went across the snow fields to the head of the island. He crossed back once or twice, feeling that he had not arrived at the proper place. Finally he stopped and began to dig in the snow. Like a revelation, a portion of the body was uncovered and he realized that he had found it in a most miraculous way.

"Holbert is a plain everyday farmer and is not troubled with any hallucinations about spirits. He told his story about this one in plain, frank way, and seemed as much surprised about it as do his friends."

—The Sun, Williamsport, Pa., Jan. 10.

SPIRIT POWER MANIFESTED.

IN A VISION SHE SAW HER SON SINK.

Strange Warning to Mother Whose Son Went Down in Mid-Ocean—Irrefutable Evidence of Spirit Control Inducing the Vision.

Appropos of the story of the long-overdue Mount Royal there was recalled last week an incident in connection with the ill-fated City of Boston, which left New York in the winter of 1869-70, calling at Halifax, and of which nothing more was heard until she floated ashore in Cornwall, Eng., on February 11 a board stating that the ship was sinking. It was remembered that on that ship was a son of the late Hon. Mr. Kenny.

There was still another Halifax young man on that unfortunate ship and in reference to his death there is related an instance of the movement of one of those mysterious forces, the existence of which it is impossible to deny even though one cannot explain them.

When a witness in a court of law makes contradictory statements, the judge instructs the jurors with a quotation from the civil law: "False in one thing, false in everything," and the jury rejects his entire story. He is an impeached witness on his own evidence. Is there any reason why the same maxim should not apply to a book, though labeled holy?

known figure in Ottawa in the early days.

The young man was in delicate health and a sea voyage was recommended by his physician. Passage was secured for him in the City of Boston and he sailed away to his death. He was the owner of a Newfoundland dog and the two were inseparable. On the day his master sailed the dog retired to his kennel and refusing food and every endeavor to coax him out, remained there until he died. About the time of the dog's death Mrs. Anderson awoke one night, awakened her husband and said: "We will never see Willie again."

"I saw him go down and as he sank beneath the waves he called 'Mother,' and I saw him no more. You may depend on it I am right and we shall never see him again."

Later events justified the mother's insistent belief in the verity of her vision.—The Ottawa, Canada, Evening Journal, Jan. 17, 1908.

A Reminder of Duty.

Why will not persons learn that in addressing letters or postals to others for information, they should always inclose at least a 2-cent stamp to pay postage for a reply; and, better, two of them, to include cost of envelope and paper. The person addressed, burdened in the interest of a stranger, without being taxed with postage and incidentals.

"The Jesuits." By Rev. B. F. Austin. M. B. D. An excellent pamphlet. Price, 15 cents.

Arabian Proverbs.

He who knows not, and knows not he knows not, is a fool; shun him. He who knows not, and knows he knows not, is simple; teach him. He who knows, and knows not he knows, is asleep; wake him. He who knows, and knows he knows, is wise; follow him. But he who pretends to know, and does not know, is a priest; repulse him. Onset, Mass.

"The Orthodox Hell, Church Creeds and Infant Damnation" by Dr. J. M. Austin. Dedicated to Preachers, Missionaries and Church Members. Price, 20 cents.

MASS-MEETING and Annual Convention

—of—

The Illinois State Spiritualists' Association

AT HANDEL HALL,

40 Randolph St., Chicago.

Beginning Tuesday Evening, February 18,

Continuing Through the Following Wednesday and Thursday, 19 and 20.

The Official Board of the Illinois State Spiritualists' Association hereby extend to the Spiritualists of the State their cordial greetings and give notice of the Annual Meeting of the Association, which takes place on the morning of Wednesday, February 19, at 10 o'clock, in the Blue Parlor, on the third floor of HANDEL HALL, 40 RANDOLPH STREET, CHICAGO. The Annual Convocation of the State Association will also convene at HANDEL HALL, in the large assembly room on the second floor, beginning on the evening of Tuesday, February 18, and continuing through Wednesday and Thursday, afternoon and evening sessions. Auxiliary Societies and Individual Members will please make a note of this fact, and be on hand in full force, and let us make this the best Convention we have ever held, and so adjust ourselves to the Cause and each other as to make ours the banner State Association of the United States, and the most harmonious. Good Speakers and Message Bearer are engaged, and the program will soon be issued. Of all the years of its existence, this is the most important for uniting Spiritualism, and IT MUST BE UNITED IN SPIRIT AND IN PURPOSE. The Music has been placed in the hands of THE MEYERS' MANDOLIN CLUB, with a retinue of vocalists. On Wednesday, afternoon and evening, the sweet singers of our colored auxiliary, The Church of Progressive Spiritualists, will have charge of the musical part of the program, which will be decidedly an interesting feature of the Convention.

Keep in Touch With the Illinois State Spiritualists' Association, and Push the Cause of Truth Along. Let Us Band Together as a Unit, Strong for Success.

By DR. T. WILKINS, Secretary, I. S. S. Ass'n.

THE WORLD HAS NEVER BEFORE SEEN THE LIKE.

The world never before has seen the like of it, and maybe never will again. Who ever thought of publishing book after book, first-class in all respects, and sending them out for less than actual cost? For twenty-five cents you get one of our premium books neatly bound in cloth, sent to you, postage prepaid. These premium books are especially valuable. Just think of it, those who have bought one each year, the whole cost to them is only \$3.50, whereas if they had procured them from bookstores, they would have had to pay not less than FIFTY DOLLARS! See what a wide gulf between \$3.50 and \$15.00.

Some new subscribers, anxious to get something for absolutely nothing have sent on \$1.00 for the paper for one year and 25 cents for each of the premium books, making \$4.50 for the books and paper one year. We would actually lose on the books in cash at least \$1.50, thus we would be sending the paper and books out at an actual LOSS to us of \$1.00! We can't do that kind of business, ruinous in the extreme. The new subscriber can select any ONE of the Premium Books for twenty-five cents, but when he orders more, the price, for self-protection for our pocket books is increased.

In sending out these premiums for less than cost, we have formed the NUCLEUS of a library in thousands of homes where the FOURTEEN PREMIUM BOOKS now rest, doing their missionary work.

While we are doing this magnificent work in behalf of our GLORIOUS CAUSE, we ask the cordial co-operation of every Spiritualist to just make a little sacrifice also and extend the circulation of The Progressive Thinker. A little sacrifice on your part will double its circulation, and in that proportion do a much greater good.

SPIRIT RETURN AN ESTABLISHED FACT.

The Best Evidence is Obtained Among Skeptics Who Have Visions Induced by Spirits, Pointing Out Something They Wish to Make Known.—Miss Alvord Says Dead Grandfather She Never Had Seen Showed Where He Hid \$4,000 in an Oven.—Poured Coin on a Table and Then Counted Them.—In the Morning Search Was Made in the Oven and the Treasure Was Found.

Miss Lucy Alvord, of Taylorstown, N. J., told her brother, Claude, on Sunday morning that her grandfather, who died in 1837, came to her in a dream the night before, appearing so natural that, although she had never seen a picture of him, she recognized him from her mother's description. He was middle aged and wore a beard. In the dream he seemed to shake Miss Alvord and arouse her. She stared at him and was about to speak, but he indicated silence and motioned her to follow him.

She followed him into the kitchen of the house, a wing that was built long before the Revolution. The house itself has been occupied by the Alvord family for five generations.

Poured Gold on the Table.

Stepping to the north side of the great room the man opened the iron door of the brick oven alongside the fireplace. He stepped inside the big oven and reappeared with a stone jar

which he set on the table in the middle of the room. He then seemed oblivious to the presence of Miss Alvord and to her, in the dream, his conduct seemed perfectly natural. He dug his hands into the crock and brought them out filled with gold pieces. He emptied the crock on the table and began to stack and count the money. He made separate stacks of English and American coins and of the different denominations. He made figures on a slip of paper, which he tallied and put in his pocket.

Then the visitor put the money back into the crock and crawled into the oven. Miss Alvord peered in and saw him wall up the crock with bricks and mortar which were waiting. The oven is six feet deep and the new wall was scarcely noticeable in the great depth. When all had been secured the man closed the iron door. Then Miss Alvord woke up.

When she met her brother at breakfast she told him the story. The vividness of her dream had frightened her. But she insisted that her brother attack the wall of the oven. She was confident that he would find the stone crock and the treasure. He laughed at her, but to humor went at the wall with a crowbar. The first light blow went through the wall. A few blows demolished it, and there lay a crock such as the woman had seen in her dream.

\$4,000 in Gold in the Crock. The excitement of the sister and brother knew no bounds. They dragged out the crock and opened it, and before their eyes lay gold. They emptied it on the kitchen table—a table made generations ago out of a slab of pine. They counted the money.

In the heap of gold was four thousand and some odd dollars. The stacks weighed eighteen pounds on a grocer's scales.

The board belonged to Silas Alvord, the grandfather, in all probability. He was the last of the family to work an iron forge on the place. He made anchors, anchor chains and other implements. When he died, in 1837, it was thought he had a fortune. Apparently, however, he left nothing but the farm, valuable in itself. Then his relatives thought he had lost his money in wildcat banks.

Miss Alvord's story of the strange dream and of the finding of the hoard of gold was told about the countryside, and all day yesterday neighbors heard her repeat it and looked in the oven and saw where the bricks had been removed.—New York World, Jan. 21, 1908.

Drifting Away from the Church.

Hear, oh, heaven, and give ear, oh, earth! A Jew has been elected mayor of Rome, and Catholics mourn! With a population of over half a million, an overwhelming majority, some say 95 per cent Catholic, the Jew candidate, who denies Jesus, was elected by five times as many votes as his Catholic opponent. Great God! To what is the world trending?

The Catholic organ in Rome says: "The struggle is not only political, but religious as well, in this war declared against the Eternal City, its faith, its traditions, and the sentiment of its true sons now tyrannized over by foreign sojourners in the city."

Other advices say the election was brought about by a coalition against the priesthood.

