CHIOACO, ILL., FEB. 1, 1908 1

PAGANISM VS. CHRISTIANITY.

The Asiatics and the Whites Graphicically Portrayed, the Missionary Who Carries a Book in One Hand and a Bottle in the Other Oritically Considered.

The most important phase of the Oriental trouble has, I think, only been touched. It is the fact of the interiority of the white man in re-gard to industry and sobriety. When we'll ar of a person that "he is an indus rious and sober man," we rightly assume he is, in vulgar parlance, "all right," and any environment which does not produce these virtues is emphatically bad. If these qualities are absent, it is all but impossible to be

From the earliest stage of the anti-Aslatic movement our complaints . to Ottawa have been answered by pointing out that the remedy lay in our own hands-not to employ them. And it did seem paradoxical to give them occupation involving idleness of the white population, while asking help to avoid them. And to this day the same response to our entreaties comes from the capital of the Dominion.

It has been supposed that the

Asiatics have been preferred solely because of the cheapness of their labor. But even that refuge has been denied recently by the white employers to whom the matter was referred, by Mr. Owen King, Chinese Vice-Consul at San Francisco, who came here lately to look after his countrymen. These employers stated that they employed the Chinese because of their sobriety and reliability, rather than they worked for lower If the white man has been replaced it was simply because of his "inefficiency and lack of ability."

The lumbermen gave practically the same response last year when formally applied to, and similar reports are coming from all over the world. Norwegian crews with Chinamen, "owing the unreliability and intemperate tiabits of their countrymen.

Rev. Mr. Fraser, of our city, has opened his eyes a little. He testifies that the "Oriental doesn't drink, He is always at work, and on time." He "White workmen were in large measure responsible for the presence of the Asiatic, for the reason that the white were inefficient to a certain extent, unfaithful to their employers, and have tendencies to go on strike

It is to be hoped that the Rev. gentleman will get his eyes opened much wider, when a scene will present itself of deepest interest. The facts referred to might be multiplied indefinitely. We are on the Christian frontier here in Vancouver. It is the point of departure of many missionaries. They e going from our drunken countries to the sober countries of Asia. They carry a book in one hand and a bottle in the other. Many of us remember the numerous, missionary meetings in East in the winter season, and terrible stories of the heathen. their awful condition, etc. But they did not mention that these poor heathen were sober, that they had fought the good fight against alcoholic beverages, that they had won by dis-carding alcoholic religions and adopting those which prohibit.

These Asiatics who have at last come to see us are not what one would expect from the accounts of the missionaries. And I don't agree with Mr. Kipling, who does better in poetry than in prose. He says "pump" in the whites, lots of them. I say more than that must be done. The Asiatics must, excepting a few, be shut out. A drunken population cannot maintain itself against a sober population, and I support the white man against the Oriental wholly because I am a white man, and out of loyalty to our white race.

When we consider the dreadful imes continually perpetrated, even in our midst, and all over the Caucassian world, one would almost decide if possible, to get rid of the evil at any price. Decide even at the price of the white man himself. It would seem that he will not quit poisoning himself, give up disobeying his will power, for that is what alcohol does. It deflects the compass of the intellect. As well divert the compass of the ship. It incites to crime. This is its specialty. No other substance has this quality. Hence the old nations of the Orient expunged it from their religions. A crime producer certainly was a poor mate for a crime reducer. They inherited from sun worship. And have we. The sun was the great manufacturer of wine and beer. Hence the monstrous alliance of religion with

I know what I am talking about. I have made it a special study, going some little way into the Oriental classics. Will the temperance people take a tip? Will the clergy see their close intimate relations with the saloon man? It would help others to see it if the man in the church would broaden his face and put on a big white apron as he deals out the stuff, and help the barkeeper if he would lengthen his face and raise one end of his house much higher than the other and look solemn, you know.

The 1,000 millions of Asia are sober and Europe is drunken, except Moharmedan Turkey, and Africa is sober. Our Asiatic visitors are sober because of the prohibition of Mahomet and Buddha, and the quasi prohibitions of Confucius, Shinto and lesser

It is useless to try longer to shirk the matter. The secret is out. Our heart of the suicide we would be far white race is the victim of a monstrous more charitable in our judgments. delusion. All the vices are ours and the woes too. I could easily say more, space does not allow, although your paper could not be better used if a whole edition on this subject were published. The struggles for supremacy between the colored and white races is not far ahead, and the white man must recognize himself socially and ethically, or go down. To do this his first step must be to give up whisages, give up barkeepers of every kind to houses with or without steeples.

CONCERNING SUICIDE.

We Should Study the Causes That Lead to It.

There has long been in this world that we live in, a vast deal of censure of those unfortunate men and women who have died by their own hands. A suicide was punishable under the Athenian laws, by cutting off the hands which committed the desperate deed; under the old common law of England a felo de se was a double criminal, in the taking of his own life, and in depriving the kingdom of one of its subjects. Under those English laws he was denied a Christian burial and his remains were privately interred in the churchyard, between the ours of nine and twelve-o'clock at night, and his goods and chattels were forfeited to the crown. Among the nations of the earth at this time, a suicide is almost universally con-demned; and in a recent article in The Progressive Thinker there is a most hideous word picture of the sui-

Now what good reason is there for all this arraignment and condemna-tion of the poor bruised souls who have sought relief from the stern struggles of human existence through the avenue of self destruction? there any just reason for assailing the memory of the felo de se? The reasonable and sane solution of the condition of suicide includes the examination of the question of the extent of the responsibility of the suicide for his

Each and every person who is born and reared in this world of ours, has separate and distinct personality, and no two personalities are alike. And each person is surrounded with separate and distinct environment. Indeed it is an axiom, alike of common sense and science that "Nature never duplicates itself:" It is equally self evident that all phenemona, which must, of course, include all human conduct, are the results of necessary and adequate causes or antecedents. Nothing can exist without a sufficient

As John Stuart Mill has well said: Correctly conceived, the doctrine of Philosophical Necessity is simply this: That given the motives which are present to the individual's mind, and given of the individual; the manner in which he will act may be unerringly inferred; that if we knew the person thoroughly, and knew all of the inducements, which were acting upon him, we could foretell his conduct with as much certainty as we can predict any physical event. This propoosition I take to be a mere interpretation of universal experience, a mere statement in words of what every one is internally convinced of."-Vol. 2, Mills' System of Logic, page 406.

The profound Goethe, in his "Sorrows of Young Werther," has thoughtfully written: "Human Nature has its true limits. It is able to endure a certain degree of foy, sorrow and pain, but becomes annihilated as soon as this measure is exceeded. The question, therefore, is not whether a man is strong or weak, but whether he is able to endure the measure of his sufferings? The suffering may be moral or physical; and in my opinion it is just as absurd to call a man a coward who destroys himself as to call a man a coward who dies of a malignant

Persons who destroy themselves can be no more justly censured than those who die from accident or disease; and there is no more escape from death in the one case than in the othes. Dissolution in all cases is the and must necessarily result from such causes. It is claimed that the felo de equally true that the carelessness of the victim of the accident, and the disregard of the laws of health by the victim of disease, in many cases, have been the causes of their deaths.

One man with certain environments will certainly destroy himself, while another man with like environments will grow strong and die at a good old age. Neither is to be praised or censured for results which have been determined by their natures and environments. Both have gone where their natures and surroundings have led them.

Instead of condemning the conduct of the poor suicide, for his act of selfdestruction, we ought to study the causes which led to it, and endeavor to change those earthly conditions, which make such occurrences so distressingly numerous. It is possible that many of the unwise social and conventional regulations of human society are the responsible causes of sufferings and deaths, which are ascribed to other

Suicide has not been stopped by anathematizing its victims, refusing to give their remains a decent burial in the broad light of day, by the forfeiture of their estates, or by any other means of a kindred character. The world never was and never will be made better by persecution or cruelty. If we would have fewer suicides we must cultivate a broader love and a more generous charity among men; we must make the conditions of life and its environments more inviting.

At all events it is about time for sensible people to stop railing against the poor wretched soul that seeks relief from the severe "struggle for existence" through voluntary death. Each heart knows its own sorrows. and if we fully knew the secrets of the more charitable in our judgments.

"A wretched soul, bruised with adversity, We bid be quiet when we hear it cry; But were we burthen'd with like

weight of pain, As much, or more, we should ourselves

CARL C. POPE.

Make them all earn an honest living. Vancouver, B. C.

Spirit Cure-Divine Healing.

A Lesson in Methods of Its Admin stration.

To the Editor: Agreeably to prom-

Spirit Cure, or Divine Healing, can be fruits instead of drugs. For instance, employed for the object intended, and if people would eat more apples, the simplicity of its administration is peaches and pears, currents and berries, the occupation of medics would cautiful as it is simple.

For instance, one way in most cases soon be gone, and druggists would is simply a touch of the hand, a word have to sell out or starve. All edisults are in most cases instantaneous.

divine method of "laying on of hands" upon the head of the patient, the head being the headquarters of the brain, and the brain being the head centre of the nervous system; and the nervous system being the extension of calized force distributes it like water through a sponge, awakening thereby all the forces and faculties of body and mind. It is the rootlets of the tree, you know, and not the branches that we are to water, and as are the rootlets of the tree to the branches, so is the tree of life, and the nerves are you vitalize the nerves, the nerve cen-or sleeplessness. They are tonic and ters and their branches. But, rémem-nutritions. ber, while spirit force will cure any or other mechanical manipulation, asthma. spiritual force could never impart it

But as I before said, there are many ways for imparting spiritual force to he patient. A mental suggestion inpired by a spirit presence, will often uffice; and here let me say that it will be well for healers, magnetic or other healers, to always invoke spirit nelpers-divine spirit helpers-for if cut off their chief source of supply of spiritual force, life and vitality.

Spirits are always willing to co-operate with magnetic healers, and more especially when invoked by them or by the patient. No magnetic healer ing the Divine for the transmission of by the patient. No magnetic near spirit force.

Then there is the distant or far Then there is the distant or far their distant or far nores spirit power.

The first mode of procedure on the part of the healer is to understand clearly the nature of the case before him, whether curable or incurable For while divine healing may cure all curable diseases, divine healing may not cure all diseases, incurable. fault in that case is not with the divine nor with the healer, but with the suppliants themselves, who do not ask, but who usually wait till they are three-fourths dead, or perhaps ninetenths dead, before calling upon the healer, when, perhaps, it is too late.

The healer in that case does no claim to raise the dead, nor do other impossibilities. But if called upon in time, in the early stages of the dissevere cases beat back the forces of death, and make recovery more possi-

Besides, it is not the acute but the chronic cases which generally find their way to the healers. Cases often drenched with poison-physics. Thus, the healer is often handicapped by all such cases, especially, when hard to get the poisons out of the bloodthe very first thing to be done, before

such cases hard and slow to cure. Diseases are many and all have more causationthan ope. They are organic or functional, physical or mental, chronic or acute, congenital or acquired, then, there are parasitical discases, microbe diseases, which diseases often lead to serious complications of other diseases.

All these different diseases the skillful healer will have to differentiate before admitting the suppliant to treat-

Fortunate for healers, they can diagnose disease on sight. In an instant and at a glance, their X-ray eyes and their X-ray intuitional perceptions, enable them to penetrate to the core of the human frame, from the brain down through spinal cord and all nerve centres and nerve ganglions in the entire physical temple, encircling the Ego; and whereby they know, exactly, the nature and source of the disease and its remedy.

No matter what the quality or degree of disease, healers never prescribe orthodox drug medications, preferring that all medicines be foods, and all foods be medicines.

Under no circumstances will healers prescribe any poisonous agents knowing that poisons, however small the doses, will, in time, kill; knowing, vital force of a sick person.

Poisons, they know, cannot be rem-

Nevertheless, all the above disease conditions may, if necessary, for medical helps, be met by corresponding appropriate materialistic remedles .simple domestic remedies, such as the herb of the fleid, the flower of the forest or leaves of the trees.

No need, however, to have recourse ise I will now give the spirit healers' to poisons to help cure disease. For mode of administration for transmis- fruits and vegetables which are foods, slon of spirit force from healer to are also medicines. If the medicinal There is a variety of ways in which stood, it would be vegetables and

or mandatory and commanding over ble fruits and vegetables are life-giv-disease, a strong will bower, aided by ing and health-producing. Spinach, a powerful band of spirits—the re- for instance, has a direct effect upon complaints of the kidneys, and is Practically, therefore, spiritual or useful to those with gravel. The comdivine healing consists of imparting mon dandelion used as greens is excelspiritual force to the patient. This is lent for the same trouble. Horseradmost commonly done by the ancient ish or celery acts admirably upon the nervous system, and is a cure-for rheumatism and neuralgia. Tomatoes act upon the liver. Beets are excellent appetizers. Lettuce and cucumbers are cooling in their effocts upon the system. Peas and beans are very nuthe brain, the brain absorbing the lo-calized force distributes it like water ions, garlic, leeks, chives and shallots, all of which are similar, possess medical virtues of a marked character, stimulating the circulatory system and consequent increase of the saliva and gastric juice, promoting digestion. Red onions are an excellent diuretic and the white unions are recommendthe branches. Vitalize the brain and ed eaten raw as a remedy for insomnia

Blueberries are for heart and brain curable disease, the laying on of hands trouble. Carrots for sufferers from alone, will not cure. To try to cure scurvy. Asparagus purifies the blood without this spiritual force would be and induces perspiration. Turnips for as impossible as to cause a lamp to nervous disorders and for scurvy. In burn without oll. You might manip-lulate the lamp, the chimney, the burner and the wick forever but without the oil you could never have light.

A healer therefore, not possessing remedies are aperient oranges and lemons are excellent in rheumatism or gout. Walnuts and peanuts excellent for obesity, and melons for con-All of the above and others are

often prescribed by spirits, especially by Indian spirits—"bless them." But this is not all of the healer's modus operandi, there is certain counthey don't, but ignore them, they will, ing hygienic living, exercise or rest. cut off their chief source of supply of There is the psychological suggestion. the mental" telepathy, the ssychic breath, the anointing with certain con-secrated oils and colognes, and there is the audible or silent prayer, invok-

There are some who look entirely into the physical world for light and intelligence and power, but are blind treatments are administered by spirited the solution. to the spirit world and the spirit. But it is the spirit that governs. Till you have learned this you will not know it all. To know this is the beginning of wisdom, and the very secret of success of the healer.

The whole responsibility in farreaching cases—cases beyond the

reach of healers-rests with the spirits. For this distant service rendered by spirits there is absolutely no charge Who those ministering spirits giving their time and services are, I do not pretend to know. I have no positive inside information as to who they are.

They may be of the disembodied hu man dead, or of the born natives of the atmosphere-people of the air. Millions of humans in vevery generation see them, other millions do not. The writer sees them and knows they whom early mankind did designate as gods, but whom a later mankind designate as spirits.

Spirit cure, or divine healing, from what I know, must have an almost unimited therapeutic usefulness. Its dministration to the sick brings immediate reaction. It will immediately disease and restore lost health.

As before stated, spirit healing is

simply a newly added spirit force, received by ABSORPTION direct from spirit presence or from the hand of the healer, who is supposed to be surexpecting a cure, and this makes many charged with it. Without this spirit force, the services of the healer would count for naught, and he or she without it, would not venture to do a healer's service.

Divine healing is undoubtedly the most ancient of all therapeutics, and is to-day of grandest therapeutic value,, and because of its simplicity and value should be the most venerated and sought after by the sick and afflicted.

The greatest minds of the ages have een proud to acknowledge it, and renegade wisdom has neglected it. and it is now left to the few faithful Spiritualists to promote and conserve it. Although ecclesiastics decry it nevertheless the Scriptures uphold and warrant it, declaring strongly in its favor. For is it not written "In my name all who believe shall tast out demons, lay hands on the sick and the

sick shall recover." Again, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."-Je

These ecclesiastics, like their medieval predecessors, terget, that the healing power was early Christianity's great attraction, and the very keystone in the sacred arch of its early too, that whatever will destroy life construction. They forget, too, that, or lower the vital force of a well perwithout the healing power, there son, will not promote the health or would have been no attraction, and

possibly no Christianity. Orthodox churches have it not, simply because they ask it not, otherwise they ask amiss. - (Scriptures.) Such, then, being the order of spirit-

cure, or divine healing, all who are sick and wise, will immediately avail themselves of it, before it is too late. DR. R. GREER.

Maywood, III.

SOME WAYS OF SPIRITUAL DEVELOPMENT.

As Comprehensively Illustrated by Julia M. Walton, of Jackson, Michigan.

Reading the article in last Sunday's Patriot from the pen of Winifred Savage Wilson upon "Spiritual Development" and enjoying every word of the vigorous and healthy emanations from an unbiased and unfertered mind, we felt as though we had received an antidote to some of the depleting mental drugs that have been dealt out to us, in our craving for "New Thought" and "Spiritual Cul-Aeschylus himself might have prescribed and dealt out the healing and

invigorating draught, so spicy and agreeable was the tonic which the logical young writer gaye the readers of your paper through its columns last Sunday. And a fervent "amen" breathed from our lips, as we finished reading the article and recognized the truth of the oft repeated truism, that common sense is the best and safest stenning stone to any kind of development, whether physical, mental or spiritual.

We too often ignore the truth that lies so near our eyes that we do not have to borrow the aid of magnifying glasses to see it and hunt the world over for our neighbors' spectacles, and eagerly explore every column of the patience seek old libraries, old authorities, to find a truth when the most commonplace things in life were teeming with golden draughts of truth and wisdom.

Long and weary pilgrimages to a Mecca so far away has tried the body. brain, spirit of the seekers after holy shrines, where they might lay their throbbing brows upon the cool stone plodding, to find the place to worship, abate. The feverish anxiety lest some "new truth" escape them; lest they omit to find some new light which some other spirit has borrowed from the great realm of thought, would become ridiculous were it not so pitiful a spectacle to see an ego give up its own egoism, to become the bond slave of every fellowman who had an 'idea" on "spiritual unfoldment" or metaphysical melodies to warble.

"Why Many years ago we read judge ye not even of yourselves what is right?" and as every spirit must find its own way by its own light, we should judge that the bright and logical young lady who wrote such an interesting and helpful, and commonsense essay on spiritual development had a headlight of her own and could find her way through all the labyrinthine magazines of thought, by it. Several weeks ago a spectacle was

presented to the writer of this, of hundreds of people wending their way to "SPIRIT POWER," "A LONDON LIGHT SEANCE," etc All day long the day before and the day of the said exhibition, the telephone had been kept very warm with questions concerning the advertisement as read on the freely scattered hand bills, and in the announcement column of the city papers, and answers were patiently given scores of people patience gave out. What did people expect to see

Why, many of them assured us (and the "many" we speak of were not Spiritualists, either) that they thought that the mediums at the Atheneum were going to enable them, the audience, "to see their spirit friends." Now here is a case where our phase of "Spiritual Development" WAS A FARCE, A FRAUD UPON THE CREDUIOUS AND TOO EASILY DUPED PUBLIC-or at least quite

a portion of it. We all know that Blackstone wrote that "we deny it with our lips but we confess it by our fears, for we will whistle when passing a grave yard at night," to keep up our courage. The hunger and longing of the soul, the efforts of the spirit to be consoled and fed take strange avenues of express ion, and lowly and absurd ways to seek answer. And now at the time when love showers its gifts upon the visible loved ones, we feel the longing for the invisible ones, and we know that by whatsoever name we call it by whatever path we strive to reach the goal, whether through the unfoldment of the mind, the spirit or the fond hope of a spiritual development where the intellect recognizes spirit in its substance and purpose. are all urged on by the beckoning finger of an immutable law. How Whither? We know not, but we fond ly dream that we are all developing spiritually despite all our stumbling. -Julia Walton, in the Jackson, Mich Patriot, illustrating the fact that the Secular Press is becoming more liberal.

Make Life a Song. We kneel before the Mystic Shrine To greet the coming year; we ask the Power Divine To fill the world with cheer.

In these, on bright and festive days, We want no gloom, no sadness; Let mortals feel the sunny rays Of hope, of joy, of gladness.

For stricken hearts, we plead So smoothe the pathway of this life By loving word and deed. Forgive a rash or thoughtless act!

For weary ones, in worldly strife,

Forget a seeming wrong! Let love of others seal our pact-Make life one winsome song! JULIA GOODRICH BISHOP. Chicago, Ill.

Be kind to everybody, but especially to the aged, for we are all traveling that way very rapidly.
The world is continually better to all who are honestly trying to make it better.—Everett McNeil. The law imprinted on the hearts of

society as themselves.-Roman. The only time when a person is too old to learn is when he is on his death bed.-Woman's Daffy.

all men is to love the members of

RETURNED HOME.

Mrs. Georgia Davenport Fuller, a Prominent Worker in the Ranks of Reform. Passed to Spirit Life.

The angel Azrael has visited the

home of our esteemed brother, Dr. A. Fuller, of Onset, Mass. tenderly folded his purple robe of Rest and Power about the painracked form of his beloved wife, and gently taken her back to her home in the world of souls. For the suffering body, there is now the stately calm the sweet repose, the sleep that is eternal; for the real woman cometh emancipation, spiritual progress, soul illumination. She has finished the work she came to the earth to do, and has gone back home bearing with her many golden sheaves as the result of her constant gleaning in the fields of endeavor. Knowing her needs, she chose her path, walked fearlessly therein all through her mortal life, and never murmured nor complained of the work she found to do. The Soul-Self knows well the mission of its child, and is ever potent to sustain and uphold him or her in hours of deepest sorrow or greatest suffering.

Mrs. Fuller was an exceedingly en dowed woman. She was a musician of great ability and her judgment was always eagerly sought-by the leaders in the great world of melody and harmony. She, herself, in her years of health and strength, stood among the foremost of the musical artists of America. Her mind was a storehouse of knowledge; she read the best books and made herself thoroughly conversant with the literature of all ages and To her love of philosophy she had intuitional power of rare beauty. Logic took form under the she established correct premises before she began to argue. Reason was her prompter and justice her adviser.

She was high authority in the field of dramatic art. Her exceptional inacter as it seldom falls to mortals to do. Hers was the art of Recognition which needs neither mathematical formula nor labored argument to establish its claims. No doubt her splendid psychic powers gave her the cue that led her to her many successes in this department of life. Recognition is always the soul's grasp of things as they really are. She was a worshipper at the Shrine

of the Beautiful, and understood its impress as thoroughly as did the wise men of old, not even excepting the artist Phidias, nor Pericles, the statesman. The flowers spoke to her in a language that few can comprehend. man, of love to God, and of their hallowed associations with the angels in spheres supernal. No doubt their well cadenced voices were the inspirations to all of her sweetest songs. Probably their fragrance revealed to her the all-potent aroma of Infinite Love, of which she drank in fullness out of the chalice of the years. loved the flowers and they loved her in return. Even as the sun-flower loves the light and follows the sun as he wheels his charlot of fire across the skies, so she and they were related in esoteric conditions of the

As a wife and mother, she loved her home and it became her sanctuary after her years of activity in the service of the public. She was of a sensitive, retiring nature, hence very few were admitted into the sanctum sanctorum of her confidence. She was ever ready to minister to the sick and needy, ever anxious to lend a helping hand to those whom she knew to be worthy of her trust. Her religion was to be good and do good. She was a Spiritualist in faith and in life, hence stood ready to do her part of the

world's great work. Spiritualism came to her when she was quite young in the hour of her greatest need. She labored faithfully in its behalf through many eventful years of her life, giving freely of her musical talent and literary ability that it might prosper. She was a writer of note for all of the leading Spiritualist journals in America, and held the position of associate editor of several of them, likewise of some of the reform magazines, at different times. Her thought was vigorous and no reader could possibly fail to grasp her meaning. True mediumship and progressive thought had in her a loyal, steadfast friend.

She married Dr. Fuller about

twenty years ago, since which time her life and his flowed gently on together from the same perennial spring. They have been as one in their thoughts, their studies, their ambitions, their labors, their accomplishments. The one was the complement of the other. The result was an idea home, where peace, spirituality, soul culture and pure aspirations prevailed son by a former marriage and Dr. Fuller are left to mourn the loss of her physical presence. Dr. Fuller writes that the "Religion of Spiritualism is proving itself a veritable staff of support and demonstrating its trouble." By it he has been led to the refuge that never fails-Infinite Love and is safely sheltered in the "Everlasting Arms." The son knows the way his loved mother has gone, hence does not mourn as do those who are without hope. The funeral services were held at her late home in Onset n Thursday, January 16th, Rev. F A. Wiggin of Boston officiating. A good woman has returned to her

nome in the realm of the invisible All is well with her now. Pain, care disease, worry are no more hers to endure. She has entered upon her soul's new cycle and begun the work that will lead her to her next needed experience. Let us wish her joy in her new abode and bid her "all hall" as she goes forth to assured victory. Let us, one and all, send our sincerest sympathy to the husband who is left alone in the home that meant so much to them both. Let us give him of our strength that he may come forth from the fire of this great sorrow the better able, by reason of it, to do the

A Lovely Woman Passed to Spirit Life.

We are called upon to chronicle the passing to a higher life of another stanch and true friend of Spiritualism, Mrs. Georgia Davenport, wife of Doctor George A. Fuller, chairman of the Onset Bay Campineeting Association, president of the Massachusetts State Spiritualist Association and one of our ablest and mose widely known authors and exponents of the religion and philosophy of Spiritualism

Mrs. Fuller was a cultured and

highly talented woman, a firm liever in, and an earnest stduent of. the higher Spiritualism and was ever a great aid to her husband in his earnest labors for our cause.

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

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

days. Doctor Fuller's residence at Onset, Mass., Thursday afternoon, January

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

places. The love and high esteem in which Mrs. Fuller was held was emphatically shown, not only by the presence of a host of friends, but by numerous and very elaborate floral contribu-tions from those present as well as from many others whose absence was necessitated by circumstances.

The services, conducted by tha 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, Januar

And so, one whose life was ever, filled with kindly deeds; whose caree! has enriched the life and thought of the world; whose musical talents have brought sweetness of harmony to many a soul; whose purity of life and earnest devotion to high and exalted purposes, rendering her passage in mundane existence, a delightful and

helpful memory, has gone on before. We rejoice for her and congratulate her upon her emancipation from all physical suffering and upon her entrance to a life of sweet felicity and most sincerely condole with all those, especially her husband, in the great loss which this physical separation en-27 Brook St., Brookline, Mass.

The Sad Cry. 'I'm weary, so weary of life's thorny way,"

How often we hear the sad cry, I'm tired of the fret and the worry 'Twere better if I could die. "The storm-clouds are heavy, the sky

overcast. The pathway is strewn with th The pleasures my sin-burdened soul longs to grasp Melt away like the mists of the

"I'm soul-sick and weary with hope long deferred, With sorrow, and trials and wrong; when shall my earth-prisoned spirit be free? How long, blessed Angels, how

long?" Hush, hush! mourning soul, 'tis not yet for thee That heavenly gates are ajar,

Not yet the sweet music of voices you The echoes low-caught from afar.

Your task must be finished, your work bravely done, A work that no other can do; No matter how irksome the duty assigned.

No other can do it for you. bright cheery word or a kindly, smile

To give to a down-trodden one, Your heart will be lighter, the gloom When your task you have bravely begun.

cup of cold water, a friendly hand-A kind look and good thought for. all. Full measure of charity, pity and love,

For those who by the wayside may, fall. Forgive and forget, no malice uphold-

For those who have done you a wrong; round them the mantle of charity

And smilingly bear them along . Do right for right's sake, as in duty, you're bound, And your woes you will quickly for-

he sun will be shining, the birds sweetly sing, Earth's flowers brightly bloom for you yet. LOA NELSON RECK.

414 13th St., Toledo, Ohio.

work that is his. Let us enter into the Silence and put into motion those tender though forces that shall be balms of healing to his lacerated heart, and staffs of support as his feet grow weary under his burden of pain and sorrow. Peace, joy, victory aro make them his by sharing his grief, and proving by our deeds that we are living the religion of Universal Broth-

erhood. In grateful remembrance, HARRISON D. BARRETT.

Reason must be our last guide and judge in everything.-John Locks.

Spiritualist Lyceum

Lessons.

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

Editorial Committee: Mrs. Elizabeth Schauss, National Superintendent of Lyceums, 617 Congress St., Toledo, Ohio; Mrs. Emma Rood Tuttle, Berlin Heights, Ohio; Mrs. M. E. Cadwallader, 1243 N. 13th St., Philadelphia, Pá.

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

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 con-

Address all communications to

MRS. ELIZABETH SCHAUSS. 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

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 Spirit-

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 dis-

Can you tell why good attracts good, and bad attracts bad? Miss Judson speaks of "Infinite Life." What does she

How can "influence" come to us!

LESSON HELPS. By Eleanor K. Eager.

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. ed and

When Columbus discovered America there were no steam boats, locomotives, telegraphs, telephobes, electric lights and many other now well-known inventions and appliances.

We have made wonderful progress imfour-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

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 perma

DOING UNTO OTHERS.

'He digged a pit; he digged it deep; he digged it for his

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?

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

esson 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 question 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," "do ing 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: but in

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; Today 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 fin-

gers. 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 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

> 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 at-No; there are different kinds of apples, hence different kinds | tention-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 ve can accomplish great good things. That something is our

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.

Most all religious doctrines teach that there is a life beyond

'To me the word "Religion" means Right Relation.

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

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

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

Knowledge, if rightfully 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 me dium) receive messages or communication from our loved ones Word always cheers and brings the smile of gratitude and love just the same as if we went to the postoffice or telegraph office and received some information from them?

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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 wisk to defend Spiritualism, or find arguments against the assumptions of Orthodoxy. PRICE SI. FOR SALE AT THIS OFFICE.

Discovery of a Lost Trail

BY CHARLES B. NEWGOMB, Author of "All's Right with the World." Cloth Spages. Mr. Rewcomb made a distinct suggess with the Bight with the World." which continues in the Broat rank of the Metaphysical books that are now a

"Discovery of a Lost Trail" mple study of that strange and beautiff in the scholarly simplied in the scholar sim

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

Evil is wrought by want of thought, as well as by want of

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

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 your self 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

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

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

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 doing as you would be done by. That means willingness to be 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

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

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

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 aught than true! 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

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. and a satisfactory supply will be Would it not aid in making the good predominant? Love is ap- | sent. preciative, 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

> 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."

This paper is for the young people. A brand new issue, containing reading matter, Lyceum notes and reports, weekly lessons with notes and essays for class consideration; and other matters of interest.

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LESSON PAPER of four pages, weekly, with lessons for three departments, 50 cents each per annum; 13 cents per quarter. (The Lesson Paper will be a weekly aid to Lyceums and should be secured.—Committee.)

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 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.

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. Any person can write a lesson or give some help to children.

Child culture is a prime principle of Spiritualism. Children must be nourished for the coming generations to proved. Test alone brings evidence, reveals the truth and secure larger and better human benefits. Will you assist? You

Send in your thought in any shape you think best. We ask for no ster

cotyped form. These lessons will be supplied quarterly to Lyceums at bare cost, a mate. Remit to the Secretary of the N. S. A., 600 Pennsylvania Ave. S.-E., Washington, D. C., any small sum,

Send lessons to Mrs. Elizabeth Schauss, Superintendent, 617 Congress Street, Toledo, Ohio,

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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: never been so fair and painstaking a book put forth on this subject as this one." Price, \$1.00.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Locuis Street

J. R. FRANCIS, Editor and Proprietor "Entered as Second-Class Matter, De-cember 11, 1889, at the Post Office at Chengo, Ill., under Act of Murch 3, 1879."

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SATURDAY, FEBRUARY 1, 1908.

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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A City of Fundamental History.

Professor Margoliouth, of Oxford University, after touring Egypt, Palestine and Syria, has just published a beautifully illustrated volume entitled, Cairo, Jerusalem, and Damascus. 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

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

"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 Phenicians, Hittites, Persians, Assyrians. Egyptians, Greeks and Romans but not one thing, large or small, that was Hebrew in origin of the ages before the Maccabees. No tombs of Dawid or Solomon or of any noted men of Israel or Judah were found; but the fambs 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 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 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 state-

ment referred to Iceland only. The true reason why there are no tnakes 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 vorages on ship board icism as meritorious, and counted

Mithraism the Parent Religion.

uary 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 devloped 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 sungod, 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 sungods, or half gods of Phenicia, Egypt, Greece and Rome; that as Dr. Chas. Biggs said, in his "Christian Platonists," "Mithra, Osiris, Dionyssis, 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 on 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 trinity 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 Ency-Britannica, in its Mithras article:

"The god of light becomes by a ready transition, which is made in very oldest 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 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

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

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. Mc-Cormack of Chicago. It has fifty photogravures 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 search in that direction, and this was 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 an-

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 profressor and Christian scholar, the author of "The Mysteries of Mithras," pp. 190, 191, which must attract universal attention, and conbanished snakes from Ireland, and firm the statements of other authors heretofore cited:

> "The secretaries of the Perslan god, like the Christians, purified them-selves 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 ascet

nence and continence, renunciation In the closing of our article of Janand self-control. Their conceptions of the world and of the destiny of man were similar. They both ad-

among their principal virtues absti-

mitted the existence of a heaven inhabited by beautified ones, situate in the upper regions, and of a Hell, peopled by demons, situate 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 vears.

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 devlish institution on the Bible and the practice of the natriarchs.

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 woman to teach, nor to usurp authority over the man, but he 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 coinmanded to be under obedience, as also saith the law. 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, 85.

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,"

"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 saving 'I do not condemn thee,' had given too much countenance to wo men guilty of that crime. In conse quence of this, as it was never read in the churches, and is now not to be found in any of the EVANGEL-STARIA, 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 Thus evidence that_alterations, ad ditions and omissions have been made

by human bands 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 finproper 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 Subbish?

What Is the Matter With California?

Have Her Spiritualists Any Reason to Kick 1 the N. S. A. for Neglect?

None are so blind as those who will to shrink from publicity being direct-not see—none more ignorant than ed to their need of assistance. Presthose who choose to be. ent age and past labors for the cause What has the National Spiritentitle them to respectful consideraualists' Association done for Spirit-While the record of the State Assoclation is good, the return one of the N. S. A. is still better. The latter has

asking this question indicate by the very inflection 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 overtop hypothesis with the thoughtful. 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 followin
,	amounts:
	1896, charter\$10.0
	1898, dues
i	1899, collections 48.7
	1900, dues
	1900, Home Fund, by local so-
	cieties
	1901, dues 39.2
	1902, dues
İ	1903, eight societies 16.0
	1904, dues
	1905, fifteen societies 30.0
i	1906, thirty-six societies 72.0
ĺ	1907, dues and twelve societies 29.8
	Total\$377.0
	The N. S. A. has expended in California the following funds:

One pensioner, 63 months, \$756.00 One pensioner, monthly installments ... 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\$1,253.00

tional body. The State and National Associations can point with pride to their respective records. THE OPPONENTS 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

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

In pensions alone the N. S. A. has

returned to California \$626 more than the \$377, or \$2.66 for each dol-

lar credited the State body in the foregoing figures; or \$876 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

State Association\$377.0

San Francisco Societies 40.25

Summerland Society 38.50

San Diego Society...... 104.60

The N. S. A. has received from

State and local societies in California

Spiritualists of that State, \$1,253, or

\$2.21 for each dollar paid the Na-

\$565,39; while it has returned

S. A. from California are:

Oakland Society

Total contributions reaching the N

Association.

did not come from its treasury.

wilfully uninformed-the second segment is composed of those who eager ly tell things as they want them to be, or wish they were, instead of as they actually are. Error is always talkative. Truth

I omit the names of the individual like the sun, submits to be obscured pensioners out of deference to a but like the sun, only for a time. sensitiveness which may cause them GEO. B. WARN

Spirit Led Him to Boland's Body

Remarkable Story Told at Coroner's | near his home, two miles east of the Inquest Over Body of Drowned city, was most interesting. When Man.—Farmer Holbert Had Pe asked to state what happened on Sat-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 Tues-Charles Holbert, a farmer, declares that some supernatural force directed him to the place where he found it covered with snow and ice. The Elimina Star gives the following ccount of Holbert's testimony and

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 F. Murtaugh represented the city and-Phillip Lonergan of the firm of Reynolds, Stanchfield & Collin, the Erie Railroad Company. The attorneys took all of the testimony to see if any negnesses sworn.

'The testimony of Charles Holbert, the witness who found the body 10.

urday afternoon when he found the body, Mr. Holbert smiled and said that perhaps they would not believe what he was going to say, because i sounded so strange, but that a spiri seemed to move him to find Boland's

"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 ex perienced 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 Like a revelation, a portion snow. of the body was uncovered and he realized that he had found it in a most miraculous way.

"Holbert is a - plain farmer and is not troubled with any hallucinations about spirits. He told his story about this one in plain. ligence was proved by the eight wit- frank way, and seemed as much sursurprised about it as do his friends." -The Sun, Williamsport, Pa., Jan.

SPIRIT POWER MANIFESTED.

SAW HER SON SINK. Strange Warning to Mother Whose

Son Went Down in Mid-Ocean.-Irrefutable Evidence of Spirit Control Inducing the Vision.

Apropos of the story of the longoverdue Mount Royal there was recall- separable. On the day his master ed last week an incident in connection sailed the dog retired to his kennel with the ill-fated City of Boston, which left new York in the winter to coax him out, remained there until of 1869-70, calling at Halifax, and of he died. About the time of the dog's there floated ashore in Cornwall, Eng., on Feruary 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 pend on it I am right and we shall existence of which it is impossible to deny even although one cannot explain them. He was a son of the late Senator Anderson, who was one of the earliest senators and was a well-

A Reminder of Duty.

Why will not persons learn that in

known figure in Ottawa in the early

The young man was in delicate health and a sea voyage was recommended by his phsician. 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 inand refusing food and every endeavo to coax him out, remained there until

which nothing more was heard until | death Mrs. Anderson awoke one night wakened her husband and said: will never see Willie again." Senator Anderson endeavored to reassure her, remarking that she was probably overwrought by grief at the absence of her son: but she insisted, saving "I saw him go down and as he sank beneath the waves he called 'Mother, and I saw him no more. You may de

> never see him again. Later events justified the mother' insistent belief in the verity of her vision.-The Ottawa, Canada, Evening Journal, Jan. 17, 1998.

addressing letters or postals to others for informationmthey should always inclose at least 2-cent stamp to pay postage for a reply; and, better, two of them, to include cost of envelope and paper. The person addressed, taxed with time to write, is sufficiently burdened in the interest of a stranger, without being taxed with postage and

namphlet. Price, 15 cents.

Arabian Proverbs.

He who knows not, and knows not 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 nows, is wise; follow him. But he who pretends to know, and does not know, is a priest; repulse MENTOR.

Onset, Mass.

"The Orthodox Hell, Church Creeds and Infant Damnation," by Dr. J. M. "The Jesuits." By Rev. B. F. Peebles. Dedicated to Preachers, Austin, A. M., B. D. An excellent Missionaries and Church Members. Price, 20 cents.

MASS-MEETIN

Annual Convention

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 Bine Parlor, on the third floor of HANDEL HALL, 40 RANDOLPH STREET, CHICAGO. The Annual Convocation of the State Association will also convene at HAN-DEL 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 Bearers are engaged, and the program will soon/he 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.

GEORGE B. WARNE, President, 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 twentyfive cents you get, one of our premium books neatly bound in cloth, sem 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 FIFTEEN DOLLARS! See what a wide gulf between \$3.50 and \$15.00,

get something for absolutely nothing have sent on \$1.00 for the paper for vividness of her dream had frightened one year and 25 cents for each of 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 to 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

Some new subscribers, anxious to

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

PREMIUM BOOKS now rest, doing

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 Them.—In the Morning Search Treasure Was Found

Miss Lucy Alvord, of Taylortown, N. day morning that her grandfather, the world trending? 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 him and was about to speak, but he city." 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

which he set on the table in the midlle of the room. He then seemed oblivious to the presence of Miss Alve J. and to her, in the dream, his conduct seemed perfectly natural. He dug his hands into the crock and brought hem 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 totalled

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 her. But she insisted that her brothor attack the wall of th was confident that he would find the stone crock and the treasure. 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

\$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 thous-

and and some odd dollars. The stacks

weighed eighteen pounds on a grocer's The hoard 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, archor chains and other implements. When he died, in 1837, it was thought he had a fortune. Apparently, however, he left nothing ut 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 een 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 Coin on a Table and Then Counted a population of over half a million, an overwhelmiing majority, some say 95 Was Made in the Oven and the per cent Catholic, the Jew candidate, who denies Jesus, was elected by five times as many votes as his Catholic J., told her brother, Claude, on Sun-opponent. Great God! To what is

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 sentithe dream he seemed to shake Miss ments of its true sons now tyrannized Alvord and arouse her. She stared at over by foreign sojourners in the

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

The American clergy will do well to note the direction the world is drifting, and keep their hands off from political affairs.

"Materialization." By Mme. E. d-Esperance and Rev. B. F. Austin. fireplace. He stepped inside the big even and reappeared with a stone jaz Excellent. Price 10 cents.

Unrestricted Individualism.

* A Californian Has Some Trenchant Criticisms On the Present Status of Our Cause.

belief generally scorn all authority heir own unrestricted individualism. There probably is not one single point belief on which all are absolutely in every way, as intelligent people, gereed, unless it be the immortality take the lead in everything pertaining agreed, unless it be the immortality the soul; but this general point of agreement is being questioned by

differences become much greater, grand visions for mankind beyond the Scarcely two Spiritualists can be narrow confines of earth, and It is the found who can harmonize on any one first religion based upon personal obpoint. As each person has a differpoint. As each person has a differ-ent point of view, and also differs as the truth, with all those advantages to mental capacity and judgment, he it is in many respects a failure. The ions as to what is evidence. But it Our periodicals receive too little suplions of earth (mediums included) are than they commence to disintegrate. on a common level when it comes to They have become a temporary restdiscern beneath the surface of things. ing place for the curious, who drop CASTLES OF THEIR OWN CREA- and depart elsewhere for more sta-TIONS when they claim to see things ble food. We have no real education spiritual, and when they talk knowingly about "obsession," "materialized to the millions. The great questions of the day do not interest us, or are neglected. We have no concerted effect," would it not be exceedingly inter-fort, in humanitarian work. We are esting, in a single instance, to knowthe facts that support the above cate- world with foolish questions, and we before the mental vision of Spiritual-

Can you imagine a person gazing at a distant scene, so far away that their business, but it has proved a not one thing can be seen plainly? All objects to his vision are apparently blended together in the greatest confusion and conveys no intelligence to his mind; but he takes up a telescope to assist his vision, and what before was obscure, now becomes clear; outlines recede and assume phape and perspective; he sees what moves and what is stationary, and has an intelligible idea of what he saw. Is there any class of people in the world to-day, do you think, more in to return again no doubt, when man-need of a SPIRITUAL TELESCOPE kind can appreciate so high a privithan Spiritualists? Many of them are afflicted with a haziness of vision approaching to blindness, and therefore they retain a confused idea of what they see, leading them into a thousand errors in matters of belief. Consequently the spirit world, to many, is not a place whence all good things flow; but a place in some respects to be dreaded, peopled with evil, atrocious spirits, lower in being than the common swine of earth, yet greater in power than the jumping imps and hobgoblins of old Theology.

At the head of all departments of knowledge are persons who, because of their natural talent and far-sight edness, become authorities. It recognized everywhere that they know more than the common mind with no special training. Hence, we have Darwin and epolution, Tyndall and physics, Huxis and biology, Sponcer and logic, Fowler and phrenology, and likewise in every other department of knowledge are there persons voicing the latest light. Now for the ordinary person with no spe-cial training to constitute himself an authority on matters he had not studied and had no faculties to study; and I likewise maintain that the great majority of mediums and expounders of Spiritualism, who are Ah! the mystic hour of shadows, of great import have no special knowledge nor faculty sufficient to obtain reliable data to warrant them to form independent conclusions, and they ought, in the interest of truth, to ac cept the conclusions arrived at, about important questions by those seers and philosophers we call authorities.

But you ask: "What is truth in Spiritualism, and who are its true teachers? Where shall we commence to seek exact knowledge among the thousand conflicting theories and spec ulations entertained by Spiritual-

We have no infallible teaching, but there are signs by which you may know the true teachers. modest, and make but little noise in the world: their teachings are sober and philosophical, and appeal more to the reason than to the imagination. This is one reason, no doubt, why they are partly neglected, for the shallow, ensational production of Spiritualistic romancers, who generally succeed in keeping themselves prominently before the public. This latter class are not generally modest: they are quite positive that what they teach is Good Report of the Work Done by absolute truth; they could not be mistaken. Some claim great psychic powers, and are a powerful lever in the hands of spirits to turn the world upside down; all are very important and about to perform something great. Some again have long legs and tramp around the globe in feversh haste, telling their latest mediumistic experience (probably Washington or Napoleon had just materialized in full uniform, at Mrs. Legerdemain's seance): miracle upon miracle is crowded into their daily lives, while the ordinary mind wonders-What

Among the leaders in thought of every branch, is there a general agree- of Lake Helen being moderator. The ment on main issues, but on minor points they differ. This is accounted for by the idiosyncrasies of each, and ence assembled. After the above cerbecause of a difference of point of view. Accordingly, there is a general agreement between Darwin and Wallace on evolution; between Tyndall and Huxley on physics; between Andrew Jackson Davis, Maria M. King and Hudson Tuttle on Spiritualism. A. J. Davis exemplifies what the mind can accomplish in the "superior condition" without the aid of spirits; Maria King and Hudson Tuttle exemplify what can be done in the me- retain their seats. diumistic state with the aid of spirits.

The Harmonial Philosophy (by A. deals with almost every question of and then give expression of praise the day, including Spiritualism, it to the two speakers. world by all working in harmony to- private conversation, displayed much

Spiritualists on matters of religious gether in various ways, but for worthy ends. We would be able to elimexercise | inate the sordid features that now oppress us and work so much injury in the world. We would be the gainer to education and progress.

It cannot be denied that Spiritualism has had great opportunities; it some, who say: "If a person has no ism has had great opportunities; it desire nor longing for a future life, had, and still has the brightest minds he dies—body and soul—at death." in its fold; it has no enslaving dogma On minor points of belief the dif- to retard its growth; it opens up paturally arrives at different conclus- Lyceum is almost wholly neglected, cannot be contradicted that the mil- port; societies are no sooner formed Many, very many, no doubt see the in, look around, get a few "tests," constantly interrogating the other gory of terms, now constantly floating are constantly receiving foolish an-

Selfish money-making schemers have sought the advice of spirits in failure. Spiritualists are doing the same thing; many of them have, consequently, sad experiences, and have to learn their lessons in their many disappointments. We have demonstrated conclusively that the high privilege of communion with spirits cannot be lightly abused. The light of Modern Spiritualism shone bright but for a short time; then it commenced to vanish like it has previously done in the history of the world, lege and so great a blessing.

But our movement need not any longer be a failure; it is our privilege to remedy our defects and profit by them. The Harmonial Philosophy is not infallible (its author says it is but it probably contains more truth than any other system of spiritual thought. It is singularly fitted as a Bible for Spiritualists, as it contains our best teaching, and much more, but excludes our errors. It would take centuries before the most advanced among us should grow beyond it. There is a rare sweetness, almost a fascination about it. Everybody contemplating it gets elevated and becomes better. It interests all and broadens their views by giving them a real education, good enough for this world as well as for the next. should not be less Spiritualistic nor take less interest in a legitimate spiritual intercourse, but the eternal law and a fitness of things would forever regulate it. We can associate and become a power in the world, not would it not be extremely foolish on infallible dogma, but on interior

ideas and general principles. P. A. JENSEN. Los Angeles, Cal.

THOUGHTS.

Twixt the twilight and the dark Sweeter e'en .than morning's glory, Ushered in by soaring lark.

render thoughts of absent loved ones, Fill our hearts in such an hour, We would bring them nearer, nearer Closer still, had we the power.

Absent loved ones"-words so ten-Heaven-blest, so fraught with love;

riendship pure and love unchanging, Turn our thoughts to heaven above and as we gaze with humble joy

Into the vast, blue space above, And note with joy each bright star

Fit emblem of a Father's love, Our thoughts return with lightning

To friends so dear, now far away and yet whose presence we may fee In this calm hour, at close of day.

Camden, Maine. TAMPA, FLA.

Good Workers.

LOU ELLA YOUNG.

Will you kindly allow a portion of our valuable space for a report of the work being done for the cause we all ove in Tampa, Fla?

We have secured the new hall lately erected by the I. O. O. F. on Florida avenue, between Cass and Tyler streets. It is a very beautiful hall, and being new, there are no bad influences to overcome. On Sunday, Dec. 22, Brother John

F. Ireland, by authority of the board of managers of the N. S. A., was ordained a minister of the gospel of Spiritualism, Rev. George P. Colby ceremony was very impressive, and had its due effect upon the large audiemony, Brother Colby delivered an eloquent address, suitable for the occasion. Brother Colby has many warm admirers here, and is assured o large and appreciative audiences whenever he may be with us.

On Sunday, Dec. 29, Brother Ireland discoursed upon Religion and Politics. At times, during the discourse, the audience was so enthused that it was with difficulty they could

Upon both of the above occasions our venerable brother, Dr. J. M. Pee-J. Davis) being the most comprehens- bles, occupied a seat in the audience ive and all-absorbing system of spir-itual thought as yet published to the them "grand, very grand." We fee world, should be accepted by Spir- elated that one with the Doctor's exitualists on general principles. As it perience and knowledge should enjoy

would supply a central point as meeting-ground for all Spiritualists. It and 12, Brother Ireland ministered to would be the means of ending all the spiritual wants of the citizens of our petty differences by directing our Sarasota. He reports having good minds toward general principles. We meetings, attended by some of the would soon become a power in the orthodox divines, one of whom, in a

IT WAS A BOY!

n Order to Produce the Angel of the House, Hypnotic Aid was Invoked. -Mother Wished for a Girl, But Father Has Recourse to Science, Which Succeeds in Influencing Her

PSYCHIST OPERATED ON CONTINGENT FEE.

He Has the Money Now, and the Folgers Are Happy Parents

of a Baby Boy. As set forth in the New York

Pre-natal hypnosis as a factor in sex control, it was announced vesterday. has had a remarkably successful de monstration in this city. The subject of the experiment is Mrs. H. A. Folgen of No. 29 East Sixty-third street. THE OPERATING PSYCHIST is Gustav A Gayer of No. 131 West Sixty-third

Following hypno-suggestion treat ment that lasted about a year, the object of which was a male child, Mrs. Folgent has become the mother of a boy baby. He is healthy, well formed, veighs something more, than ten nounds and awakes the echoes of the neighborhood with proofs of his sound lungs. He is the little creature that his father wanted when he engaged Dr. Gayer, who took the case on a contingent fee. Dr. Gayer pointed with pride to a boy and the bill was A noteworthy feature of the scientific achievement, says the psychist, is that the subject of the experiment had pinned her faith to a daughter, while her husband, for reasons not made known, desired a son.

Mrs. Folgen is twenty-four years old. She was placed under the treatment of Dr. Gayer about three months first prenatal hypno-suggestion on Jan. 15, 1907. It was given in his laboratory in the presence of several Americans and Europeans interested in this branch of science. Dr. Folgen decribed the treatment yesterday. He said:

Treatment Mother Underwent.

The subject was put to sleep by ypnotic power, which is no longer a thing about which the enlightened mind raises any question. When she grope for a hold on her sub-consciousness. To get such a hold is the most difficult part of the task.

"I am expounding only an elementary principle when I say that to the subconscious being is to control the whole being. It is the subconsciousness, the alter ego, that makes or mars a life. You may for want of a clearer term call it the dream that is ever with us. The dream of to-day is the reality of tomorrow. A woman about to be married will have a subconsciousness very busy on the fact. Thus I found a door to the part of her mentality that I could shape to an end and finally con-

"In due course, after the marriage said to her one day when she was in the cataleptic sleep, "Anna, your child will be a boy." There was resent-ment of this, for a boy was not the But I had sounded the keynote, and sounded it again and again, until she consciousness the desire for a boy was as strong as her husband's.

Early Evidence of Success.

"The subconscious self rules the physical phase of the human quantity. as well as the spiritual. It was not long before I obtained material evi-Immediately pre the first hypno-suggestion treatment of Mrs. Folgen blood was drawn from the subject. Under test it indicated 3,500,000 red corpuscles. The red cornscles in the blood are its element of virility. On the same date under hypnosis a blood test was made, and t indicated an increase of 200,000 red corpuscles. Thereafter the inwas steady. / Blood tests were made from time to time until by reneated hypnotic suggestion in line with the result an average of 5,000. 000 red corpuscles was reached, a condition maintained for several months receding the birth of the boy." Mrs. Folgen said yesterday it was

rue that at first her wish was for a laughter, but this changed as she continued under the hypno-suggestion reatment to an overwhelming de-

interest, and admitted the truth of

Spiritualism.

Brother Ireland has another call but will not divulge it to your correspondent. But his great anxiety that his certificate of- ordination should arrive before his departure leads us to suppose there are two hearts wishing to be joined together. On Sunday, Jan. 5th, Dr. Peebles commenced his services to our so-ciety for the month. What shall we What can we say in regard to the venerable pilgrim? It would seem a sacrilege for us to attempt a report of his discourses. We cannot criticise them, because they are above criticism. We feel that we have been made better men and women by his teachings. The parting will soon come, and we well know there will be ome who will miss him sorely. For our own part, we cannot and will not say farewell. We must meet again, not in this sphere, then in the higher one, where we hope and pray that it may be our privilege to sit at his feet, and partake of his love and wisdom. Oh, no, we cannot say farewell

Our Wednesday evening conference meetings are well attended, and

Last Sunday evening we had with us Brother George Letford, the "drummer medium," who delivered loving messages to many in the audience, all of which were recognized. He will be with us again soon. We one and all; love the brother.

At a late business meetings your humble servant was chosen as secretary, many thinking he could do more good for the cause in that capacity. Hope their choice may prove to be

WM. E. E. KATES, Secy., First Spiritualist Society. Tampa, Fla.

"The Molecular Hypothesis of Na Demonstrates the continuity of life and our environment of spirit. ual influences. Free from all theo-ries of superstition. By Prof. W. M. Lockwood. Price 25 cents.

Spiritualists the Pioneers In Every Reform Movement

Another Arch Enemy to Mankind to Be Vanquished.—A Striking Array of Facts for Serious Consideration.

Spiritualists are the most progress- ists" say there are equal opportunitre people in the world. Their the-clogy is as broad as the Infinite Uni-are 2,000,000 of children being worked verse. They recognize every human like slaves in the mills, factories and being as a brother—a sister. To them mines. Are their opportunities equal "an injury to one is the concern of to those of the children of the rich? all." They bind themselves to no if nobody produced wealth and everydismal iron-clad creeds. They have no body engaged in exploiting men the infallible books except the Book of nation would soon be destroyed. / Indi-Nature. They are ever ready to vidualism clamors for the privilege of change old errors for newly-discov- a few individuals to acquire private ered truth. They build no great ownership of the entire wealth of the church houses where the poor are not nation if they can get it by virtue of welcome and where envy, and pride, and selfishness are nurtured, but they everywhere meet in Nature's temple -in beautiful groves where the air is pure, where the birds sing, and promises rich rewards for exploitation where they can commune with Nature and provides poverty and jails for the and come en rapport with unseen spirit intelligences.

Spiritualists have always been, and are now, found in the front ranks working for every reform. They Under these statutes, poverty is a have fought and won great battles for humanity in the past. They will lead many reform movements in the fu-The next great enemy of mankind to be attacked and vanquished is Plutocracy: Special privileges, child a police officer can inflict this penalty slavery, and economic greed. Whatcially, economically or socially, is injurious to humanity morally, spiritually, and these Spiritualists will op-

Let us briefly outline the present condition of things in this country and call attention to the necessity for Spiritualists to prepare for the great struggle with Plutocracy, that a "government of the peole, by the people and for the people may not perish a from the earth:"

There is in the United States a total amount of about \$2,700,000,000. The banks are indebted to their depositors to the amount of about \$12,-000,000,000, or nearly five times more than all the money in the country. If there should be a sudden 'run" of depositors on the banks for their money the banks could not pay five cents on the dollar. Again, the American people are

practically bankrupt. The borrowing classes owe the money-loaning classes about \$70.000.0001000. or over twenty-five times more than all the money in the country. These debts, it is estimated, bear an average rate of interest of five per cent, or an interest (\$3,500,000,000). The money-loaning class is reaping from the borrowclass a crop of annual interest which exceeds the value of all the staple farm products of the country. One of two things must occur: First, å few capitalists will, in a few years own all the wealth; or, second, the country will go into bankruptcy and financial ruin. Our banking and financial system is defective to the of its own destruction. It is a clever employment to all willing to work, scheme through which a parasite This process not to be discontinued class, producing nothing, can legally until all productive property is owned rob the industrial wealth-producing by the people collectively. "Let the rob the industrial wealth-producing by the people collectively. class. Every child is taught the denaction own the trusts." sirableness of getting into the parasite stand, divided we fall." We cannot class and to scheme for profits, and 'profits' means to take, in every busi-It means to get something for nothing. always oppose new reform movements Labor produces wealth, but dollars do They are inanimate things. Dollars should not be invested with legal professional politician to lead us in power to expand themselves and produce other dollars. The giving to Spiritualists and philanthropic Liberthem that power has created the taproot of the noxious weed that may destroy the country. Money should be nothing more than a medium of exchange. It should contain no intrinsic values. There is no more reason for making dollars from gold and silver to measure values, than that

yard-sticks should be manufactured from those metals. The so-called great millionaire financiers have amassed mountains of wealth by manipulating money. They have added little if any real wealth meetings, one of three days in San to the world. They are para- Francisco, which were fairly well atfault as it is the defectiveness of the mas week, and at the time when the tem (called individualism) is based greatest uncertainty. We were on the proposition of "every fellow for himself and may the devil take the Fanny M. Place, of San Francisco, hindmost." Manufacurers must adul- one of the missionaries for the State terate their goods, give short weights Association, Mrs. Mary A. Wells, Mrs. and crowd down wages or be crowded | Sarah Seal, both loved and respected out of business by their competitors, ministers of our cause, as well The whole system appeals to the selfish, the sordid, the cunning in man. If there are ten honestly inclined M. Hovet, Clara Mayo Jewitt, Mrs. business men or manufacturers in a community, and one who is tricky and ly that spirit return was true. dishonest, adulterates his goods, gives short measurements, etc., the nine honest men are forced to be dishonest also or be forced out of business: Competition, is not the of honest trade, but death to good goods, fair dealing, and justice to the wage-working classes. Our banking, system is as weak as a rope of sand. The depositor leaves his money in the bank for safety, but it not safe. A few gar-rulous old women, or the antics of a ful for the assistance. few Wall Street stock gamblers can start influences which will suspend every bank in America and plunge a to continue, although no one is taknation into financial ruin. A great crisis is inevitable if the American During January I shall act as the people long pursue the course we have speaker for the First Spiritual Unfollowed the past fifty years. A half ion of San Jose, and Mr. Howe will century ago the producing classes assist when not engaged elsewhere. owned 67 ½ per cent of the total The First Spiritual Union held a me-wealth of the nation. Now that class morial service in honor of our arisen owns about 15 per cent of it. The total wealth is estimated at \$110,000,-000,000. The money lenders, the laid at rest in this city. Tributes to profit-taking schemers, the stock- his memory were given by Arthur S.

wealth. They preach the philosophy "of the survival of the fittest," and the "fittest" are understood to be the most selfish and crafty. This doctrine honest workers whom the individualists name "the unfittest." In every state in the Union individ-

ualists have enacted "vagrancy laws." crime. Any man without visible means of support, though he be an honest man seeking employment, can be arrested as a vagrant, and be put in a chain-gang; and in many states cup of the iniquity of the American nation is nearly filled. Soon the competitive system of individualism will totter to its fall. Nature and eternal justice has so decreed. No civilization can be built permanently on selfishness, greed, injustice, and the right of one man to rob his fellow man of all or part of the fruits of his labor and then punish him as a criminal after he has robbed him. Co-operation and "square deal" must take the place of "indivualism." or the nation will be destroyed. Reciprocity is the law of heaven and earth. We must have a new financial and industrial system. the chief corner-stone of which is: 'Every able-bodied adult shall render some useful service to the world. by head or hand, and shall, individually, receive for that service the full product of his labor, less only what is necessary to maintain the commonwealth." Speculation, interest, and profit must be abolished, for these are but respectable names for acquiring property without rendering any equivalent therefor. Great problems are now confronting us. Our financial system threatens to go to pieces. We will, before long, have millions of the unemployed. If we would avoid chaos erop of thirty-five hundred millions and anarchy some forward steps must be immediately taken toward the collective ownership and operation of those things which should be owned collectively. Let all national banks be made national in fact. Let the government own and manage them and all depositors be guaranteed against loss. Let the American people enter upon a well defined and persistent system of acquiring collective ownership of public utilities and in-It carries within it the seeds augurate new enterprises providing nation own the trusts. expect the orthodox church to agitate these great questions. They are in ness transaction, more than you give. the grip of Plutocracy, besides they until such movements triumph spite of them. We may not expect the alists to lead the way to a higher and etter civilization. R. A. DAGUE. 1375 Acoma St., Denver, Col. WORK IN CALIFORNIA.

Mrs. M. E. G. Howe, State Missionary,

Gives an Account of Work. Since last report from me in regard to work in California, in November, Our entire business sys- great money question was at its sisted in the work of lectures by Mrs. State President Arthur S. Howe and myself. Message-bearers were Mrs. Ann Sexton, each proving conclusive-

The week after Christmas we held a three-days' session in the pretty church edifice of the First church of Oakland, and in the work was assisted by Mrs. L. Armstrong, a veteran worker, Mrs. C. A. Shaw, Mrs. Amanda Smith, Mrs. Parsons and Leowen: Mr. 'Howe and myself were the only workers outside of the regular workers of this society to take part. Good andience awaited each session, and the members were grate-

The Lyceum was also given much encouragement, and are determined ing the responsibility of conductor. ion of San Jose, and Mr. Howe will brother, Moses Hull, on Jan. 12, It. being just one year since his body was waterers, the parasites, own all of Howe, John Harker, Mrs. Howe and that colossal sum except about 15 per Mrs. Tillie Gunderson. A large porcent of it. Over forty millions of the trait of Mr. Hull occupied the ros American people pay no taxes and are trum, which was appropriately decopractically propertyless, and they are rated with ivy, calla lilies, and beauthe people, too, who, by their labor, tiful flowers. Several of his favorite create all the wealth. Twenty-five songs were sung by trio-Mr. Howe, thousand "capitalists" own more prop- bass; Miss Linda Zink, alto; Mrs. Dr. erty than eighty millions. They got Bock, soprano.

through interest, profits, stock- On Sunday, January 26, this sowatering, monopoly and other meth- ciety has invited all liberals to join ods of acquisition without rendering in all day services in honor of the an squivalent therefor. "Individual birth of the "Author Hare," Therefore

stev. Edna C. McCarthey Working in

To the Editor: I have been traveling for a season through a part of Kansas and Oktahoma, speaking wherever I could, and working in the cause of truth. I have found people in several places responsive to the call of honest workers; in truth, "the harvest is ready, but workers are few," owing to the fact that in places of any note there is found a city ordinance exacting a fee of from \$2 to \$4 per day for fortune telling, and to which is coupled the gift of clairvoyance, which hits spiritual mediums who are compelled to give

nake their living. It matters not how much interest they have awakened in the minds of the people, for the more such interest is shown, the harder comes down the hand of the law, making claims to protect the dear people from fakirs and frauds. Yet the greatest fraud who is willing to "scale" these city officers, can defraud the people all they please, skip out, and the sufferers have no redress. All cry out against Spiritualism. The officers augh and the people are mad because hey have been fooled.

readings and spirit messages so as to

While we were at Independence, Kansas, a woman there passed as a spiritual medium who stoops to any practice necessary to make money the name of Spiritualism. The only way that this can be stopped is by organization. The mayor of Independence seems kindly disposed. He said if the Spiritualists of the place would organize a society they could protect their mediums, otherwise he could do nothing. There was a call for organization there, but, I didn't get the papers from the State in time Being under heavy expense, I could not remain long enough to accomplish the work.

Those who are willing to go to these towns, should be paid at least enough to cover expenses so they can remain long enough to do some good Other places where we have been we have found our beautiful cause crushed by women posing as mediums, even claiming ordination by the National Association, who rolled on the floor, "whooped" under the obsession of what they claim to be an Indian, but which is nothing more than a well-acted game to entice coarse minded people to come and see the show of spirit return, as she puts

At Nodestey I was well received. The use of the Opera House was do-nated, and over 200 people greeted me for three Sunday evenings, previous to our coming, were ashamed o say they were Spiritualists because of the manner it has been presented there. The ordination of some of the workers have been made by some one traveling in the name of the National Association. Of course he had no right to ordain any one. The name was given us, but we have forgotten it: can get it if required. He would have ordained a drunkard, if a gentleman there who is a Spiritualist, had not prevented him. He received a fee of \$5 from those whom he ordained

At Chanute on the same railroad ine, I spoke two evenings to a crowded hall, and was well received and natronized: this is also another good place to have a society.

I believe if the National and State Associations could assist some good speakers and test mediums in staying some of these places long enough to hold the people together, some good work could be accomplished.

Oklahoma has no State Association, but one could be readily organized, if one could give his time to the work this month, and I hear that quite an interest awaits me there. Were I only physically strong, I feel ever alone I could make things move our way; as it is I have to move slow. Letters desiring my services will

reach me if directed to Claremore, With love and God speed to all the workers, and to your splendid paper. REV. EDNA C. McCARTHEY.

DOG DYING OF GRIEF FOR HIS MISTRESS.

Has Refused Food and Drink Since Her Death.

It appears from the New York Daily World that Puppy, an Irish terrier, who was for ten years the constant companion of Mme. Ratrina Sackersdorff an opera singer who died of apoplexy on Jan. 5, is slowly dying of grief. For a week, according to Gustav Sackersdorff, who was the singer's husband, the dog has refused food and drink and spends night and day whining and crying for his departed mistress.

Mme. Sackersdorff and her husband lived at the Victoria Annex.Broadway and Twenty-sixth street. Mr. Sackersdorff still resides there. On Jan. 5 the singer complained of feeling ill and sank into a chair. 'Puppy immediately began to howl and when a woman from one of the adjoining rooms entered in response Sackersdorff's call for aid the dog growled and barked viciously and tried to drive the woman from the side of the sick singer.

Mme. Sackersdorff died and Puppy

near the body and growled furiously when any one tried to remove him from the room. Finally Mr. Sackersdorff got him into another room, where he was locked in until after the funeral.

Puppy, who has a host of friends among the cab drivers, porters and policemen in the vicinity of Twentysirth street, has refused to recognize any one since the death of his mis-When taken out on the street he shows interest only in the women passing by.

Mme. Sackersdorff had taught the little terrier a multitude of tricks. Whenever his mistress sang Puppy yould seat himself beside the plane barking joyfully. He would growl when a wrong note or a discord was

Paine, and as is usual, a large attendince is expected.

Friends desiring to reach either Mr. A. S. Howe or myself, for meetings within a few hours' ride of San Jose, will do well to communicate with us at once. Our address for the present is 140 South Second street, San Jose. or the state headquarters, 323 Temple street, Los Angeles.

MRS. M. E. G. HOWE. Missionary Cal. State Assn.

Eyeglasses May Be Abandoned,

A Wonderful Discovery That Corrects Afflictions of the Live Without Cutting or

Drugging,



Drugging,
Theye is no need for cutting drugging or probing the eye for the relief of most forms of discase, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experimenting, as many people report having be n curred of failing eyes sight, cataracts, granulated lids and other afflictions of the eye after being pronounced incu able, through this grand discovery.

Rev. C. Hrunner, Pastor of the Reformed Church, Bridgeport, Chim, writes:—"So far your Actina has done me good and my eyesight has really improved and I have good hope that by condinuing, my eyesight will be restored."

Mrs. T. F. Moyle, Waterford, Wis, writes:—"About two years ago I was taken with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the infiamation out and my eyes no now well.

Mr. A. O. T. Pennington, special scant Majord.

Mr. A. O. T. Penningtou, special agent Mulual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eya, ear and throat affections: It cured my mother, of cataracts."

of cataracts."

Hundreds of other testimonials will be sent on application. "Actina" is nurely a home treatment and self-administered by the pation, and is sent on trial postpaids. If you will send your name and address to the Actina Applilance (Co. Dept. st2B, 81! Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Professor Wilson's Treatise on Disease.

Some Good Books.

BOOKS BY LILIAN WHITING.

"The World Beautiful." First Series. Comprising The World Beautiful; Friendship; Our Social Salvation; Lotus-Eating; That Which is

"The World Beautiful." Series. Comprising The World Beau-tiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Un-

seen World.
"The World Beautiful." Third Series. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Am-

ethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a por-Summer." This book contains a por-trait of Kate Field and a sketch of how she made herself known in Europe after her death in Honoldiu. "The Spiritual Significance."

tains the following interesting chap-ters: The Spiritual Significance; Vis-ion and Achievement; Between the Seen and the Unseen; Psychic Com-munication; The Gates of New Life. "From Bream to Vision of Life." As the title implies, itcarries one from the mortal to the immortal life;

Full of spiritual thought. "The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Divine Revelation; The Ethereal World; The Supreme Purpose of Jesus; Au

Inward Stillness; The Miracle Moment May Dawn on any Hour. "The Life Radiant." The motto of this book is "Follow It, Follow It, Follow The Gleam." Contents: The Golden Age Lies Onward; Discerning the Future; The Ethereal Realm; The Power of the Exalted Moment;

The Nectar of the Hour. "From Dreamland Sent." of the lafe to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought. All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00. each.

DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it withspirituality. None can read it with-out pleasure and profit. Price 50c.
"The Majesty of Calmness." By William G. Jordan. Price 30 cents.
."The Kingship of Self-Control."
By William G. Jordan. Price 30c.
"Every Living- Creature;" "The

"Every Living Creature;" "The Greatest Thing Ever Known;" "Character Building." By Ralph Waldo Trine. Price 35 cents each. "Fate Mustered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS.

"Farm Engines, and How to Run Them." The Traction Engine: The Science of Successful Threshing. By James H. Stevenson. Price \$1.50. "Dynamo Tending, for Engineers or Electricians." By Henry C. Horst-man and Victor H. Tousley. Price

By Fred. T. Hodgson. Price \$1.00.
"Practical Bangalows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson.

"Modern Carpentry and Joinery."

Price \$1.00.

"Practical Carpentry or the Builder's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, "Common Sense Hand-Railing and

Stair-Building." Price \$1.00.
"Modern Carpentry." Price \$1. These valuable books are by Fred. T. Hodgson. Price \$1.00 each, or four for \$3.50. These and many other good books

can be found in our Catalogue. THE SELFISHNESS of Grief, by

Jenkin Lloyd Jones. One of the best. pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

UNCOOKED FOODS,

And How to Live on Them-With Recipes for Wholesome Preparation.

Proper combinations and menus. with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated.

No one can afford to be without this book. Any one who tries some of the special recipes will discover that proper preparation increases the palatability of order to build and retain the highest degree of normal health by following the recipes of this cook book

It will simplify methods of livinghelp to settle the servant question and the fluancial problems as well as point the way for many to perfect health.

General Survey.

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

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME. DIUMS. 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 Bong Cards for sale at this office at \$4 per hundred, by mail \$4.50, are the help you need in society work.

Correspondent writes: "The Spir Itual Science Society of Rockford Illinois, had a splendid audience Sunday, January 19, to hear Dr. T. Wilkins deliver a short talk. The audience was composed largely of young thinkers, and all seemed deeply interested. Mrs Neilson gave messages. This society is very harmonious and as it has energetic people on the official board, Spiritualists as its backers, and investigators with its attendants, there is no room to doubt its ultimate growth and success. They have Madam Brunswick of Chicago for Sunday, January 26."

Mrs. C. McFarlin writes from La are now located in our new quarters, Travelers' Hall. The meetings are growing in interest, and we have reasons to believe that if they are continued many new converts will be

Secretary writes: "At the Church non ave, Wednesday evening, January 22nd, was held the 63rd birthday anniversary of one of the guides of Mrs. Lyons (Wahoo). Quite a large audience came to appreciate the social, readings, decorations and light all, and each took home with them a brighter smile than they appreared When we came away (at a late hour), Mrs. Lyons was still giving readings, under control."

- The LaCrosse, Wisconsin, Tribune, says: "Under the direction of Mrs. Catherine McFarlin, the first exercises of the new non-sectarian Sunday School were held yesterday in the Elks old hall, Linker building, Fourth and Main streets, and the People's Sunday school, the name of the new organization, established. Mrs. McFarlin was elected president or conductor of in the various classes have been chos- can to promote tempperance. en as follows: Kindergarten, Mrs. Harriet Tuppor; Young People, Mrs. Reba Smith, Adults, Mrs. Catherine McFar-Smith, Adults, Mrs. Cathering and the same, he of she can had a lin. "I was especially pleased with the meeting," said Mrs. McFarlin toley, at 829 Clermont St., San Franday; "To tell the truth the number of clsco, Cal. every Sunday morning at 11 o'clock. I wish to extend my thanks to the people of LaCrosse and also to the press for the courtesies shown me."

W. C. Wright writes from Houston, Tex.: "We have quite a large membership, and adding names at every meeting: Through the good work of our medium and accomplished leader, Mrs. F. V. Jackson, formerly of Michigan, people are being daily convinced of the truths of spirit return. She is setting minds to thinking with the messages she delivers. She is not only a well developed medium, she is a natural psychic, and in this manner she has given some of the best tests that were ever given in Houston. The society feels very encouraged in the good work. Mrs. Jackson has never given me a private reading, but I hear from others and have a positive knowledge that she has revealed the future in store for many persons, and thus convincing them of truths that even the most skeptical have had confectionary, milk, cigars, soda-water to acknowledge. There is a some- and newspapers on the Sabbath and thing in Spiritualism, and at the present outlook, we will be compelled to ance and other worldly over-indulgseek a larger hall to accommodate enec is being planned by the Philadel new-comers. I only hope the society phia Sabbath Association. At a will be able to retain the services of meeting held in the rooms of the as-Mrs. Jackson. It cordially recom- sociation, 1008 Walnut Street, the mends her to camp-meetings. Her present address is 1616 1/2 Congress this end were cited and preparations avenue, Houston, Texas.

dollar, for which please send The doing in this neck of the woods. Are Progressive Thinker to Mrs. Mariette there not enough Spiritualists in Phil-Maynard, West Rutland, Vt. She has adelphia to make a protest, and been for many years one of the best enough in the State of Pennsylvania private mediums I ever knew. She to take measures to have the Blue llways gave her service free, and has Laws of the 18th Century repealed? brought comfort to many stricken hearts. She is alone in this world. Her husband crossed the divide many years ago. She lost her beloved your valuable paper would not home among the Green Mountains by fire, and in her age and feebleness she waits eagerly for the summons to come up higher."

Mrs. M. L. S. Chase of West Pullman, secretary of the Roseland Spirit-land, the Trinity Spiritual Church nal Culture Club, reports a member-conducts its services, comencing at of 30 members The meeting at Bock's Hall, 11526, Michigan ave., money or no money. We have just Sunday evening, was well attended secured a year's lease on the building Dr. Burgess gave a very encouraging talk. The people listened attentively. a large advance in rent, our Christian Mrs. Harper and Mrs. Longstaff gave friends determined to take it from us many spirit messages. Prof. Richart by still offering more, we having the and sons gave us some glorious music, finest hall in Oakland. Before regso helpful and inspiring. Dr. Burgess gave messages and in behalf of gess gave messages and in behalf of meeting is held in adjoining Hall, the State Association presented the We have a large attendance. In con-Charter, to the President of the Club, and stated that at the next annual Wednesday in each month a social is Convention, February 18, 19 and 20 held at the different homes of the there will be some of the ablest talent members, where a royal good time is to be found in the cause of Spiritu- had. Our Wednesday evening is disand the best message workers continued. in the field, local and general. There pastor, who resides at 1212 Clay St. are neighborhood meetings at private is kept busy at her home during the uses, two or three times a week, that are making many converts. Re- street, Pastor, has a circle at her home member the time. Sunday evening, every Thursday afternoon for ladies repruary 2, 11526 Michigan avenue, only; Friday evening for the public. Beck's Hall. All are Welcome, so the good work goes on."

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

TAKE NOTICE .- Correspondent 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 the paper. cessity of preparing your copy for the printer. Please bear this in mind.

Mrs. Arrris, the medium that has een in the County Hospital, is now at 446 W. Randolph St. She is better, but far from well, and in need of help. A. D. Treadwell writes from New Hampshire: "January 11, I received the very neat and prettily bound book, Interwoven—Letters from a son to his mother, for which please receive my sincere thanks. It is a highly interesting and instructive book, from which much comfort can be derived for mind and body. I en-close \$1.00 and desire you to distribute four copies of Interwoven to that number of honest mediums. Many honest mediums are obliged to be very self-denying." H. B. Kelley writes from Richmond,

Vt.: "I had a reading here with a Mrs. Curley. She is a trance and Crosse, Wis; 'I still am carrying on Mrs. Curley. She is a trance and the Spiritualists Church here, and we clairvoyant medium, and one who is honest in her work. She gave me some splendid tests. I find quite a number of people here who believe in Spiritualism. Twelve miles from here, at Burlington, near Queen City Park, there is also a goodly number of our belief. I talk Spiritualism of Progressive Spiritualists, 3329 Ver- wherever I go, hoping to do some good or lead someone to see the light I get many grand and noble truths from The Progressive Thinker. We can arm ourselves for the enemy, and be ready to scatter seeds of kindness at all times. We do not need a Savlunch. A splendld time was had by for or a gun to fight our battles, but good deeds and kind words, and then our friends on the other side of this life can come close to us and assist us in our teachings."

Strictly in Favor of Temperance: E. H. Jahr of this city, a devout Spiritualist, takes strong grounds against having the saloons open on Sunday. The churches are in favor of closing them then, and he thinks that Spiritualists should take action in the same direction. He says that 50 per cent of all the crimes committed in Chicago occur between Saturday night and Monday morning. Before North Da-The name, "The Peo- kota became a state there were sathe society. The name, "The Peo-ple's Sunday school" was chosen as a befitting title. Then followed the election of officers, which resulted as follows: President, Mrs. Catherine Mc- one murder has been committed in Farlin; Secretary, Miss Jessie Holmes; twenty years. As Spiritualists Mr. Treasurer, DeWitt Reese; Instructors Jahr thinks that we should do all we

A copy of "Discovered Country" is wanted, and if anyone wishes to sell the same, he or she can find a pur-chuser by writing to Mrs. M. T. Long-

as fully recovered her health and has taken up her work again. Miss Hedrick is located at 310 Schermerhorn St., Brooklyn, N. Y. and is holding her classes as usual. Her classes are well attended and Brooklyn Spiritualists gladly welcome her return home.

At Buffalo, N. Y., Prof. W. M. Lockwood has commenced a course of new lectures for class work upon the 'Spiritual Hypothesis of Nature," as the foundation of natural philosophy, and all cosmic phenomena. The professor demonstrates that all phenomena in nature are spiritual phenomena. whether it be sensed in the growth of a tree or plant, or in the materialization of a spirit form of human type. The class starts out well, and the prospects are good.

H. G. Purington sends us the following from the Philadelphia, Pa., Press of January 21; "War against Sunday sports and amusements, and the conduct of business: the sale of a general crusade against intemper-

accomplishments of the past year to for carrying on the work were made." Mr. Purington says: "From this you S. A. Nichols writes: "I enclose one may see what the Sabbatarians are

> R. Cowell writes from East Oak-land, Cal.: "Thinking a few lines to amiss, to inform your readers in the East who intend visiting the Pacific Coast, and are strangers in our city, where they can find a place, on Sun-day evening, and feel at home. At Woodman Hall, 521 12th street, Oak-7:45, and to which all are invited, for Sunday evenings. After paying ular service commences, a conference nection with our church the last Mrs. Ellis, the assistant week, and Mrs. R. Cowell, 415 E. 16th

only; Friday evening for the public;



NEXT WEEK.

assist the idle to get work, the sufferers in our cities from various causes, poverty, disease or crime, or our Hyde Park Occult Society meeting protestant churches will take the mat-Sunday, January 26, owing to the for here lies the great duty of man to man,"

address of the healer, Mrs. L. A. Maythe information she so much desires? D. A. Richardson of Hicksville, O.,

young speakers, Mrs. Richardson and Mrs. Shafer. They give fine lectures. All we need now is a test medium. We are trying to develop one. any trumpet medium comes this way, he will-be gladly received."

Correspondent writes: "Dr. Peebles is lecturing to the Spiritualist Society. initiates was larger than my anticipations. Each has promised to come next next Sunday and bring a friend.

The morning meetings will be held

The morning meeting will be held will be a subject to the spiritual to the mean of the morning to the spiritual to the mean of the Endor, the distinguished artist. Dr. very much renewed in health. Peebles Teaves Tampa early in February, for Lake Helen Camp, where he is to lecture "

During December, Mrs. Elizabeth Ohio, served the society in Elyria, O., before the Ohio Federation of Labor | Warne, president. at the State House, in Columbus, O. eral assembly very soon."

speaking of this invention, Dr. Coon Rutledge, committee. said: "My motor will produce more power than any other motor ever invented. I can get a good power from a stream of water running at the rate

Mrs. G. Partridge and little Bobbie, her grandson, started for San Francisco, on Friday evening, February free speech, and liberty in all Amer-24, and ere this notice is being pelica, for safety for ourselves and those rused by her many friends, little Bob- soon to be active in our places. bie and his grandma will be in the Pacific Coast region, and the little among a great army of persons to lover and beloved of all who know get more liberty of action. him will be in the arms of his parents.

No name, no date, and no place giv-en by the writer of "The Mourner," Liberty is the only path to justice. and "The Arisen." What carelessness! Men fail to be competent, honest and A pair of gold bowed glasses have just according to their ignorance, cr-been left in this office. Will the owner please call for same.

at the residence of Mr. A. F. Wood, by the Ladies' Auxiliary in honor of have the best knowledge in Spiritual-Harrison D. Barrett, before his de- ism. parture for Philadelphia, Pa., where he is engaged to speak for the month of February. Mr. Barrett has been lecturing for the First Association during the month of January, assisted by Mrs. Ripple. Mr. Barrett will make his headquarters in Washington, D. C., going to and from the city to finish his engagement. A very interesting letter was received by Mr. H. D. Morgan from Mrs. M. trical terms or phrase. Price, 55cts.

THE CHICAGO SPIRITUALIST T. Longley, who is now in Santa LEAGUE WILL HOLD A MASS- Cruz, Cal., and read at the meeting MEETING AT FRATERNAL HALL, of the Ladies' Auxiliary. Mrs. M. J. 70 EAST ADAMS STREET, FEBRUA- Stephens has gone South for a few RY 8, AFTERNOONAND EVENING. weeks. Mr. Oscar Edgerly will speak A FINE PROGRAM IS BEING ARBORN for the First Association during the RANGED. FULL PARTICULARS months of February and March. He will give a course of lectures and se-J. B. Smith writes from West Win-field, N. Y.: "We Spiritualists will er mediums. The weather here is have to hustle and provide means to North..'

Correspondent writes: "At the ter up and throw us out of business, raging blizzard the audience was so small that a circle was fformed and Mrs. Kirchner and Mrs. Harper were Mrs. H. M. Darrah, who resides at Corcoran, King's Co., Col., desires he giving. Each of them seemed at the address of the healer, Mrs. L. A. May-best, and gave very convincing proof bee, as she is sick, and needs her ser- that where a few are gathered togethvices. Will some kind friend give her er there will the spirit friends be also. the information she so much desires? All were delighted, instructed and comforted, and the harmony was perwrites: "We have been having good meetings here of late. We have two next Sunday, February 2, with his soul-stirring words and uplifting messages. The a house should be filled to hear him \mathcal{G}_{Γ} .

Prof. Peck's subject on Sunday, February, 2, before the Golden Rule Spiritualist Society, will be, "Spiritualism the Universal Religion.' member the new location of this society is O'Donnell's Hall, 43 South Paulina st., near Park avenue.

Friends desiring readings with joined the society. Last Saturday Mrs. Hamilton Gill will please note (the 18th), the Doctor married the she is out of the city and will spend president of the Spiritualist Society, the winter at Lake Helen, Fla. Mrs. Mr. Harry E. McLane, to Mrs. Anna Gill has been in poor health and no Duncan, formerly the organist at the doubt that the Florida climate will Lake Helen Camp. This wedding do her much good, and bring her party was flash-light photoed by Dr. back to her many Chicago friends

We warn mediums everywhere to not buy ordination papers from any one pretending to have them to sell (price from \$2 to \$10), under the Schauss, of 617 Congress St., Toledo, pretense that the buyer can get halfrate fares on railroads, and will be and spent twenty-four hours at the protected in their religion by the "cerhome of Mr. and Mrs. Allan Sanders, tificate of ordination." Such certifiwho se generously remembered the cates are a swindle on the buyer, and N. S. A., and the Morris Pratt Insti- a disgrace, too. The only ordination tute, last October. Last Sunday she papers that answer the purpose in held two meetings in Findlay, Ohio; tended are issued by Illinois State As-December 9, she was invited to speak sociation of Spiritualists, Dr. G. B.

The Golden Rule Spiritualists' So-It is reported that recommendations clety will move back to O'Donnell made by her have been incorporated Business College Hall, 43 So. Paulina in a bill to be introduced in the gen- street, Sunday, February 2, 1908. The society has engaged Prof. W. F. Dr. R. E. Coon, a prominentSpirit- Peck of St. Louis, for the month of ualist of Portland, Ore., has invented a water motor which he claims can expense to engage the best of talent. built for \$10, that will furnish Prof. W. F. Peck is one of the best 1,000,000 horse-power. Dr. Coon known worker throughout the Unit-claims that the motor will produce ed States. Do not miss hearing this more power than any motor ever gifted orator. Meeting at 3 p. m., made. The invention is simple in its and 8 p. m., sharp. Message bearers working and resembles a succession of at each meeting. By order of C. A. propeller blades on a steel shaft. In Burgess, J. E. Sexsmith and Robert

Mediums and the Law.

Mediums have a right to sell their of three miles an hour. My motor is any act or work that is lawful. Judg-so constructed that it gives me more es are only common or uncommon pertime to speak, write, sing or to do power because of the manner of its sons. Laws in all ages were made by application to the water, than any oth- man, hence, one law made by man or er device that has ever been discover- men is not any more sacred than any other law made by a person or per-

We need free religion, free press There is a great fight going

Why should a Roman Catholic or

We need a grand system of educa-E. R. Fielding writes from Washington, D. C.: "A reception was held ance is the missing link to a condi-A. F. HILL.

Boston, Mass.

IMPORTANT, SPIRITUALISTS. Please Respond to the Call of the National Superintendent.

To the Editor: I wish to call the attention of Lyceum workers everywhere to the fact that if they wish the Lyceum lessons mailed to them they should write to me so that I may have their addresses; thus far only twelve Lyceums have reported to me Will you not write, LYCEUM LEAD-ERS, wherever you are, or whoever you are: let me hear from you; if you do not say any more than just tell me where your Lyceum is located, what its name is, and how many members you have, I will be thankful.

Spiritualists, do you not know that the future of the cause you love depends largely upon the proper spiritual instruction of the children of today. The strength of the orthodox church lies in the fact that they teach their children from early youth to know their creed, and as they grow older the psychological power of their teaching holds most of them to them, and they voluntarily become members of the church. Instead of making proselytes out of adults, let us direct our efforts toward teaching and informing our young people along the lines of truth, and societies will result that will not need to be constantly poked up as to their duty, but will of themselves come forward and exem-

If in the past more attention had been given to the instruction of Spiritualists along the line of philosophy and law whereby they might improve themselves spiritually and intellectually so as to be able to protect themselves from undestrable influences and be able to guard against tempta-tion, instead of having been entertained and delighted, we would not now be confronted with all of the indignity and disrepute which weak ones in our ranks constantly bring

we cannot afford to let our children run the same risks that we have been running; indeed it is our duty that we see to it that they be properly prepared to meet the problems of life with strength and courage. The Lyceum is the place, the preparatory school where they can gain knowledge that will stand them in good stead all the days of their lives, and we owe it to them to give them all possi-

ble opportunity along this line. Now let every one who possibly can come forward and help make the Spiritualist Lyceum the success that it well deserves to be, and thus contribute to the welfare of the people of the present, and to the betterment of the coming generation.

ELIZABETH SCHAUSS, National Supt. of Lyceums. 617 Congress St., Toledo, Ohio.

INDIANA STATE ASSOCIATION A Successful Mass Meeting at Roches

ter, Ind.

The Indiana State Association held very successful mass meeting of three days at Rochester, Ind., Jan. 10, 11 and 12, with Dr. Geo. B. Warne, of Chicago, president of the N. S. A., and Will V. Nicum, of Dayton, O., as speakers, and W. C. Jessup, of St. Joseph, Mo., as message-bearer. The attendance was not so large, but the faithful ones who braved the storms of both rain and snow were amply re-paid by the spiritual feast in waiting. Mr. Jessup held trumpet seances after the evening meetings at the home of Mr. and Mrs. Rowley, which were well attended and several persons were convinced of spirit return. Several of us were entertained at the home of Bitters an her daughter Mrs. Marguerite L. Miller, who have been such faithful workers for our cause for so many years, and on Sunday evening from 5 o'clock to 7:30 an informal reception was held for the visitors and friends at their home. An elegant two-course luncheon was served, interspersed with plenty of good jokes and hearty laughter. Spiritualists have the best times of any neonle in the world, anyway.

The state officers, together with Mr. Nicum and Mr. Jessup, stopped at Peru, where we held two good meet ings with crowded houses, then went on to Kokomo, where we held a par lor meeting at the home of Mr. and Mrs. I. A. Davis. We talked organization as we never did before, for if the Spiritualists of Indiana ever needed organization it is now, in view of the fact that the great National convention comes to Indianapolis in October CARRIE H. MONG.

TAKE HEED OF THE CALL!

Special Collections for the National Spiritualists' Association.—An Earnest Appeal by the Secretary. It has been the custom to ask aux

iliary societies of the N. S. A. to take

a special collection for its working fund, about or during the month of February each year. There is need this year of an interest to be taken by all Spiritualists in the finance of the N. S. A. Many great necessities are taxing the treasury. It is highly important that this body shall be fully able to meet the heavy demands upon it. The time has never been more demanding of close allegiance to the N. S. A. and the public cause of Spiritualism than now. Every Spiritualist should be faithful to their cause, in the support of home and should now be shown as never before Let us appeal to you in such a man ner as to impress you with the need to assist NOW, and thus sustain movements on hand that shall mean almost everything to you as a Spirit ualist! Take a collection at some meeting

you may hold during February, and urge the friends of the cause to give liberally.

Special donations from friends of the cause are solicited. Mediums and speakers may possibly be inspired to hold a special meet ing to assist the National work, which is their own for protection and strength. I will anticipate the good will of all to be manifest by liberal donations. Fraternally, GEORGE W. KATES,

Secretary. 600 Penn. Ave. S.-E., Washington, D. C.

"Just How to Wake the Solar Plexas." By Elizabeth Towne. Valuable

A SPIRITUALIST WEDDING. In the Vicinity of Williamsport, Pa.

on New Year's Day .- A Genuine Surprise.

That is the way they do things here sometimes. The interested parties were Dr. W. W. Giffen and Mrs. Susan I. Shade. The officiating minister and the principals were the only persons who knew of the event before the appointed time. A small number of guests were present to enjoy an excellent New Year's dinner "Sugar and spice, and all that's nice;" they enjoyed it, too, little thinking of that greater joy which was shortly to follow. The secret was profoundly kept, and completely hidden behind the smiles and the cheer-

ing words in conversation.

After the party had retired from the dining-room into the parlor, the Doctor and Mrs. Shade stood togother on the floor in the presence of the company, when the minister (the writer of this article) remarked that the attitude was suggestive of a wedding attitude. To the suggestion that a ceremony be performed, the guests heartly agreed, accepting the proposition as a joke. It was, however, a real wedding. The ceremony was at once performed, using the heautiful ceremony found in our Spiritaalist ritual. The guests still looked upon the ceremony as a joke. Then the minister drew from his pocket the official county license and announced that it was a real wedding; then real congratulations followed.

J. L. MUSSINA.

Williamsport, Pa.

AN INTERESTING INCIDENT.

Do Animals Possess Clairvoyant Sight?

To the Editor: In 1898 I was employed on a cattle ranch at Reto Canyon, Texas, which owned and operated by W. S. Marshall. While there I had an experience which has given rise to the above query, "Do animals possess clairvoy-ant sight?"

I shall not try to answer the question, but will relate the incident simply and truthfully exactly as it happened. In the work about the ranch, Mr. Marshall had occasion to employ several teams, among them a pair of mules. One of these mules was dapple-gray in color, very intelligent, and had a way of looking at one with eyes that seemed almost human. He had never been trained, but had learned several tricks that indicated more than ordinary animal intellect.

One night the bay mare, Nellie, who had long been his mate and companion, was taken suddenly, and was found dead in her stall the next morning. The Gray Eagle, as he was called, seemed to understand that there was something wrong, and absolutely refused to pass the stall so lately occupied by his defunct companion. As the arrangement of the stable was such as to make this a necessity, he was removed for a time to other quarters.

The dead animal was taken away, and later on Gray Eagle was returned to his deserted stall. For a time all went well, and he seemed to have forgotten his departed mate. One day, however, as he was being led by the stall formerly occupied by Nellie, he stopped suddenly, and stood trembling, as if with fright, while his widely distended unwinking eyes, seemed fixed with a strange intensity on some object within the empty stall. A few moments he remained thus, then began backing slowly away from the stall, and out of the stable, which appeared to be following him, keeping the same distance between him and the object of his attention. He backed to one side of the barn door, and remained watching intensely until the cause of his terror apparently disappeared from sight in the distance. He was later on induced to return to his old quarters, which he occupied peacefully, never again showing any signs of fright or agitation.

The query is, did Gray Eagle discern with a clairvoyant sense, the spirit of his defunct mate that was still hovering around the place she had known as home, while yet in this This brings us back to where we started: "Do animals possess clairvoyant sight?"

W. H. BARRETT. Toledo, Ohio.

PASSED TO SPIRIT LIFE.

[Obituaries 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 7 words constitute a line.]

William Morris, an old and respected citizen of Summerland, Cal., passed to spirit life last Wednesday, after a few days illness. He was one of the first subscribers for The Progressive Thinker, a constant believer on all subjects pertaining to the spirit-world and its realities. He died strong in its faith, with, "It has done well to live by: it will do to die by.'

Gone to the City of Rest. Away from this valley of tears; Gone to the ones he loved best Down the trail of 82 years.

Say not "good-night to him here. But "good morning" to him with Sweet hones on life's journey he lost, He will find in the City of Rest. Rose L. Bushnell DonnElly.

Passed to the higher life from his late_residence, Walkerville, Ont., Mr. Oscar Cross. He was a devoted Spirand a true friend. Services were conducted by Rev. Nellie S. Baade, of Detroit, Mich.

Charles F. Lapham passed to the higher life, January 15, 1908, at his parents' home, Springwells, Mich. aged twelve years. He was beloved by all who knew him. Services conducted by Rev. Nellie S. Baade, De-

Passed to the beyond at Portland. Oregon, December 28, 1907, Brothher George E. Beeson. He was an ardent exponent of the truth in its highest phases, being a firm believer in materialization, he himself possessing that gift of mediumship. It was his desire to bring before the world hungering for the truth every available opportunity to develop and progress,

out being extremely sensitive to his invironments, and unable to cope with seeming adverse conditions his pirit winged its way to peace, and est, after a brief illness.

UNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetngs in Halls are requested to send in notice. They must be brief

The Church of the Soul, Cora L. Richmond, pastor; services in Hall 309 Masonic Temple at 11 g. m. Sunday School at 10 a. m. Mrs. Richmond will be at home 3802 Ridge Boulevard, Friday afternoons, to receive callers.

The Band of Harmony, auxiliary of

the Church of the Soul, meets at Half 309 Masonic Temple, the second and fourth Thursdays of each month. Supper served at 6 p. m.
The Students of Nature, Mrs. M.

Schumacher, pastor, meets at Van Buren Opera House, corner Madison street and California avenue. Service at 7:30 p. m. The Fraternal Order of Spiritual-

ists, Dr. Alex. Calrd, president. Ser-vices at Hygeia Hall, 406 Ogden ave. at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; even ing, 8.
The Church of Spiritual Revela-

tions. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets. A. Dierkes, conductor. Residence 743 N. 66th street. The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference.

A p. m., lectures, music and messages,
Mrs. W. Brockway, pastor; residence 2962 Prairie Avenue.

Metropolitan Spirifual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Unity Hall, 434 31st st., cor.

M., at Unity Hall, 434 31st st., cor. Wentworth Ave.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. All invited. Rev. J. H. Demby, Pastor,

The Progressive Spiritual Society, holds services at 8p. m. every Sunday.

183 E. North avenue, corner Burling street. Mrs. B. Hillbert manager. street. Mrs. B. Hilbert, manager,
Society of the Psychic Forces holds

street, at 8 p. m., conducted by Isa Services every Sunday evening; also Wednesday evening, at 7:30. Lecture, music and messages, 320 Flournoy street. Mary B. Hill Pas-

services at Wilcox Hall, 361 E. 43rd

tor.
The Golden Rule Spiritualist Society holds services every Sunday at 3. p. m. and 8 p. m., sharp, at 378 So. Western avenue. Nora E. Hill, pas-

Spiritual Meetings held every Sunday evening at 8 p. m. at 239 Lin-coln ave., conducted by F. E. Loner. The Church of Spiritual Revelation holds services every Sunday evening, 8 p.m., 2963 S. Halsted st. The public cordially invited. Conducted by Edward Dierkes.

The Hyde Park Occult Society will hold services every Sunday evening, at 319 E. 55th street. Good mediums in attendance Biblical Spiritualist Society holds meetings every Sunday evening at 59th sreet and Madison avenue.

Conducted by Rev. Esther M. Cahoon, and other mediums.

The Universal Occult Society meets at 31st street (old 77) at 3 and 8 p.. m., Sundays. Meeting conducted by... Mrs. Maggie Henry. Home address

PUBLIGATIONS

HUDSON TUTTLE. THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Phil-osophy, Price, 81.25; postage, 10 cts. THE EVOLUTION OF THE GOD and

Christ Ideas. Price, \$1.25; postage 10 cents. EMMA'ROOD TUTTLE.

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For the use of Societies, Lyceums, Sunday Schools and the Home. A manual of physical, intellectual and spiritual culture, containing a collection of Music and Songa, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, instructions for organizing and conducting Lyceums, instructions in Physical Culture, Calierthenics and Marching; Banners, Standards, the Band of Morcy, etc. A book by the aid of which a Progressive Lyceum, or Liberal Society may be organized and conducted without other assistance. Price, 50 cents, postpaid.

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ASPHODEL BLOOMS AND OTHER OFFERINGS.

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all. The plan is this: Some large church
or public hall is secured; several societies are invited to send their best speaker or reciter to compete for the priso
medal; some prominent citizen presides;
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the costs, and leaves a handsome hale
ance. Price. 25 cents, postpaid.

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HUDSON TUTTLE, Berlin Heights, O.

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What All the World's a-Seeking. RALPH WALDO TRINE.

Rachi shilding his world from within; thought is the builder; for thoughts are forces—subtle, vital, irresisting, commisciant—and according as used the bring power or impotence, peace or bain, success or failure. From Title page.

The above books are beautifully bound in gray gross researched the thin the page. The above holds are beautifully bound in gray gross researched the page of th



semest of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOVER The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearng compele he answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matpage given, and hence there is una-voldable delay. Every one has to walk his time and place, and all are

treated with equal favor. NOTICE.—No attention will be given anonymous letters. Full name and address 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 excessive ly large, especially letters of inquiry equesting private answers, and while I freely give whatever information I the ordinary courtesy of brrespondents is expected.

HUDSON TUTTLE.

D. W. Livingston: -Q.-Psychic nediums on the rostrum are inspired, isually by some preminent man when in the body, however after the lecture, they give tests, they are controlled by some little Indian girl, and as I have known, a little negress. Should not the spirit giving such tests be of more than ordinary intel-

Is it true they can foretell the fu-ture—and if so, how? Why is it they all-more or less do some fishing (excuse this slang phrase)?

A .- The questioner has not seen the best manifestations of the psychic aculty, for that requires no "fishing" for pointers, and is directly under the control of the communicating intelli-Yet his queries are such as have come to the minds of almost every observer of the usual "platform

The causes are not far to search

The platform, of all places, is the most undesirable and unpromising in conditions for reliable manifestations. The eagerness of the crowd, the antagonism of diverse influences, and we may add the equal eagerness of those on the other side anxious to make their presence known, are opposed to every known law of control.

The astronomer, wishing to observe the stars, goes to some solitude, a mountain summit, and after making a foundation as solid as the rock, his telescope thereon, that no jar of the earth, by passing train, or rumbling wheels or tread of men may make the celestial objects swing and dance in mockery of his vision. the psychic, far more delicate to vibrathan the instrument, goes into the midst of jarring contentions, and expects to be successful! It is done because demanded by ignorance of psychic laws, and because it pays.

The demand for these "tests" is so urgent, that many who in private sennces have been more on less successful, in their imperfect developthese, conscious that they cannot rely with implicit confidence on their impressibility, catch at any straws as do the drowning, "fish" with leading questions, and generalities of description, and furnish skepticism strong ar-

guments. This correspondent is right when he infers that a psychic, under the stress imposed by the environment of the platform should be under control of he strongest and most intelligent. A child, red, black or white, would be the last resort. In the private seance if children communicate, it is through the manifestations of those more competent. They have not learned the methods or have not the ability.

It may be added that these purporting Indian children, talk a broken English, but is is a combination of words no Indian would ever be tortured into making, and the prattling child shows the keen wit and cunning

As for prophecy, cause and effect run uninterruped courses, and if a mind can reach along the succession of these a conclusion as to the final effect in a series may be reached. There is no difference between a spirit in or out of the mortal body in such prescience, except in possession of reater knowledge, and hence it may be inferred that some men may have keener insight than some spirits. It this limitation which makes commercial fortune telling fraudulent, when it claims to be able to read the future of any and every caller at so

much a head. Countless instances prove that future events in our lives may be foreseen; premonitions and warnings sometime come into the lives of all show clearly the possibility of the curtain of futurity being partially It cannot be for everyone, at any time, and the best psychic must more often fall than succeed, when giving seances to a succession of aplicants, whose card of admission is the coin they present.

Under the circumstances, we ought not to criticise the imperfections of the manifestations, rather we should he astonished that they are as good as they are.

Inquirer:-Q:-Is it true that the first spiritual manifestations came to the Fox family?

A.—It is quite a mistake that such was the beginning. Every student of the movement well knows that as remarkable manifestations took place long before, but the time was not ripe for their reception, and after brief interest they ceased. The phe nomena that came to the Shakers was more startling than the occurrences at the Fox homestead, but the people became alarmed at the teachings. To give brief notice, even, of these sporadic efforts which too often were met with superatitious fear, and subjected the innocent receivers to ostracism as

witches, and co-partners with Satan,

I have, however, a new incident which I will give as illustration. I have observed during the years these questions and answers have been continued, that often, very often, when question came from one correspondent, an answer would come from another, and perhaps the writers, unknown to me, and to each other, were located hundreds or thousands of miles apart. This time the answer comes from Mrs. Chas. R. Kelley, whose husband's grandfather was the landlord of "The Vengeance," and

whose father, now 82 years of age, repeats the story as told to him by The narrative is taken from the Yarmouth Herald, Nova Scotia: "knockings" But the Rochester were antedated on this continent by more than forty years by phenomena of an exactly similar nature. In 1807, in the town of Yarmouth, Nova Scotia, there stood a large building, popularly known i as the "Vengeance House," and occupied as a hotel. Its appearance was that of a fort. A broad paved walk led up to the main entrance from the street, and palisades guarded the walk. It was the place where public meetings were held, and the military companies met there to dine on the occasion of their public drills or trainings. The house took, its name from its sign, which was a picture of the British frigate Vengeance, which swung from a post in front. Yarmouth at that date was a busy port and the house did not lack for custom. In the year already mentioned a remarkable revival of religion took place in the town. The landlord of the hotel had a young daughter fifteen years of age, and across the street lived another girl of like age. The two were close friends, and frequently passed the night with each other. One morning they were awakened by a tapping on the headboard of their bed, of which they

could not, after strict search, discover the origin. The noise was repeated nights and morning, and every at-tempt was made to unravel the mys-The ceiling was torn away and the floor taken up, without revealing any cause. A reward of \$500 was offered for any solution of the mystery, At length the invisible stranger was asked question, which were answered by raps, but his name was refused and also the reasons for his visitation. At first the raps were confined to a single locality, but in a few days they were heard in every part of the house, and became so widely talked about that the house was thronged day and night with curious visitors. The medium was soon discovered to be the young friend of the landlord's daughter, who became so terror-stricken that she dared not be left alone. Some months before her brother-in-law, who was an officer on board a slap, was supposed to have been murdered by pirates, and when a question was asked concerning him the response was always three loud raps. It stated that it had something of importance to reveal to the medium, but only to her alone, but the girl was appealed to in vain. . The mention of it merely inspired her with terror. Finally the invisible being offered to-communicate by human voice what it had to say, provided the medium and her sister would go to some secluded place together alone. But

ferent environment by degrees recovered her health." Forcefully this incident shows how superstition and fear closed the opening door and barred the entrance of spirit friends anxious to make their known and make revelations which they regarded as essential to

nothing would tempt her. She wasted

away under these continued harassing

conditions, and was finally taken

away by her friends, and under dif-

their friends on earth. How many who craved the privilege of converse with the other side really do the same thing, or take no measures to assist from this side the efforts of spirits on the other?

A SINGLE SPIRITUALIST.

He Lives in Georgia and is Enthusiastic Over the Country.

To the Editor: We have now located in Sunny South Georgia, Charleston County, and as far as I know we are the only Spiritualist in this section

Surely out of your big family of readers there are several that are thinking of a change. I am sure that in the cold North there are many who would come if they only knew of this place. This is the land of opportunities, the bonanza of the future. Our winters are mild, summers never sultry. Our country. is remarkably healthful, and one can get a home here on easy terms if desired. We have two railroads, and charter granted for a third. Our soil is a sandy loam. We raise corn, oats, rye, rice, cotton, sea island cotton, sugar cane, alfalfa, millet, cassava, potatoes, sweet potatoes, onions, and all sorts of vegetables. Melons grow here to perfection.

In fruits we have peaches, pears, cherries, plums, Japanese persimmons, apricots, oranges, figs, dates olives, pecans and all sorts of berries. Now, in pecans it cost \$12 for the trees per acre. Well taken care of, in two years they are worth \$100 per acre. In ten years they are worth \$1,000 per acre. A few acres would give one a nice income for life, and their children after them. There is no fatal sickness here arising from the cold as in the North, such as pneu-monia, diphtheria and kindred dis-It is the finest bee country in the world. We have the climate good land and a remarkably healthful country, and I believe any one would be satisfied here. All who have come so far are enthusiastic over the coun-

try. If any reader of the dear Progressive Thinker would like a home in Sunny South Georgia I will give them any information desired. this writing (Jan. 11), we are hav-ing beautiful weather, fine rain this morning. I just saw two little boys coming to postoffice bare-footed, so you see how nice and pleasant it is. We have had a very little ice—only three mornings this winter. This is a fine country for stock raising in all of its branches. I would like to see several hundred families of Spiritualists move, here and we would get them, if they only knew what a fine country we have. We could soon have a park, and have a camp meeting

every winter. J. E. McMAHAL. Homeland, Charleston Co., Ga.

STILL ON THE WING

California Letter by Mrs. Mary T. Longley.

Our last greeting to the dear Progressive Thinker people was wafted from the pretty city of Pomona. Leaving there on Dec. 18, we went again o Los Angeles to the hospitable home of our friend, Mrs. Dye, where we tarried for a few days prior to our leave-taking of glorious Southern California. On Dec. 20, Mrs. Dye gave a tea, followed by a reception in the evening, in our honor-such a daintily arranged tea table, such abundance of tasty viands, such glow of color, such beauty, fragrance and hospitality! All of it worthy the pen of a poet and the brush of an artist for its portrayal. Among the honored guests around the festive board were Mrs. Edith Nickless Cobb, pastor, and Mr. and Mrs. Mann, prominent memhers of the Truthseekers' Society, Mrs. Wm, Clark and Mrs, Maud Ernest, In the evening a large gathering of representative Spiritualists filled the spa-cious parlors and reception hall to overflowing. Mrs. Cobb, under the influence of her inspirers made beautiful remarks and gave a number of soul uplifting spirit messages; Mrs. Longley became the mouthpiece of Spirit Pierpont and made an address of spiritual import, followed by Messenger Nannie, who came to give poetical improvisations, symbolic delineations and individual messages. Mr. Longley favored the friends with one of his song compositions.

The meetings was of a most enjoyable character, and seemed to leave a benediction on all. Mrs. Cobb is doing a splendid work with the Truthseekers'. Society, and merits the sympathy and blessing of all true workers in Los Angeles.

On Sunday morning, Dec. 22, Mrs. Longley lectured for the Truthseek-ers, under the influence of John Plerpont; the spirit announced his own subject—"The evening of the year, and the dawn of the new day." The subject was handled in Pierpont's usual style, and elicited much applause from the large and attentive

The 23d saw us off for San Jose to spend the holidays at the charming home of our valued friends, Mr. and Mrs. Nollas-the latter is the eldest daughter of those prominent Spiritualists of San Francisco, Mr. and Mrs. G. Y. Wink; they, too, with 'our girl Agnes," who is their youngest daughter-and her husband and baby, Payson, were with us over Christmas, and the merry party made the house, ring with joyous merriment for three days. Then the other visitors from Washington departed with the Wink parents for "Frisco," leaving us-the Longleys-to remain over the New Year with the San Jose

family. This was a season of rare enjoyment to us, the comraderie of Mr. and Mrs. Nollar: the restful, homelike atmosphere of their abode filled our hearts with peace and it was with reluctance on Jan. 3rd that we turned away for Santa Cruz to fill an engagement for the month. On the last Sunday in the year we visited the morning meeting of the Spiritual Society in San Jose, and met a most cordial recention from its members: Being invited to address the friends. your writer did so for half an hour, and was encouraged by the hearty commendation she received. Among the friends met on this occasion were those well known spiritual workers, Mrs. Dr. Dobson Barker, and Thomas H. B. Cotton, known by his writings the readers of The Progressiv Thinker:

At Santa Cruz we found a welcome and the Society awaiting our coming. We were met at the station by Mrs. May Fanning, also by the president of the First Spiritualists Church, Frank H. Parker, who bore us off to his spacious residence, where we were most graciously received by his estimable wife, who is herself a fine medium of rare power and ability. A public reception had been arranged for that evening and although the rain fell heavily, a goodly number gathered whom we were most happy to meet. An evening of music, song, speechmaking, message-giving, recitation and other entertainment brought the hours near to the midnight chimes before the house became silent and we sought repose. The young man of the family, Master Charles, still in his teens, is a promising musician. and plays the cornet with skill; the daughter, Miss Linna, is also a musician, soloist and pianist. 'It is a musical family, Mr. and Mrs. Parker are fine singers: they have sang the Longley songs for twenty years and have made them familiar in their home and society. Mr. Parker is an earnest, outspoken, enthusiastic Spiritualist. He is a member of the board of the California State Spiritualists' Association. He never wearies in his efforts to keep our cause before the public and in urging the Spiritualists of the city to come forward and keep in the work. The following from the Santa Cruz Sentinel of Monday, Jan.

6, will give an idea of our work on the first Sunday here: "Prof. C. Payson Longley, the prominent song writer and composer who has published many books of pop-ular songs, and his wife, Mrs. Mary clairvoyant medium, appeared before the people of Santa Cruz Sunday, Jan. 5th, under the auspices of the Spiritualists Church of this city. In the morning services Mr. and Mrs. Longley rendered one of the Professor's beautiful songs, "We Will All Meet Again in the Morning Land," and participated in the conference that fol-

"In the evening before a large audience Mr. and Mrs. Longley sang another of these compositions, "When the Dear Ones Gather at Home," and Mrs. Longley delivered a lengthy inspirational discourse from the subect, "Seek Ye First the Kingdom of God and Its Righteousness and All Things Shall be Added Unto You."

Spiritualism was defined by the speaker as revelation of immortality from higher sphere of being; its code of moral ethics was outlined as love of God and love to man, the simple teachings of all holy teachers in every age. After and preceding the lecture a cornet solo was rendered by Chas. H. Parker, accompanied by Miss Annabelle Wheeler Mrs. Fanning then made most appropriate and interesting remarks. Mizs Stella Cal-

lender sweetly sang in magnificent solo and Mrs. Longley gave several clairvoyant descriptions and spirit messages, all of which we gladly received and recognized by their recip-

ients.
"A musical and special reception, will be held on Frids night of each week, while the Longleys are here during the balance of this mouth, for the First Spiritualist Church.

"Prof. and Mrs. Longley are guests of Mrs. Fanning at her home on the Cliff drive, being old and intimate friends of the Fannings."

We will be here till tile last of
January. Our time is divided be-

tween the home of Brother Parker on the hill, and that of Mr. and Mrs. Wesley Fanning, at Surfside by the glorious sea. At this home we are just across the road from the Cliffs and the surging tide. The foamcrested billows and beautiful blue waves of the Pacific are seen from porch and windows; its booming tones sing in our ears at night; its gleaming tide refreshes our eyes by day; it is magnificent beyond description. Flowers bloom in the gardens, and on this, 17th of January, the roses are nodding in beauty by fence and wall. Nature is singing her songs of rejoicing and life is everywhere. Our work here is on the Sunday

platform to lecture and give messages and Friday evenings at the home of Brother Parker, to hold a seance for the benefit of the Spiritualist Church Our love to all friends.

MARY T. LONGLEY. 829 Clement Street.

San Francisco, till March, OHIO NEWS

The West Side Church of Columbus

Your grand paper comes as a let. ter from home. Welcomed. I read with interest the news from the various societies throughout the many states, and I rejoice at their progress. The West Side Church is making wonderful progress. The month of De-cember we had for our lecturer and message-bearer that powerful worker; Mrs. Edith McCrosson. On Sunday,

"Radical views upon creeds among Mrs. Edith McCrosson. On Sunday, Dec. 21, we celebrated Christmas, and baptismal of children, with the spiritual ritual, and the crowning with pure white flowers. Blessed are the buds of the human family, for to them we must look for the banner bearers of the future years. Jan. 4 the official board of Ohio met at our church for a business session with all

Clark of Ashtabula. Sunday, the 5th, a mass-meeting was held all day, and a great success it was. Brother G. H. Brooks, who is now filling an engagement with the-First Church of this city, was with us morning and afternoon; and his glorious spiritual thoughts were as leaven unto the audience.

the members present, except O. B.

In the various services Sunday the different members of the board lectured or gave messages, and much good will be the result. 'Hon. Strong, that eloquent speaker from Hamilton, Canada was also present. This society has engaged him for January, with Mrs. Susanne! Harris as message-bearer.

On Sunday evening fourteen new members were formally talten in with the ritual service performed by the writer, and others.

Our audiences have filled our church on Sunday evening to overflowing, and never was the society in such a prosperous condition. The officers elected for the ensuing year: H. E. Boerstler, president; Kruge, vice-president; John Brickman, secretary; Mrs. Lucas, assistant secretary; Mrs. Susanne Harris, treasurer. Trustees, Mrs. L. A. Grove, Mr. Zebold, Mr. Hess and Mrs. Mc-

On Jan. 2nd I was called to Newark. Ohio: to perform the funeral service of Mrs. Al. F. Yountz, the beautiful daughter of Chas. F. and Anna L. Glenn. She was married Aug. 21, 1907, at the cottage of her parents in Lily Dale, N. Y., and passed to spirit

life Dec. 31. Their beautiful home was filled with relatives and loving friends. The parents and brother, as well as the arisen sister, were in touch with the truths of Spiritualism and spirit return.

H. E. BOERSTLER, Pres. West Side Spiritualist Church.

Good Man Passed to Spirit Life. Earth is always lonelier whenever a good man or a good woman drops from the ranks of humanity. Many hearts, widely separated by distance, will be saddened to know that Riley Johnson passed through the Gates Eternal early Sunday morning, Jan. 19th, from his home on the Lily Dale Assembly grounds. His wornout body was laid to rest in nearby Laona on Jan. 21st. More than once in the closing days of the 1907 camp fears. were voiced that "Riley will not be with us next year." No face was better known there than was his. Each recurring season for twenty years or more had found him at some post of responsibility, generally that of gatekeeper, where it was his to welcome the coming and bid cheery God-speed to the departing visitors. Though his form had bent beneath the burden of years and time had furrowed his features, yet his heart was young. Factions came and went in the management of the Assembly, but he was trusted and honored by them all. Successive presidents and boards of directors passing in unbroften procession found his fidelity never wavered and his word was his bond. Proud of the confidence bestowed upon him, he always proved worthy of it. So zealous was he to duty, that six o'clock in the morning often found him at his post which he many times would not volutarily leave until after 10 p. m. None knew his worthiness pet-ter than the treasurers of the As-sembly. The praises of prominent of-ficials were more widely sung, but none exceeded his faithfulliess at his humbler post. And so good night to the loving husband, loyal father, upright citizen, helpful³³ neighbor, honest officer and royil-hearted brother, until we all meet in the morning dawn which his eyes have lifeady wel-

-comed. DR. GEO. B. WARNE. FROM SOUL TO SOUL.

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A VIVID PICTURE DRAWN.

In Reference to the Grand and Beneficent Work of . Mrs. . Catherine McFarlin at LaCrosse, Wis .- She is a Prominent Lecturer and Medium, and Has Organized a School Where She Takes in the Unchurched, Unorganized and Unla-

Physical culture is to be the feature of a non-sectarian Sunday School (as set forth in the Chicago Examiner) to be established in La Crosse by the Rev. Catherine McFarlin. The meetings will be held weekly, and will be along the line of good morals without reference to creed.

Rev. McFarlin says a clean mind soes hand in hand with a healthy body, and proposes to demonstrate that her physical culture idea will do much to advance the moral inter-

ests of her pupils.

Mrs. McFarlin is a student of the new thought school. She is a Spiritualist and is in charge here as pastor of the Spiritualistic congregation She is a woman of wide learning, and has advocated her views upon the relation of a well poised body and mind to a pure soul upon the lecture platform in Chicago, Milwaukee, St. Paul and other large cities. Mrs. McFarlin is in LoCrosse now,

she says, to be near her mother, who is eighty-nine years old and lives at Plainview, Minn., a short distance

from La Crosse.

"While I know I have many sympathizers in this work," said Mrs. Mc-Farlin, "I am alone in inaugurating this Sunday school.

"Religion and Belief Different." "In the first place, I believe there is a vast difference between religions and beliefs. I believe it is the religious tendency in men and women which inspires them to higher and nobler thoughts and deeds. Sect has little to do with it, and even in some

parents keep hundreds of children away from Sunday School, and it is where creed and sect will be set aside and the object will be to teach high morals, high-mindedness and sppirit ual ideals.

"I believe the first requisite to higher moral and spiritual ideals is a well-poised body and mind. The nearer physical perfection one is, the nearer realization are the ideals and higher thoughts we believe so essential to happiness upon this earth and in the land to come.

"I expect to open my Sunday School with fancy drills, physical culture exercises and singing. The training of the body is intended to prepare the way for assimilation of the higher thoughts it is my purpose to instill into the minds of my pupils.

To Cultivate Originality.

"At each meeting of this school the pupils will be asked to express an original thought along some higher ideal. If this is impossible at first they will be asked to quote something lofty from the writings of the famous authors. During the week they will keep in touch with the world's events and current happenisgs, and each Sunday shall be expected to be able to answer questions upon what the world is doing.

"I believe many children are denied this privilege, and that it will help them to a broad understanding; will teach them what the world is doing and inspire them with what they may

themselves accomplish.
"I shall always make good, clean morals one of the primary teachings of my classes, for upon this I believe depends the success of the entire vent-One cannot be mentally and spiritually clean with unclean morals. nor can one be morally clean with an unclean body. For this reason I attach much importance to my physical culture department.

Expression Part of Plan.

"I believe that in every man and woman there are original, lofty thoughts if they could but be taught to express them, and to try to bring out these thoughts I propose to hold once a month or once in two months an entertainment in which my classes shall participate. They will be ex pected to present themselves and their ideas before the others, and I hope to teach them the art of expres sion. Training in expression brings from the mind what physical culture, lancing and other exercises bring with the body.

"I have made no particular plans for the preliminary organization of my classes other than the announcement, but I expect no difficulty in securing as many pupils as I can tend to. My Sunday School will open at 11 o'clock' in the morning, and it pupils of sectarian Sunday Schools de sire to attend and go to their own churches later it will be possible for them to do so."

Wants to Arouse Spiritualists to Action.

To the Editor: There come times in the affairs of life when action is demanded. The crisis is now upon us as Spiritualists, to awaken from our lethargy, or we as an organization are going to feel the results of our inaction. We have every advantage that could be desired. As for talent, our line of leaders can not be surpassed. Our finances compare favorably with any other class of people.

We feel also there is an advance in the general intelligence of the laity We also know we have the only religious belief that can demonstrate what we profess. We may well feel proud of our success, but we must not cease to make further effort. Growth and development are demanded if we would hold our position. We should not be satisfied with mediocrity. We should continue to work, and with action come growth and improvement.

In the matter of lierature we are not taking the advantage the case merits. Our periodical publications are limited, and it behooves us as a class to give our support to their maintenance, and make them worthy of the cause they profess. Many of our Spiritualistic friends do not take any of our publications, consequently spiritual improvement is retarded by such neglect.

CYRUS SANDERS. Ashley, Ohio.

COMPRISING all that rethe Christian Religion in the "His-A Vindication, (Never before Published in this Country.) of some passages in the Fifteenth and Sixteenth Chapters) With A LIFE OF THE AUTHOR, Proface and Notes by PRTEE Eckure, including varioum notes by Guitot, Wenck, Milman, "an English Churchman," and other scholars." THIS volume contains Classon's complete Theological writings, separate from his other works; and is, to use his own language, "an enquiry into the human courses of the progress and establishment of Christianity "showing when, where, and keen it originated; who were its founders; and what were the sentiments, character, manners, numbers, and condition of the primitive Christians. Gibbon's Viudication of the 15th and 16th chapters of his History from the atecks of his Christian opponents, is reprinted verbelin from the original edition of his Miscellaneous Works, edited by Lord Sheffield, in 1786. It effects all yard forever silenced his defractors who, being variquished in argument, unhesitatingly accused Gibbon of infidelity.

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An Important Message.

From the Spirit Side of Life.

"Many of the so-called Christian fathers, popes, cardinals and priests of the mother church, as well as many of the bishops and priests of the Protestant faith, are still at the head of similar organizations in spirit life, and are faithfully working to propagate the errors they taught in earth

tical number, but man in his collective fraud and forgery by which priestcraft condition including his companion, his has held man in its toils. equal and better half-woman-and also everything below them in Nature; posed and proclaimed those doctrines for is not man a microcosm of Nature, and beliefs, and thereby acquired a world within himself.

When in the earth body I was far as my timé and means would permit), all that came under my mind's comprehension. I was also a student of Biblical lore, but not an acceptor of all its teachings. I read and compared its chapters with other readings, with the idea of making it accord and correspond with the teachings of Nature; and hence I am enabled to quote from other books, for the memory of. what man has read and studied in the earth life remains with the spirit

Was man created or formed out of the ground, and has he had only a brief existence of less than 6,000 Truth and Nature answers, No!-for it required ages, untold ages of time to prepare and spiritualize matter in order that it might be made pure and fit wherewith to clothe a soul. Not an individual soul, but dual or mated souls; for in the first chapter of your so-called sacred book we 'Male and female made he THEM, and blessed THEM and said unto them be fruitful and multiply and replenish the earth and subdue it, and have dominion over everything

Since entering spirit life my student qualities and desires have not abated in the least, but have been augmented, and desire to know has been rekindled, and happily for man, he there finds all and everything required to stimulate the mind and satisfy its longings and to incite investigation and study.

Every book worthy of study found on earth is also found over there. Duplicates of every instruments to facilitate study known to man are there and many which man has not yet prepared himself to receive.

The means of acquiring knowledge are accessible to mind just in propor-tion to its desire to know; but no mind is forced or urged beyond its desire. The law holds the same in the more progressed spheres as on earth or in the darker homes of the lower sphere.

The majority of mankind has very crude ideas of man both as a mortal man dwelling on earth, and as a spirit man dwelling in another world. Christlanity with its bible his done more toward creating this condition than all other causes combined.

Your story of creation as related in Genesis is but a crude retelling of an ancient record made by man in his man accepted the truth of spirit re-sire where truth will be accepted. unenlightened days, and not truthfully turn and learned that he could rendered at that, but garbled and mu-tilated to suit the lower class of mind to whom it was given, and this by a more modern priesthood for its own selfish purposes.

Allow us to quote for your instruction and comparison from another bible, older by hundreds of years than your own (yet not the original): The earth was covered with flowers, the trees bent under their fruit, thousands of animals sported over the plains, and many birds in the air, when Brahma perceived that the time had come for the creation of man to inhabit this dwelling place. "He drew from the great soul, from

the pure essence, a germ of life with which he animated the two persons whom he made male and female, that is proper for reproduction, like aniand plants, and he gave them conscience and speech, which rendered them superior to all he had yet created, but inferior to the angels and to God.

"He distinguished the man by strength shape and majesty, and named him Adima, or the first man. The woman received grace, gentleness and beauty, and he named her Heva. or what completes life. Therefore in giving Adima a companion the Lord perfected the life bestowed on him. and in thus establishing the conditions under which humanity was about to he born, he proclaimed in earth and in heaven the equality of the woman with the man."

Which picture do you prefer, this record of ancient man, or the garbled story in Genesis given to the so-called Jewish nation?

Man has no records by which he can prove that such a nation of peo-ple as he now styles the "Hebrew naever existed prior to the days of the tribal chief whom he now calls David, the king, the man after (his(God's own heart. There are no records outside of your bible by which you can prove the existence of the individuals named therein. Close your book, search outside its lids and nowhere can you find the indisputable proofs so eagerly and so faithfully sought at the present time.

How, then, you ask, have these many and varied beliefs and religions been kept before man, and have had such influence over mortal mind?

By giving to other minds the right to think for you and then revering their thought and teaching. By, at their command, accepting the book as the word of a personal God and believing their statement that no other word could be given, thereby making it an object of worship or adoration; and last, but not least, by and through spirit influence over mortal mind.

We, in return, would ask, Why the book and its priests are losing their hold over mind? Why their power is waning and mind is regaining its free-Because the progressed spirit world has by the light of truth opened a pathway between earth and heaven, and brought the message of continuous life to many; also because science through spirit influence has given church organizations are wrapped ery cannot accept of freedom upon a

Not man in the singular or egotis- knowledge to man and exposed the

Think you that the minds who compower over mind, ceased to teach and promulgate them after entering spirit student of Nature and investigated (as life? Oh, no; for there they united with other minds of like character as themselves, formed organizations hamlets and villages, built churches, appointed priests and leaders, retained or gained more power over their adherents as they entered spirit life, and then used them as controlling messen gers to return and influence mortal mind, and through their pulpit med diums proselyte to their cause. ...

You may not be willing to accep as truth the statement that many of the so-called Christian fathers, popes cardinals and priests of the mother church, as well as many of the and care, bishops and priests of the Protestant No friends do they find though they faiths; are still at the head of simi lar organizations in spirit life, and are faithfully working to propagate the errors they taught in earth life with their watchmen ready and wait ing for every creedal soul passing the gate of death, that none may escape their numbers be increased both here

You have but a crude idea of mar as a spirit, or of life in the spirit The lower sphere in spiritland is but the corresponding states of life on earth. The same selfish motives rule. The same or similar forms of government are found in its cities, towns and surrounding country. Thousands of spirit men and women dwell among you here on earth. In truth, this lower sphere is in all respects a duplicate of life here. Can you not accept as truth that

continuous life knows no change, has no break in its chain? Does the sleep of a night make any change in individual man, or make any change in his prospects and plans? Then why should the short sleep of Death change the disposition or character of any person? If you have formed certain likes and dislikes, and had fixed habits of life here, why should you not carry those

itate to those home to which they correspond? What do you know in relation to countries foreign to your own, or even of the distant parts of that country in which you reside? Only what books and returning travelers relate. Should, not the tale accord with your preconceived ideas, or the mind be not able to comprehend, you cast it

likes and habits with you and grav-

aside as unworthy of belief. It is only a few short years since your book) and you accept and believe the messages given, but they were called "the Angels of God," and the days in which they came were styled the days of miracles. Your gression adheres to every soul, and priestly teachers say that those days soul ever returns. To-day, however, thosands ask: Why can they not thosands ask: come as in the days that are past? And you who are Spiritualists. who know how and have the proof of spirit return, should be prepared not only to answer the question but through and by the silent hour and the home circle convince every seeking mind.

We now come to you as travelers from a distant land and assure you that the priestly teachings of to-day are erroneous and false.

At no time and nowhere has the All Spirit revealed the all of its word, and written it in a book to be the law and the guide of man. As all in nature is governed by the law of spirit, miracles or that above spirit did not and cannot exist. Marvels. only by reason of man's ignorance of law, and investigation dissipates them, even as the dew disappears be-

fore the morning sun. We as before said, are simply travelers returning from that land toward which your daily life is leading you, and who so well qualified as they who escaped creedal bondage here and who have progressed in degree over there; to instruct the mind and tell of life in the land where they now dwell? Remember that we now dwell in the second or that which is called the home sphere. That we have every means at our disposal to attain knowledge to the full extent of, our desire and our ability to comprehend and receive the truth, and that which we so obtain we can through the hand or lips of a medium, or spirit still in the body, give to you, but under the same law of earnest desire to know. Of course it would be some what more convincing to mind could we stand before you and speak-through our own life, as we will be when man on earth forms conditions in which to meet his spirit friends, and which repulse the enemies of man. Then will we be able to give you more minute descriptions of our homes and their surroundings, our temples, our schools, our libraries. those instruments of which you as

spirit spheres. Also more vivid description of life in the lowest sphere,

the fruit of selfishness and sin. Remember, that the leaders in

about with their own peculiar learned ignorance. They do not desire to learn or to know the truth, for on earth as in spirit land the truth means the relinquishment of their power over mind, thereby placing themselves in their own proper condition among men.

In deserts and darkness for agesthey'll roam. E'er seeking but finding no spirit home; First Mammon they worshipped, but

now in despair They're watching their gold though they dwell over there.

A life of true pleasure doth never un-No treasures are stored, only anguish

Ambition and power with silver and

dwell over there.

Then choose ye the path you will walk in on earth, To sorrow or pleasure earth life will give birth; You can dwell in a home so peaceful

Or in darkness may live though you dwell over there. Mid flowers and fruit, or in desert mansion may build, or a cave be

Surrounded by friends, or with Giant Despair, You build your own house when you

your home:

Thus we describe the state or condition of thousands of these priestly leaders of men after entering spirit life; and again we ask, which will ve choose, "a home so peaceful and peaceful and fair, or a cave for your home with Giant Despair?"

Ne'er before in your era have such golden moments, such glorious opportunities, such free spirit help, such coperative companionship been offered to man. He can think and speak in freedom, and can act his thought and speech so long as he does not invade the rights of his fellow man.

The progressed spirit world is ac ive to-day in refuting and exposing biblical errors and church teachings Science has in a measure released mind from their toils, and opened the gate of knowledge. In consequence thereof man has ofttimes (almost unconsciously to himself), formed conditions for spirit return. Then as trutl and knowledge enter the mind, desire increases, and we hasten to feed de-

Therefore we come to you in this a preparatory school to fit one for gression adheres to every soul, and though as in the case of individual belong to the past and that death persons, as well as nations, retrogres-leads to that land from which no sion may seem to appear, still progression is the law of spirit and must prevail. All that was good and true, all that was beneficial to man in the past is yours now. Yours, if you ac cept it and use it for your own good and the benefit of future man.

Study and see if you can analyze mind. Your mind is your own, an attribute or possession of the soul. Ask what is imagination, that quality of the mind which enables you to soar away and bring before mind distant scenes, to see friends who are not near, and by the aid of thought communion with them. Ask of mind what governs it, and what law it governs all the attributes of the soul. The great majority of mankind must an-

swer, "I don't know."

Many will say, "I read my Bible.
I listen to the teachers who claim that they are sent of God;" but if they spoke truthfully, would say, "I give it no further thought,"

Oh, man, canst thou not perceive that the soul and not the heart, the inner self is the seat of the affections and the will, and mind is the servant of the soul through which thought is generated and will clothed with power? Know you not that Soul is the master, and soul is God: "I am. should be the platform upon which every soul should stand. I am a component part of the whole, a man clothed with a material body, which itself is composed of the all in-nature. I am (or should be) the ruler of my own little world, guided only by the experiences of the past and the un-seen influences of the now. I should so govern as to be able to banish disease of every nature and make the body a fit dwelling place for a soul capable of co-operation with othe souls and spirit guides for the good of humanity.

Could we impress these truths upon mind and thereby release man from thraldom of the false teachings and errors of the past, our work would be done. But we see that time must yet roll on before man will be able to comprehend the truth that will

make him free. The chains of ambition and error superstition and ignorance, have been so thoroughly riveted around mind, yet know not their use; musical in- and the power of priestcraft and its struments of which you have not many organizations both on earth and heard the sound; our occupations, in spirit land is so great, its watchful-the routine of our daily life; all and ness so complete, its treasury on earth so full and so readily refilled, that happy and lovable continuous life in time must pass before man will awake to the knowledge that he is living in mental slavery and will seek for that to aid you in warning other minds of freedom which by birth is his.

A portion of mankind on being libe erated from this state of mental slav-

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rational or spiritualized platform, but,

freed from ione class of errors they deliberately open the door of mind

and bind themselves to another class.

"If," say they, "the teachings of the past are false, if there was no act

of creation within a limited time

through and by the spoken word of

a personal God, then must all that re-

To enlighten these minds we must

also labor. 'Tis true that death will

open their eyes:and free the mind, but

while still in the form. They are our

forming conditions whereby undevel-

oped wandering spirits can still

priestcraft and its numerous allies

you must remember that it is a war

of love, not of hate or persecution.

Love the man, but destroy every cits

del of superstition and selfish ignor

ance in which he dwells. If thine ene-

my hunger, feed him; if he thirst, give

unto him pure water to drink. If he

needs shelter, take him into thine own

home and care for him. Are ye no

all brothers of one parentage; the

How can man contemplate the firm-

ament above and allow the mind to

compute the number and distance of

say that there is no design, no ruling

law there; and ask, "Were all these placed there in order that man might

friends, not time, but for eternity.

say, "You use the terms design and

law and they imply a design and a

lawgiver." Tis true. But what is All Spirit and of what is All Spirit

composed?.. Of the living spirit or

soul life of the universe, of which

every being, all that is or ever will be

is a component part. Each soul is a

germ drawn from this source, an in-

dividualized human being, and when

progressed beyond the cares of an

earth life, when its work is done and

its mission fulfilled, it becomes a co-

operating part of the Infinite Whole,

which manacalls God. Does not your

book affirm that ye are gods? And

if rightly interpreted nowhere would

it speak of a God distinct or separated

from the whole! Does not your book say "Let US make man in OUR image,

after OUR likeness, and let them (not

been created?" Read and see.

clothed in the image of man.

him) have:dominion over all that has

Man dwelt on other earths long be-

fore this little world was born. There-

fore, if truly rendered your book would read:, "Let us separate a germ

from All Spiritin order that man and

woman may dwell upon this earth

which is now prepared to clothe them

with living/matter; so they were

and female did the gods clothe them.'

We see that some minds can com-

prehend these truths, else they would

fall fruitless to the ground. Man,

therefore, in his spirit and in his ma-

terial body is a microcosm, a little

great world-a soul, a man, a God

and in combination with other gods

a Creator. Elohim or us, a maker of

worlds. The designer, the lawgiver,

Male

motherhood of All Spirit.

In carrying on this war against

further enslave the mind.

lates to a future life be also false."

the controller of all in the past, the present, or that will be in the future

The fount of truth o'erflowing e'e

And souls may drink, then drink again; its waters cure disease and sin,

Release from every care and pain The souls progressed from lower plane,

For these pure waters feel their need all should enter progression's faith Both soul and body they sustain. allies in so far as they combat the false teachings of the past, but in an-The soul still dwelling in the form, other sense they are giving aid and comfort to the enemy of man, and

May to this fount of truth, draw May daily drink at eve and morn Yet sweeter still the truth appear

This fount of life, of joy, of love, This priceless boon to man is given t flows from all the spheres above. It flows to earth, direct from heav'n.

Then draw ye near, each willing mind For all may drink, the strong the

May drink so oft the soul's inclined Progression's path you thus may

While yet in earth life you will find The soul with peace and love o'er flow While truth and good control the

the suns in space, and then think or Their blessings shed wher'er you go

have an existence upon this globe; Progressed on earth, in spirit home and that existence be but for a few With Truth and Love you there will short years of time? Oh, no, my From thence again with friends you'll Stop a moment. I hear my medium

And teach those here you loved so Teach them to drink as you have done

From this pure fount of truth and And where o'er self the victor's won, With you they'll dwell in homes

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