SPIRITRETURNWITHOUTAN 66 ISM?

It Is Being Manifested the World Over Among All Classes.

world. When we say SPIRIT RETURN we only have reference to that one important fact, independent of any "ISM," whatever its nature and kind, and in that respect we speak of it as an ESTABLISHED FACT, without any reference, as said before, to any "ISM" whatever. Considered in that light it reflects the most important event of the nineteenth and twentieth centuries. As AN ESTABLISHED FACT it is world wide, but as an "ISM" it is restricted to those leading minds who wish to consider it such and work in harmony therewith, and who

Fortunate the playwright who has something to say. Lucky the author who can arouse controversy. In the business of the theater to be talked about is to be successful, and nothing in all the elaborate schemes of advertising born of press agents equals

the word of mouth comment of playgoers.

In "The Witching Hour" Augustus Thomas has trod ever solightly on the toes of a half dozen cults. He has invited the critcism of a thousand cranks. He has appealed to the fascination of the mysterious that every superstitious mother's son acknowledges. In a word he has had something to say regarding psychic forces, and in the saying of it has provided a measure of that popular commodity known as "food for thought." He has set the brains of the country to work, and they are working

"The Witching Hour" is popularly presumed to be built upon a theme of which telepathy is the center and circumference. But in reality telepathy is a mere incident in the metaphysics of a play that touches upon hypnotism, mesmerism, mental science, Christian Science, theosophy, Spiritualism, mind reading, thought transference, auto-suggestion, predestination, and common everyday?"fate."

Students of each of these branches of what Mr. Thomas himself in his curtain speech spoke of as the "new thought" of the time will find, if not a comprehensive exposition of his theories at least a reference to them reverently and purposefully made. But the wonder of the work lies not in this fact so much as in the accomplished blending of all the thought into a play that is essentially dramatic and theatrically entertaining. Its exposition is natural and reasonably logical, its characters are possible human beings if not convincingly typical, its situations are; with one exception, expertly approached and skillfully projected, and its underlying suggestion of romance is true and sufficiently appealing to carry that traditionally requisite portion of the

But to the point the argument that all sorts and conditions of new thought are indeed represented by Mr. Thomas in this the boy's mother, his financee, and Brookfield in Washington in new drama, let us consider certain excerpts from the dialogue. an effort to see Justice Prentice and induce him to grant young For instance, in the first act, there is this frank reference to Whipple, who has been convicted of murder in the first degree.

Alice-Why don't you let Viola cure your headache?

your mesmeric endowment for a real occasion,

Helen—Is Viola a magnetic healer, too?

Alice-Yes; a remarkable one. Viola-Well, for myself, I'd rather have Uncle Jack sit by me

than any regular physician I ever saw. A little later we come upon the first suggestion of telepathy The lovers, Clay Whipple, a young architect, and Viola Campbell, are planning their future and talking of their own home, and Clay is explaining his "dreams" and "impressions;" which

convince him that in some way a master mind is assisting in the working out of their destiny. Says he: : Clay-The pictures of you don't come just when I want them to come, and they don't go when I want them to go-especially

in the dark.
Viola—Why, how funny!

Clay-Sometimes I've had to light the gas in order to go to

Viola-Why, I never heard of anything like that,

for your Uncle Jack, but before I put a brush in my color box I viously concerning the power of thought. Thus we get mesmer saw this Genoese velvet and the picture frames in their places, and that Corot, right there-I got a kind of a superstition about

other walls, but right there I want you to put a Corot that I have a dozen waves of the handseen in a dealer's in New York''—and he did it. My idea of this Prentice—Why any motion? house really started with and grew around that canvas of Corot.

It is this Corot that brings Justice Prentice of the Supreme Court to Brookfield's place, and it is Prentice who convinces the You'll simply think. gambler, Jack Brookfield, of the power of thought as a dynamicforce. There is a further reference to this gift of Brookfield's in justice "thinks" Jack's headache is cured, and Jack admits that it is. his talk with Mrs. Whipple, a former sweetheart of his.

Helen-You had a way, Jack, when you were a boy at college

of making me write to you.

Jack-Had I? find it impossible to sleep until I had got up and written to you written concerns a duel (rather a momentous happening to be so and two days later I'd get from you a letter that had crossed strangely indistinct in the mind of the justice, Mr. Thomas) mine on the road. I don't believe the word "telepathy" had which Prentice had fought with a man who had insisted on torbeen coined then, but I guessed something of the force and all menting his boyhood's sweetheart with a cat's eye. these years I've felt it-nagging! nagging!

the keynote of the telepathic theme. The justice stands looking at the Corot while Brookfield idly jots some figures on a pad. Without'st spoken word the justice suddenly turns and answers edly responsible for the emotional insanity that prompted the a question mentally just by Brookfield. The following explana- murder. And he, too, brings in a further suggestion of Spir-

Jack-One moment; Judge Prentice. You said your address

was Washington? Prentice Yes.

SPIRIT RETURN is receiving the attention of the whole have been instrumental in doing a great amount of good-a work of vast importance to the world. Of course that "ISM" is based on SPIRIT RETURN. But the fact is, SPIRIT RETURN without any "ISM," is shaking the whole world from CEN-TER to CIRCUMFERENCE. The churches are all feeling to a certain extent its benign influence. It modifies to some degree the teachings of theology. The secular press are devoting COLUMN AFTER COLUMN to it and cognate subjects, and now it has invaded THE THEATRES, as comprehensively illustrated in the following, "THE WITCHING HOUR," played in Chicago at the present time, as set forth in The Daily Tribune:

> Jack-You thought at the time that I was about to ask you the question?

Prentice-I thought you had asked it,

Jack-And you thought a moment before that I had said ixty-five hundred for the picture?

Jack-Do you often pick answers that way? Prentice—Well, T think we all do at times.

Prentice-Yes; but we speak the answers only as we get older and less attentive and mistake a person's thought for his spoken

Jack-Do you mean that you know what I think?

Prentice. I do not mean to claim any monopoly of that power. It's my own opinion that every one reads the thoughts of others. That is, some of the thoughts.

Jack-You really believe that that stuff? Prentice-O, yes; and I'm not alone in the belief. The men

who declare "the stuff" most stoutly are scientists who have given it most attention.

Prentice-Every thought is active-that is, born of a desireand travels from us; or it is born of the desire of some one else and come to us. We send them out, or we take them in that

Jack-How do we know which we are doing?

Prentice—If we are idle and empty headed our brains are the playrooms for the thoughts of others-frequently had. If we are active, whether benevolently or malevolently, our brains are workshops—power houses. I was passively regarding the picture. Your active idea of the price registered—that's all. So did you wish to know where I was from.

The first act ends with the murder of a young roisterer by Clay Whipple, who had been taunted with a cat's eye jewel, for which he had an inherited horror. The second act, a year later, finds through the influence of a jealous district attorney, a new trial. Prentice and Henderson, a fellow justice, are playing chess and Jack-No; no, Viola. It isn't enough for that. I'll conserve talking of the Whipple case. Incidentally they fall into a discussion of the strange influence exerted by departed spirits, and the sentimental Prentice reads his prosaic visitor a Bret Harte poem. Henderson is deeply impressed.

. Henderson-You don't believe in that Bret Harte stuff do you the dead coming back-glosts, and so forth?"

Prentice—Yes, in one way I do. Lfind as I get older that the things of memory become more real every day. Why, there are companions of my boyhood that I haven't thought of for years that seem to come about me-more tangibly, or as much so, as they were in life.

Henderson-Well, how do you account for that? Spiritual

Prentice-O, no. It is Time's perspective * . My boy hood's herizon is very near to my old eyes now. Theidimmer they grow the nearer it comes until I think sometimes that when we are through with it all, we go out almost as we entered -little children.

Brookfield acknowledges, on his entrance, that he has paid Clay—Well it happens with me often. I designed this room considerable attention to what the justice told him a year pre-

Jack-I've tried this mesmeric business. I can do it. Within this year I've put people—well, practically asleep, in a chair, and I've made them tell me what a boy was doing a mile away. Clay-I said to Jack: "Have anything else you want on the In the last month I've put a man into a hypnotic sleep with half

Tack—Fixes his attention, I suppose. Prentice—Fixes your attention. When in your rown mind, your belief is sufficiently trained you won't need those passes.

This scene is followed by a bit of mental healing; in which the

Then comes the mother to plead for a new trial for the boy. She brings with her an autograph album in which Judge Pren-Helen-You know you had at night about this hour I'd tice, years before, had written to her mother. What he had

The mother's plea, a scene that is beautifully written and acted, is successful. Justice Prentice tentatively agrees to grant The first meeting of Justice Prentice and Brookfield sounds the new trial and promises to appear as a witness and testify that Margaret Price, the convicted boy's grandmother, was subject to the spell of the cat's eye, and that heredity was undoubtitualism when he closes the act.

in your grave five and twenty years, but I'll swear your spirit mere exploiting of a mysterious or interesting theme is not your will in princ was in this room to night and directed a decision of the Supreme enough. It must be an actable and an understandable play that succeed—Hullug.

Court of the United States. [He smells the handkerchief of his departed sweetheart, and repeats the lines of Bret Harte's

The delicate odor of mignonette, The ghost of a dead and gone bouquet, Is all that tells of her presence—vet Could she think of a sweeter way."

In the third act the second trial of the boy is proceeding and Brookfield admits that he is endeavoring to influence, mentally, one member of the jury. Thought transference is thereby re-

Jack-One juror among the twelve is with us. I am in thought with him. Judge Prentice told me that he could sit in his room and make another man get up and walk to the telephone and call him by simply thinking steadily of that other

Alice-Superstitious people imagine anything. Jack-But this isn't imagination.

Alice-O, Jack. I don't like my big, strong brother, who used to meet men and all danger face to face, treating this terrible situation with silly mind cure methods-hidden alone in his

Jack-You can't acquit a boy of murder by having a strong brother thrash somebody in the courtroom. If there was anything under the sun I could do with my physical strength, I'd do it, but there isn't. Why not, if I believe I can influence the juryman by my thought, why not try.

Brookfield also causes the publication of a story in the newspapers that the district attorney, who is working for motives of revenge to secure the conviction of Whipple, planned the assassingtion of Scovil (a slightly veiled reference to the Goebel murder in Kentucky), and through the circulation of this story, which he heard from a drunken gambler, he hopes to so influence public opinion that the jury will "feel" it. Justice Prentice ikewise is confident.

Prentice-Do you think that all these 500,000 minds can be at white heat over the knowledge of Hardmuth's crime as blazoned in the newspapers to-day, and none of it reach the thought of those twelve men.

Lew-You mean you think the jurors get the public opinion without anybody telling them or their reading it? Prentice—Yes. In every widely discussed trial the defendant

is tried not alone by his twelve peers, but by the entire com-At the close of this act the boy is acquitted and the district at-

torney, aroused by the published charges against him, comes to Brookfield's house to kill him. He rushes into room, presses a derringer to Brookfield's side, and is about to shoot, when applied hypnotism saves the gambler and produces the only cheaply theatrical scene in the play:

Jack (to Hardmuth, who has pistol close to his side)-You can't use that gun! You can't pull the trigger! You can't even hold that gun!

Hardmuth (dropping derringer)-I'd like to know how in you did that to me.

Mr. Thomas insists that he has drawn upon his imagination for no single act or situation in his play. They are all founded on personal knowledge or personal observation. And so it is altogether likely that the episode of the hypnotized assassin is known to him to have occurred. In the play, however, it becomes rather baldly heroic. Yet it is accepted gracefully by the audiences, which is another tribute to the hold of the piece upon

The last act brings about the regeneration of the gambler, and the application of the lesson he has learned through his two years' study of psychic : phenomena. And so he tells young Whipple, who is determined to be revenged upon the district attorney responsible for his conviction, that revenge is not as sweet as some hardened soul declared. Thus we get the modern application of the "new thought" as taught originally by the Nazarene:

Jack-You can carry your hatred of Hardmuth and let it embitter your whole life or you can drop it. The power that any man or anything has to annoy us we give him or it by our interest. Some idiot told your great-grandmother that a jewel with different colored strata in it was "bad luck" or a "hoodoo." She believed it and she nursed her faith and passed the lunacy on to your grandmother. It was only a notion, and an effort of will can banish it.

There is but one speech to satisfy completely the followers of Christian Science, but that is a strong one. Brookfield has broken the cat's eye spell by throwing young Whipple into a spasm with only a penknife closed in his hand, which he tells the boy is a cat's eye, and when he proves to him the foolishness of the superstition he dramatically declares:

"Now, be a man. Show that you're not a neuropathic idiot. You're a child of the everlasting God, and nothing on the earth or under it can harm you in the slightest degree!"

In the end there is a bit of mind reading or second sight that serves as a basis for a legitimate comedy relief. Brookfield is trying to explain to a hardened old gambler, Lew Elinon, why he (Brookfield) has reformed. He sends the doubtful one to a corner of the room with a deck of cards, has him shuffle them and deal a poker hand. Then he thinks a moment and suggests that the other holds three queens.

Lew-How did you know I had three queens? Jack-I didn't know it. I just thought you had.

Lew-Can you do it again? Jack-Draw one card. Is it the ace of hearts?

Jack-Turns me into a rotter, doesn't it? I've always had 'luck'' and I thought it was because I took chances on a guess' -same as any player-but that doesn't look like it. does it? It is telepathy of a very common kind—and I guess it's used in a

good many games, old man, that we're not on to. Ellinger is immediately possessed of an inspiration. He and Brookfield will go to Cincinnati and, with the aid of mind reading, simply "clean up" the town. He is sadly disgusted when Brookfield insists he will never play again. "Godamighty gives you a mind like that," he ejaculates, "and you won't go to Cin-

cinnati with me! H-!" Prentice—Margaret Price, people will say that you have been | To be a good drama a play must be sufficient unto itself. The

conception, interesting in its exposi-WitchingHour" fulfills these demands and is withal a purposeful drama. It treats, if not with superior insight at least with good understanding and a reverent tolerance subjects that are a majority of thinking people of to day. Ten years ago it might have been hooted from the stage, but with the broadening influence of the "new thought," whatever phase of it may appeal to the individual makes its success not alone possible but practic-

The company that has been brought to Chicago gives the play a sound reading. The mother could not be more effectually played, or with a finer, more womanly appreciation of the emotional content, than she is played by Amelia Garduer, BURNS MANTEL,

THOUGHTS AND REFLECTIONS.

On Various Matters Which Deeply Interest the Writer.

To the Editor: I am interested as much as ever in the great work of re-form that your valuable paper is dogood things for spiritual souls who are seeking for truth and knowledge of the here and hereafter. 'I will try to review briefly some of the subjects mind and thoughts; and no doub they were a blessing to others who read them; 'The Spirit World Views,' in No. 939, given through the mediumship of W. J. Colville. Brother Colville is a apfritual teacher of a high order and how inspiring it is to read spiritual doctrines that are so ennobling and elevating as character builders on this numbane sphere.

Set the Bells of Heaven Ringing, derhill, is an immortal poem, the sentiments of which should go down the

enturies of time as inspired truth. For the Christ of Love and Light How long will it take for those grand principles to conquer the evils and savagery in human nature?

If all mankind could act and live the life of love and truth, it would be more like heaven here.

Many sincere souls in each genera-tion have sought that love and light, tion that is born of the spirit. "Sparks"from the Anvil,"

philosopher, Henry Morrison Tent and other articles by him are productions of knowledge, wisdom and deep His scintillations about society things in general among the people.

are similar to the proverbs of Solo-mon of Old Testament times. I have carefully read the old proverbs of the Bible, as they contain so many maxims of truth.

wise utterances, he became vain before his old age, or matured years of

Too many wives and concubines with so much wealth and influence among his people, caused him to degenerate from virtue. He is credited with writing, "All is vanity and vexation of spirit."
"The Holy Roman Empire," by Dr.

J. D. Buck, in No. 947, should stir the thoughts and arouse to duty and action, all lovers of liberty, free thought, free speech and free press everywhere. The patriots of every nation bow with reverence to the great spirits of all periods of time, who have battled for the liberties and rights of the common people.

apart by the sentinels upon the watch-towers of our great American Republic, and throughout the world, if nos

I wish with all my might and strength that all of the old and cruel systems of the present and past ages, could be crushed out of existence by truth, right and justice.

The nations of the earth need the help of the spirit world, and all of the higher intelligence everywhere, to put down the powers of ignorance; superstition, selfishness, prejudice, and darkness that love, wisdom, knowledge and truth may rule the world in ighteousness, fustice and equality.

Men and women of honesty, moral-ity, intelligence, with high ideals of right and wrong, should have con-trol of the best interests of humanity in the world.

W. S. FRANKLIN

Bedford, Ta.

Those Evening Bells. Those evening bells; those evening How many a tale their music tells.

When last I heard their soothing Those joyous hours are passed away;

And many a heart that then was gay Within the tomb now darkly dwells, And hears no more those evening

And so 'twill be when I am gone; That tuneful peal will still ring on. While other bards shall walk those And sing your praise, sweet evening

"Thou shalt be left behind

Powers that will work for thee; air, There's not a breathing of the common wind That will forget thee; thou hast great

Thy friends are exultations, agonies,

Hold your thoughts, your mind, your will in principle and you will

The New Chicago Ordinance Before the Courts.

Its Nature and Status Set Forth by a Competent Lawyer.

agency in the city of Chicago recently in the past advertised. If your honor caused the arrest of Madams Seera will call back in your memory three and Ismar, palmists and astrologers, or four or five weeks ago you will find subjects of that nature including me- or three to four pages of displayed adever, after carefully reading the ordi- this ordinance.. nance, expressed his opinion that it whom, as far as this particular case was a good ordinance and designed to is concerned I have been informed, fraud and fake business."

on the 31st of January by dismissal far as that particular locality is conon motion of the City Prosecutor, cerned, and has given up her business. which action is a clear intimation by the court that the ordinance may only business altogether and leave the city. be enforced by the proper legal au- Counsel for the other defendant, thority of the city and not at the Madam Ismar, has informed me, that instigation of private parties for their any time they are notified by the chief ewn ends. It may be of interest to of police they will take down her signs the readers of The Progressive and stop advertising; and if your. Thinker and especially to Chicago me-honor will bear with me for one modiums to know a little of the animus ment to stop and consider this thing, and attitude of the police and law it is the advertising, the specious departments of Chicago in relation to promises for the future that attract this ordinance and its enforcement, people, It is like the molasses around and for the purpose of their enlight- the barrel that attracts the files, if I ment and guidance the remarks of Al derman Kohout and City Prosecutor Breen on the occasion of the dismissal of the cases referred to will be found to be quite serviceable. It will be remembered that Alderman Kohout, thairman of a sub-committee of the cil, was delegated by that committee place of an ordinance then pending before the city council and declared by the corporation counsel to be illegal. Said Alderman Kohout in addressing the court: "I may probably be allowed to

make a statement here because before it tries to get as near the intention of the law maker as possible. brief as I can—first came into the longs. He knows nothing about these council, introduced by Alderman Con-At that time, at the request and was referred to me as chairman "After exhaustive research the authorities of Chicago."

corporation counsel and myself, as your honor will see by that opinion on behalf of the city law department, of the cornoration counsel, run this addressed the court as follows: question down, and we have got here now an ordinance that we think is consulted the chief of police in this perfectly valid. The idea of this was matter and I can only corroborate this: If your honor will remember, what Alderman Kohout has said in reor probably you have learned, that gard to this ordinance. At the pres along in August. September and Oc-lent time the chief of police and the tober the daily papers were full of city law department are working tocases, especially on the Northwest gether for the purpose of enforcing Side, where Polish, Bohemian and this ordinance judicially, and are de-Swedish servant girls had been, so speak, systematically robbed of fifty cents and a dollar by the various an organization that is talking of confortune tellers, mediums and card testing the validity of this ordinance, readers up there. They were, naturally, as we know, people of limited intellect who desired to find out who they were about to marry and whether he had blue eyes or brown eyes, or red citizens that it was incumbent upon the city council to protect. I want to call your honor's attention in passing to delegate that matter in the very to the fact that at the present time confined in the county jail under sentence of death for causing six deaths is a man who for years had posed as a are being handed a gold brick by the fortune teller.

cil and the judiciary committee con-sider this a serious question. We ad-ployed these private detectives to lievers in these various cults; but we has or not. But in these cases the are also convinced by the evidence chief of police has investigated the produced to us, that there is a lot of takirs, people who pretend to belong he told me this morning that he had to this or that cult and simply advertise and get money out of these people under the guise of Spiritualists. psychic healers, palmists and other things; and if your honor will read that ordinance carefully you will see that it is aimed at the fraudulent practices; no matter whether they pretend to belong to one cult or and to make a finding in these two cases. other, if they practise fraud they are guilty under this ordinance. Now, that

"This is a serious matter. Since I have been in court here before your honor I have taken this matter up with the chief of police, and he has told me and given his opinion that itis a serious matter, a matter that calls

To the Editor: A private detective fice to investigate everybody who has under the new ordinance relating to that certain Sunday papers had two diumship and Spiritualism, and their vertisements of different people, who cases came up before the Hon. Hosea advertised under various aliases to Wells, Municipal Court judge, on bring back lost love, reunite couples the 28th of January. A question was that had been separated, locate oil raised as to the bona fides of the wells, gold mines, tell people how to prosecution, and the cases were, there-fore continued for investigation on Board of Trade. Those are the classes that point. The learned judge, how- of people that we have aimed at in

put a stop to what he termed "the and I think my information is right, fraud and fake business." that Madam Seera, at the Sherman The cases were finally disposed of House, has given up her quarters as and that she intends to go out of may use a homely illustration. Now, if we can stop that we are doing every-Chicago and we are accomplishing the

main thing aimed at in this ordinance. "Now, it strikes me that these prosecutions brought by outside peo-Judiciary Committee of the city coun- ple, I care not for what motive, are to prepare, in conjunction with the source; and if there are to be prose corporation counsel of the city, a draft cutions under this ordinance which of ordinance within constitutional had its very inception and every step lines, which should be enacted in taken in the furtherance of it up to the final passage—and I may say the unanimous passage of the city council -and has been taken care of and fostered and cherished by the chief of police, it strikes me that that office is the one office in the entire city I which should bring these prosecutions. have practiced law long enough to Now, if these people are willing to that a court when it has a law keep their promises it strikes me that this court can very safely leave the enforcement of that ordinance to the This ordinance—and I will be just as chief of police where it properly be-

prosecutions at all. "I have been labeled, I don't why of the chief of police, Alderman Con- as the father of this ordinance, unless sidine had been prosecuting at the it was because it came to my duty as Warren Avenue station, which your an alderman of Chicago and as chairhonor remembers-being one of the man of the sub-committee of judiciary Municipal Courts-three people who to put it through. But I am interesthad come into town temporarily and ed in the ordinance. As I stated here got about \$1,500 by fraudulent means the last time, I would not have been from somebody. In some way the here at all if it was merely a question, prosecution fell down, and the chief of evidence. I understood that the requested Alderman Considing to put in an ordinance. The first ordinance attacked, and I thought after all the that came in gave, in brief, the right time I had spent upon it that it was to the chief of police to license these a valid ordinance, that it was a good people in the various cults and differ-ordinance, that it was in one way one ent schools that they represent, such of the best drdinances that have ever as psychometry, mediumship and been passed for the protection of the palmistry, and all these various things, ignorant classes of Chicago, the ones a great number of them, recounted in that need the protection of the city that first section. That ordinance council; and I have come here simply fore the judiciary committee, in my own feeble way to uphold th validity of that ordinance. That quesof the sub-committee, and I took the tion has not been raised, and it strikes matter up with the corporation coun- me that these cases have not been sel, and the corporation counsel, after brought here with the sanction of the an exhaustive review of the au- proper city department; and while I thorities came to the conclusion am simply addressing your honor as that an ordinance of that kind would amicus curia and have absolutely no not be valid; that the council itself word here save by the indulgence of must prohibit certain practices, and your honor, and if it meets with the it could not delegate to the chief of approval of the city attorney I think police or to any other administrative that these two cases should be nonofficer of the city the right to decide suited and I ask that that be done, who could and who could not carry on and when we get a proper case let it be brought here by the proper police

Mr. Breen, the city prosecutor, then

"May it please the Court: termining between them what parties they will bring into court. There is and the city law department is perfectly willing to have this ordinance tested at the earliest possible moment; because we are convinced that we have got a valid ordinance; but the city law department desires to pick out the case that will be taken to the Supreme Court, and we do not care first cases to outside parties, especially to a private detective agency, because we do not know whether we detective agency or not; we do not It is a serious question. The coun-know whether the people who are bring them or whether somebody else bringing of them very carefully, and great suspicion as to the bringing of these cases. He told me to be very careful and to use my best judgment in the matter. I have talked with my superior and I am convinced that the best intérests of the city and the public generally can be best supported and upheld by asking your honor not For that reason, with your honor's indulgence, I will recommend, as the alderman suggested, that a non-suit

The court thereupon entered a non-

suit in both cases. It is then a condition, not a theory, that confronts us; and the question is for wide discretion on his part, and How shall we best meet it? The or-lie feels that he must go slow in these prosecutions; that he does not care, or pal evils; first, alluring advertisments, prosecutions; that he does not care, or pal evils; first, alluring advertisiments, ask for, or invite any outside assistant and second, the practice of fraud in ance; that up to the present time he the name of Spiritualism or any other feels himself perfectly capable of tak- cult, creed or denomination, or by ing care of the interests of the city means of occult powers; and we can as far as this ordinance is concerned. | see in the utterances of the function He has had men detailed from his of- arics above quoted that the police and PECULIAR VISION.

1 Perfect Demonstration of Prophetic Vision, Induced, No Doubt, by Some Wise Spirit.

To the Editor: A young lady of this city, Rockford, Ill., died of consumption in May, 1907. The singular part of her death was that it was in all details like a dream that came to her two nights following, two years before the transition. She then lived near us on Longwood street. The morning

SOMETHING REMARKABLE.

The morning after the first premonition or she came down stairs dream and said: "Mamma, I dreamed last night that I had died and was laid out in my coffin, and O. mamma. I did look so beautiful, more beautiful than I have ever looked in all my life. My dress was so pretty, pure white, and O, the flowers that surrounded me were so beautiful and fragrant, and the room was nearly filled with them. The expression of my face was so sweet and happy, too, mamma, I can never forget it. Around the coffin a white curtain was draped, and the coffin was corner wise of the room. It cemed to be a large, square room, off from a large front liall, and the house was larger than where we are now liv-

Mrs. W., her mother, said: "Mildred, it was only a dream, child. Do not let it frighten you," but when the repetition of it occurred the following night, it rather alarmed Mrs. W., but she tried to make light of it when she noticed her daughter's agitation.
One day, months after, while a

work in the watch factory, she to all

young girl employes around her ex-

ceedingly. They tried to restore her to consciousness in every way, but it was some time before she was herself again, and then she exclaimed: - "O, why did you bring me back here. was so perfectly happy. I was in heaven, and was climbing some beautiful white marble steps up to the most beautiful mansion, and there were so many lovely angels there and flowers and music, such as I never saw or heard here. Why did you bring me back?" This frightened the employes 'gathered around her very much, and they wanted her to go home, as they thought she was very ill. Jut Mildred said she felt nerfectly well and went at her work again, and

stayed till evening. A short time after this the family moved to the large, square house of Mildred's dream, and Mildred contracted consumption and lived there the many months before her transition, which occurred in the spring.

It all occurred just as she dreamed it did. The casket was draped with white canopy, and Mildred never looked more beautiful. She was not emaclated. Her face was round and full, and a sweet smile and an expression of heaven-born peace rested on the still features. 'She was dressed in was thrown back and filled with the carnation, lilies and roses which she ket were sprays and sprays of flow ers, and the mantel and table were grance of many flowers, and Mildred was with the loved angels in heaven

Her mother gave me the details and permission to you to publish the same. full name to be used. The mother, Mrs. W.; has felt the daughter with ner a great many times since her transition and this has helped to lessen her grief. The saddest part of it was that Mildred was engaged to be married, and the engagement ring was left on her finger and buried with her. The young man says that Mildred was his mate and he will be true to her till death, when he will claim her as

Respectfully, MARION R. BATEMAN. Rockford,, Ill.

law departments of Chicago purpose to retain the control, as is their right and duty, of all prosecutions for violations of this ordinance.

Fortunate for spirit mediums-genuine, honest spirit mediums-there is an organization in Chicago of Spiritnized by the city authorities as competent to judge with some approxiwho are spirit mediums, and that organization has the assurance of the present city administration that its indements will be accepted and acted upon so long as it does not recommend and take in well-known and palpably fraudulent operators in the name of Spiritualism. The organiza-tion to which I allude is the Chicago Spiritualists' League, with headquarters at 54 Pearce street, Dr. C. A.

Burgess, president. There is no compulsion, but the officers of this organization know that city detectives are out gathering information as to mediums and all professors and workers of occult art of every description in the city; and the dictates of wisdom would seem to suggest that the true friends and workers in the cause of Spiritualism can best serve that cause and secure such protection as may be needed for honest mediumship within the fold of that organization. If the city authorities are sincere (and we believe they are) in the protestation that they do not wish or intend to disturb or interfere with the genuine work of true mediums, but only to rid the city of charlatons, mountebanks and tricksters who are swindling the innocent and gullible, and that they want the help of good and true Spiritualists and mediums in the work, so that they may be able to properly discriminate between the true and the false, how better can we serve our cause than by uniting with this association and together with the civil power make common cause against those who have for years been making Spiritualism a stench and a disgrace in the nostrils and eyes of the whole world?

A. M. GRIFFEN. CULTIVATION OF PERSONAL MAGNETISM.

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Remarkable Case of Psychic Phe my Inomena.

I have just become acquainted with one of the most remarkable cases in psychic phenomena which has ever come under my observation. It occurred in the little town of Eureka Greenwood County, Kansas, and I know all the parties connected therewith. Laknow Mrs. Davis to be a lady of unquestioned veracity, and she is not a developed medium, but is one naturally gifted with strong psychic powers.Ed

The circumstances are briefly, that a citizen of that town, John A. Eastwood, a prominent man, had been sick for a long time with cancer of the stomach, and died Monday morning, January 13th, at 3:30. The phenomenon was experienced by Mrs.. Kate Lewis of Eureka, who wrote me of the circumstance and asked me what I thought of it. Will some of the mediums who read this paper write Mrs. Lewis and tell her who the messenger was? I give the circumstances in her own words:

"A week ago to-day, Monday, January 13, about 4 a. m., at least long before daylight, I had a vision. I was awakened by a loud knocking at my north door and went to the door. There stood a man, tall, broad, wearing a long black overcoat and broadbrimmed hat. He bowed and I returned it. I said, 'I do not know you. You are a stranger to me. I cannot necognize you.'

He made no reply, but simply smiled at me, as he opened his coat and brought out a card and handed appearances, fainted and alarmed the it to me. . It, was larger than an ofdinary calling card—longer and broader. As he handed me this, I read what it supposed was his name, since he did not speak it or give it to me in any other way. As I read the letters they stood out firm and bold, and this is what it said:

'J. S. E. Arrived.' "I looked at it several times, and As I did so the last time I was struck with a very ludicrous view or interpretation of the matter, and laughing at him as I said:

'Oh, yes, you are Mr. Arrived. Ha! ha! I see You have come. You are here, Mr. Arrived. Well, that is jolly, but why don't you have some

"As I asked this he smiled again, tipped his hat and left, me standing in the door with the card still in my hand. In a few moments I heard the ropaters crow, and the clock strike 5 a.m. I still lay there, wide awake, alone (our family sleep in separate heds looking at the walls of my room, which were plainly visible, as the moon was shining clearly through the windows. I could not go to sleep again, and all the while was wondering who my strange visitor was, and why he came as he did, for I was as much awake as I am now when writing to you.

"I told Tom and Earl (husband and sou) of my vision when at breakfast. They laughed and Tom said: Oh, any crazy brain will conjure up scenes and visions.' I laughed also, and thought of it still.

"After breakfast it weighed upon me—impressed me so—that I went to a neighbor's, an old lady, and told her what I saw. She told me to heed it; that it was meant as a warning of some kind. "Well, I soon went up town, this

now being Monday at 10 o'clock, about four or five hours after my vision. The first thing I heard in the gallery was, 'John Eastwood is dead-died this morning about 3:30 o'clock.' I vas dumfounded, but at that momen I knew the meaning of my vision. "I have since told Mrs. Eastwood

of it, and she said, 'Well, I knew John was a good man, and I hoped he would go to the better world, and now that God sent a messenger to you to let you know he arrived, I am comforted and relieved.'. She is a member of the Methodist church, but

she heard and understood. "Now, what do you think of this? What was it came to me, and why was not intimately acquainted, but knew him as a citizen many years Was it not singular? It proved itself true in a very few hours.

Mrs. Davis is peculiarly situated in Eureka. She and her sister are the only Spiritualists there, and she is starving for spiritual knowledge, comfort and fellowship. I write her regularly, giving play to Sunday musngs, and she not only reads the writings herself, but has read them to her friends when she has had club meetings at her home. She is surrounded by orthodox environments, and has no spiritual comfort. If some of the mediums who read this will write Mrs. Lewis and give her a solution of the strange vision I know it will be comforting to her, and she will welcome any spiritual food or paper sent to her Yours for truth.

T. V. BLACKMAN.

509 No Grand Pittsburg, Kan.

TWO MEDIUMS ARRESTED. Under a Law Enacted Many Years Before the Advent of Modern

Spiritualism. To the Editor: I see that The To the Editor: I see that The Progressive Thinker of last week had taken note of the two mediums of this city who were arrested and sentential to six months in Jail for fortune telling. In the Herald of Truth of Jar 18 is another account in which it is stated that the law under which they were arrested was passed divisity to were arrested was passed twenty-two years before the advention modern Spiritualism. Mrs. Albina Warran is a member in good standing of the Society of Progressive Spiritualists of this city, having served the society as secretary for several years, as well as medium. Miss Warren is also vice-president of the Ladies' Aid, having served in that capacity, some five years, working always with a will to help financially by giving her time to hold weekly meeting for the benefit of the Aid. Then meetings have always been

highly spoken of and well attended and I have considered her message work of a high and truthful order. Members of both societies express a unanimous wish to stand by and as-

sist her through the coming trial. FLORA M. FRANCIS, Secretary of Progressive Society. Manchester, N. H.

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SPIRIT CRIMINALS.

Their Eyil Work In Inducing and Shielding Crime, as Viewed by One Who Sees Them. .

To the Editor .- I am very much

interested in the article in The Pro-

gressive Thinker, No. 948, entitled "An Astonishing Revelation, taken from the New York World." Speaking of criminals who are at large to-day in most of our big cities, being guided by a band of what I term earth-bound spirits, who have passed out of the body, as low criminals, as ever lived on the earth plane, I would say positively yes, they are. I would like to cite an experience. I had right here in our own city hall a year ago last summer. I had occasion to go into the detective bureau, and when I went in there the first thing I noticed was groups of 3 & 4 detect ives, standing around holding a whispered conversation. I stood there for about five minutes before anyone spoke to me, and I saw clairvoyantly groups of disembodied spirits, who seemed to me to be very much interested in the conversation that was going on, which was about a murder that had been committed and the authorities had been unable to get any clew to the guilty one. Three of the spirits came towards me when the realized I could see them, and I gathered from the language, they had made up their minds that no one would find the party that committed the crime as long as they could prevent them. In fact, one expression they used was, "not until hell freezes

Just-think of the crimes that have been committed in the city alone, and the police would be there in a very few minutes after it happened, but get no clue to help in the capture of the guilty ones.

Why? Well, to me, because these disembodied criminals were there to help them out in their outrageous work I think we have all the proof in the world right in Chicago, where crimes have been committed years and years ago, and no one caught in connection

Take, for example, the Whitechapel murders in England. There is a man in my mind who was a sensitive, and was so low and degraded he drew around him that class of spirits that could make it impossible for anyone to get in touch with him as far as his apprehension was concerned.

The guides of Brother Grimshaw told us the last Sunday he' was with us, about a spirit who was a drunkard when in this life, and when he passed out he still had a desire for more, and he took hold of a sensitive who was in the habit of frequenting saloons, and got him to drink until he (the mortal) was paralyzed drunk But here comes the point I want to bring out: This spirit dared not

eave that mortal, in that condition and had to stay with him until he came to himself again. The same is true with the criminal spirit, when he gets a mortal to commit a crime he has got to stay with him in screening him from the hand of the law, and when these spirits see they have done one job well, it gives them greater desires to do more and more of the evil that they are surrounded with.

How many scores of times have we witnessed a man reeling drunk, who seemed as though he would fall and kill himself sure, yet he gets home safely. Another proof to me is this: forces around him who get him into that condition, have to stay with him until they get him out again. I whom they come reject them, and keep their minds so poisoned with prejudice towards the truths of Spiritualism that it is almost an impossi bility for the spirit forces to get within a block of them.

I wish The Progressive Thinker could get into the home of every person in Chicago, and that they could read all the leading articles, pertaining to our philosophy and phenomena, and think, and then act.

CHAS. A. THOMPSON.

A-VERY "WICKED" DANCE. It Happened to Prove a Blessing, as it Saved Culbertson's Horse.

"Old Joe" Culbertson, one of the hest known farmers in Orange county. N. Y., has changed his opinion about dancing.' Up to to-day he always maintained that Satan got most of his recruits from the ballroom and that frivolous folks who glided over the floor in the waltz or two-step could cease to worry about their future des-The fact that a barn dance was re-

sponsible for his intercepting a thief just as the latter was about to annex a valuable horse accounts for the old man's change of heart. For some weeks past his son Richard had been teasing him for permission to attend a hop scheduled for last night. Every time the youth brought up the subject his father would pull the Scriptures on him. Wednesday night arrived and Richard declared his intention of going.

"Don't go, Dick," said his father. "Nothing but evil comes of it. If you disrespect my wishes you'll repent pefore the winter is over."
"Sorry; pop," said the son, "but

promised a certain party I'd split the floor in a good, old-fashioned break-down." It was early this morning when Dick reached the old homestead As he drove up to the barn he noticed a stranger leading out his father's best horse. He jumped from the buggy, whereupon the stranger took to his heels and escaped.

The racket awakened the old man. When he reached the barn and real ized that his son's arrival had prevented the theft of a horse he said: "There's lots worse things than dancin'. Guess you'd better invite the neighbors here some night and I'll shake a leg myself."—New

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A SUGGESTION BY A MEDIUM.

Trenchant Views in Regard to Me diumship.

In view of the agitation among our people, I will venture a suggestion, if I may, through the grand columns of he staunch and reliable Progressive Thinker.

I became a medium about twenty years ago, and have done considerable private work in the way of sitting for neighbors and friends, but was strictly prevented from any public demonstration. I was compelled to stick to my professional duties, and give what spare time I had to our cause. I was offered money sometimes, but had no desire to take it, and I believe I have done more real good than I should have done to have accepted the money Now, do you not think it possible

that nearly all of us have got to follow some line of business while in the flesh, toward supporting ourselves, and then GIVING the rest of our time and assistance to educate humanity and further the cause?

I feel it a pleasure and privilege to he able to return to the world a little of the great amount that has been given to me, and I do believe that any medium has a great deal for which to be truly grateful. THE BEAUTIFUL SPIRIT COMPANIONSHIP THAT A THOROUGHLY HONEST MEDIUM MAY ENJOY IS WORTH FAR MORE THAN THE TIME HE CAN GIVE FROM HIS DAILY BUSINESS.

From a careful study of this sub-ject I am obliged to conclude that VERY FEW, if any, mediums can get the"force" to produce honest phenomena sufficient to gain a livelihood from that alone; HENCE THE FRAUD TO SUSTAIN THEMSELVES! Several mediums have told me in plain English that they DID FAKE when they could not get the true, and they contended that it was right, because they said, "They had given it honestly and it was just as good to the people as though it were true, as long as they did not know the difference." But if they were not receiving pay there would be far less incentive to cheat. By refusing remuneration for our services, we should cut off the prosecution for falsely obtaining money, and, in short, I do not believe is intended that we shall succeed if we do accept money. By each one contributing to the N. S. A., and the the Temple Fund, that we may have a clean place in which to meet, and by home circles, enough mediums can be developed to do the work in their several localities. Progressive and sincere people are ready to investigate when an opportunity is given, and when convinced from their own experience, remain and are true helpers to themselves and others; and those who are unwilling to make any effort for themselves are missing as soon as their curiosity is satisfied: at least, this has been my experience.

Fraternally yours, DR. MARIE'W. HAWLEY.

THOMAS PAINE.

His Name and Services Honored at San Diego, Cal.

It is the custom of the First So ciety of San Diego to hold each year an all-day meeting in commemoration of the birth and services of Thomas Paine, rightfully regarding him as perhaps, the chiefest apostle of physical, intellectual and spiritual freedom, and therefore worthy to be counted among the saviors of manlent discourse at 11 a. m. by John W. Ring, who took for his topic, "The believe there are spirits at work in the realms above, who are anxious to suppress crime, but the mortals to by J. L. Dryden, who discoursed upon 'Paine, a Man of Destiny," and was followed by Chas. J. Anderson, on 'Paine, the Prophet."

It is the opinion of your scribe that nowhere on the Spiritual rostrum were three better speeches made on a like occasion. It is by thoughtful persons generally conceded that the lustre of the name of Thomas Paine shines brighter with the passing of years.

We are much alive in this locality. two other regular meetings beside the remple societies being held, one by Brother Anderson, who does not con ine himself to Spiritualism "per se," but who is interested in the problems which are now confronting the public for solution.

The meeting at G. A. R. hall, under the leadership of Dr. W. F. Parker, s growing in interest and importance the friends having organized under the name of "The Progressive Society. Various home workers have assisted in the work of this society, inchiding Mrs. Josic Edwards, who for some time has been their regular speaker and message bearer. now, however, their forces have been augmented by the advent of Mrs. Nickless Cobb, who, as a speaker and message bearer needs no commendation at my hands. Many hungry souls were present last evening (the 26th) and none were disappointed with the character of the work sented by herself and guides. She took for her topic, "Know She took for her topic, ye not that ye are th ple of God, and that God dwelleth in you," giving a soulful and intensely practical discourse which was followed by many satisfactory messages. Many private circles are held in and city by persons who are not publicly connected with the movement, some of which are bearing satisfactory fruits. There is also established a regular reading club whose members are now reading and discussing the writings of Andrew Jackson Davis.

Brother Ring closes his present engagement Sunday, March 1st, and will be succeeded by W. J. Colville, who never fails to awaken wide interest among the people of San Diego. As a community we have been

fearing a drouthy season, but as Jupiter Pluvius has at last turned his watering pots this way, such fears have vanished. With copious rain, mingled with the regular brand of San Diego sunshine, and with a continuous spiritual revival, what reasonable human can-ask for more. WM. C. HODGE.

San Diego, Cal.

structions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the De velopment of the Psychometric laculties in those who have that gift unde-veloped. To which is added an Appendix on Vegetarianism: By Daniel W. Hull, M. D., M. H.

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

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Evolution and

(Continued from page 5.)

stroys the etymology of the atom, but even this doesn't get away from the basic idea of an ultimate, as it still holds, the thinking in the old channel. So we come to this alternative, ether to abandon the concept of an ultimate of matter, or deny the claims of chemistry and electricity-and polarity as the working method. And why not change?

. Up to near the close of the sixteenth century -1543the Ptolemaic system of astronomy, that made the earth the center of the universe, was universally accepted by the learned world. This idea governed all thought-religious and philosophic. Of it were born gods, god, creation and matter as the primal element in all things. Colong, not making the new truth practically potential.

But in the presence of the discoveries of the nineteenth and the opening years of the twentieth centuries, the thinker must abandon the old atomic or material concepts and read the fast accumulating facts from differing premises. As one of these is, that all life being chemical in its manifestations in form, we must not only revise our position as to spontaneous generation but to accept it as in harmony with the chemical theory-being ence, at the turning point of our premises of thinking the only method by which form-life is "created."

And now as to the question; Is there anything at present existing or known that looks like the manifestation of life without seed, or fertilization, as it is called by the material evolutionists? Of course the conditions that dominated on the planet when organic life was born, do not obtain now, but there are things in nature that afford a sign so to speak, or an example of life without seed, and that answers the question or solves the problem as to its possibility. And once admit the fact that spontaneous generation is possible, the conclusion logically follows that it disposes of the miraculous creation of the old cosmogony. But to return:

For one example, take a pond of still water in the hot summer months, when the nights are warm and the temperature is high for days at a time, and you will find it covered by a green scum, like cream on a pan of milk. Next, put some of that green scum under a strong glass and you see a forest of vegetable forms. Throw a stone into it or let a wind break it up, and it floats to the margin, and in course of time springs up into visible lifea new crop of vegetation. Still there was no seed, no fertilizing agent-nothing but the spontaneous advent of life in a new beginning. As generation is thus produced now, without seed, in the present earth conditions, the question is answered for the possibilities claimed for the advent of life without, the "creative" method held by dogma in terms and by science inferentially.

Ocean life, also, might be invoked in the case of the jelly-fish, that reproduces, or rather produces its vast numbers without agencies other than chemical. But the opposing theorists have so tortured plain facts by theories of self-fertilization, bi-sexual organisms, etc.-that are the despair of clear-thinking-that too much space would be taken to discuss it in detail. But the new discoveries in the domain of chemistry make it so plain that there need be no hesitation in setting it beside the green scum as an example of animal life by chemical agencies alone-or spontaneous generation. .

And so, to the modern student the claimed discoveries of Locb and Littlefield are not a surprise but very grati-

And if sufficient now to produce life, all that was repulsite for life's advent was its presence potential enough to so introduce or produce all life. And it must ether of all substance, or matter, in solution and that this atmosphere, of differing densities and areas vast in extent. Oxygen, nitrogen, hydrogen, carbon, and those things science calls gases, are primal elements of space, floating in boundless realms and through which the planet travels in its evolutionary journey of growth and ripening.

Why do we manure our fields? To get from nature the chemical conditions for plant life. Space filled with these fertilizing agencies by which planets are fed, moying for thousands of years through these denser regions with temperatures stimulative of chemical activity, is, by light of known conditions now, the only thinkable method by which organic life became possible. It is, too, so reasonable and so plausible that even the atom disciple can think out results without entirely abandoning his idea. Like all truths, it can modify even crude. conceptions as to its action.

There is another fact in nature that neither science, theology, philosophy or evolution has touched, and which is full of suggestion on this theory. And that is the periods of gestation in animal life: Man, nine months; elephants, two years; lion, five months; hog, sixteen weeks; dog, nine weeks; goose, thirty days; hen, twentyone days and so on. And here is one of the hardest nuts for the germ-evolutionist to crack: There is not on record in all historic, tradition or fossil time, that any form of life ever changed its period of gestation. And there is no evidence of a new species "created" out of another-for hybrids are infertile-the chemical conditions for the production of the ancestor is lacking in the abnormal descendant.

It is not straining if we speculate legitimately within these ascertained or fixed conditions. In all periods of the planet's unfoldment it has been subject to the variable phenomena induced by its astronomic relations-its zones, latitudes, elevations, and depressions, oceans, deserts, and its ecliptic mutabilities. The period of the advent of organic life was simply that the earth was in n-dense region of space, the commingling of atmosphere and substance more intimate, and quickened by the more blended inherent energies of the planet and its environing

There is nothing in all this that does violence to a single logical deduction, but it does furnish reason with a chain of possibilities entirely in harmony with existing lead to results we have not yet dreamed of in psychic facts and that runs counter to no discovery of science, nor to any requirement of evolution. Indeed it is much more rational that the theory of differentiation from a single germ, that marries man to the animal despite the facts of to-day, and-of the teaching of the fossil world from the earth's foundations. And if so, what then?

Mythen, it is demonstrated that life-living thingscan be produced or is originated without seed, then that must be accepted as the one way and miracle discarded. For there cannot be two ways for the one "creation." Or, in other words, that the old cosmogony based on comorphic ideals must be set aside forever. It does not follow that the knowledge that dismisses the furnish a theory or "law" embracing the nitimate infalli- sult of the highest rates of Vibration yet measured. As ble truth. That prerogative is not given to limited inthe method becomes a problem for the human mind to at Radium on his chart, but pass on to psychic realms expestigate and solve according to its capability. This of which we all get glimpses, either as mediums or when

if you prefer it, evolution. It is, too, the manner of selence itself and of philosophy as well.

Nor is it necessary to inject into it the anthropomor phic or any other God theory or idea. No hypothesis affects the fact-nor does it matter practically in any way at all. Because whichever or whatever may be accented, investigation has settled the fact that what may be behind phenomena, if nature, if anything is, the process of growth, development and unfoldment is one. If a God is postulated it doesn't unfix the law of phenomena or change planetary conditions-he must work without

If God is set aside and Nature assumed, the same facts are there and unchangeable. Be it God, be it Nature, be it "law," or be it anything else, everything is so fixed, so uniform and absolute that you can tell for a century ahead, or for any future century when there will be an eclipse of the sun or a transit of Venus, and at what places and at what second of time it can be observed. So what is the use of quarreling over the echo, what or why behind these facts, when the best we can do is to pernicus changed that as to form, but the world went guess but never know. You can not carry your soul in your pocket, nor define God by tables of quantity or force. In other words you can't lose your soul, nor can you find out God. Then let us investigate what the mind can conceive for imagination is not infinite it never transcends form.

And to close this already too long dissertation, when ve arrive at the fact of spontaneous generation, we are at the beginnings of an entirely new cosmogony to sciand philosophy, And it is not necessary here to enter upon speculation. The problem is about this;

As all form-life is the result of chemical action, the nlanet is the parent.

As all life exists within certain degrees of temperature, ts advent originally must have been when planetary conditions were thus favorable.

As the planet is untold millions of years old, passing from incandescent to its present state, it must have been at all intermediate conditions. And as its fossil records tell us those periods were thousands of years in passing, the incubating period was tong enough to evolve all we know and see of form-life.

As every form of life has its fixed period of gestation, and as law is universal, a planet must have its time to incubate and bring forth its living children in form.

And lastly, as to speculation: At the end of the miracle cycle of thought as to the "beginning," it may be allowed to see the lesson as to the end. It is this:

As the earth's temperature only admitted of form-life when it had cooled to present conditions, so if in the lapse of ages it falls below the normal, form-life as now must cease. As in the case of primeval form-life when present conditions supervened, propagation will fail and life become extinct. And so to the "end," as peaceful as sleep.

A rule in homiletics imposes a peroration as the close of a deliverance—but this is not one. Only to ask what is the lesson of all this as a basis ideal? That though slowly, yet with the inevitableness of truth, the human mind is coming to the realization that the functioning power behind creation is Motion.

.This concept is and-will be wildly traversed by terminology, suited to the mentality of the user-vibration, telepathy, the subconsciousness, the occult, etc. But after all-it is motion-the unseen. So to us, the science, and to the knowing of philosophy, "The All" is Motion.

Motion is the quickener that infuses substance-"germs"-with life. Motion is the producer of heat, of light, and of all phenomena. Electricity is but intensity of motion. Motion forms worlds, controls planets, and in its cosmic manifestation is life. It is the unseen and potent. Motion creates conditions, and conditions are what we call law.

Science is beginning to awake to this truth, and at the threshold is met with the mystery of form-life. Chembe remembered that this theory includes the holding in listry is its mode of manifestation through form. And man is its interpreter-completing the circle of use.

TRENCHANT THOUGHTS.

As Comprehensively Expressed by the Harbinger of Light.-"The Still Small Voice Has at Last Made Itself Heard When the Noise of the World Has Been Shut Out, and the Peace That Passeth Understanding Takes Up It's Abode."

A letter came to me the other day from a corresponden N. S. Wales, asking me to tell him by return of post: First, if I was an eye-witness of the remarkable phenomena produced at Mr. Stanford's circle with the medium Charles Bailey; and, second, if I believed the manifestations were free from fraud. He told me that he was announced to speak publicly on Spiritualism, and desired to take these wonderful seances as an illustration of spirit power. Other similar letters have come from time to time, and as this is somewhat of a personal number, I am glad to take the opportunity of giving my opinion publicly for the benefit of readers both far and near. In the first place, I replied that I was always present at these seances, and that they had been for myself a remarkable education in psychic possibilities, demonstrating, as they do, the imponderability of matter and its government by the laws of vibration now being investigated by science. And I further assured my correspondent that it is simply the knowledge I have of the genuineness of these wonderful "apports" that makes me give them such prominence in every issue. Another and even more important matter is that I have arrived at the conviction that more can be done in the world by forcing the scientific aspect on the attention of intelligent people than in any other way. In Italy, as has been nointed out constantly in these columns, men of the very highest scientific reputation men like Lombroso, De Foa, and others whose names loom large in European professional circles—have investigated physical phenomena with Eusapia Palladino, with a convincing result that would never have been attained by other methods. And for such a mravelous thing as the demonstration of occult forces and intelligence working in unseen realms each one must have his or her own experience. Every investigator of this kind is, moreover, on a road that may manifestations.

It is not possible to over-estimate the good that comes from such demonstrations. For myself it has led me to a closer study of nature's laws which has always had for myself a great fascination. Nearly thirty years ago. when the Law of Vibrations, since taken by Sir W. Grookes as an illustration of unseen psychic powers, was occasionally used to illustrate lectures on Sound. Heat and Light, I hailed it with delight, little thinking that my then dawning belief in Spiritualism would later receive its greatest impetus from this source. Discovery upon discovery since then by scientific investigators have brought to our ken first the X-rays, then the N-rays, and one and demonstrates the existence of the other, should last of all that marvelous product, Radium, as the re-Sir William Crookes points out, vibrations do not stop telligence. But the fact once established as a concept at the almost inconceivable rate of motion indicated

the process, the incentive, the inspiration of growth-or, in a highly spiritualized natural condition. Thus the result of a natural spiritual development. It is just one her many new friends, besides pleas X-rays only do what clairvoyants have done amidst jeers of those "Gifts of the Spirit" that Prentice Mulford tells and scoffs for half a century, namely, with extended us of, and which come to the tireless and earnest seeker vision describe the internal organs of the body and their after truth. There is no miracle about it. The still condition. Sir W. Crookes thinks that it will be ulti- small voice within has at last made itself heard when mately proved that the Lawfor Vibrations is the basis the noise of the world has been shut out and the "peace" of communication between incarnate and discarnate that passeth understanding" takes up its abode in our spirits, and of the flashes of thought that pass between hearts. Then what seem miracles to outsiders happen. souls in unison, whether close to each other or widely My first experience came some ten years ago, when in separated. It is, Sir W. Crookes maintains, the same the early hours of the morning, just after midnight, I law that makes wireless telegraphy one of the marvelous was woke up to a sense of pain and auguish connected facts of this era. When we have advance a little farther, with one of my children some thousands of miles away. and understand more of these occult laws of nature, we Then I was told an accident had happened. It was alshall no longer need telegraph wires, telephones, or even most a mouth before confirmation came of the truth of vireless telegraphy, to connect those in sympathy with this intimation, more subtle than wireless telegraphy, us. Our thought will go with more directness than by more impressive than the spoken voice. As Minot J. any wire or mortal messenger,

> elegram to anyone he wished to see. All that he did for exploration. was to project his thought in the right direction, and sooner than in any other way would his friend respond to the mystic appeal and appear at his office door. Many that Love is God—the all-pervading spirit that is at the similar experiences have happened to myself, and be back of all phenoment of nature, the source of all our wond any doubt I have established the fact of being able o send messages of strength and comfort to loved ones hundreds of miles away. In this respect, as in many study of phenomena and in the realization that the more thers. I am convinced that spiritual agencies assist, and that some of our potent and invisible helpers not only, power and a realization of our at-oneness with spiritual is in my case, bring the request for such message to be things will be the blessed result. And sent. but actually help to set the vibrations in motion, This brings the spiritual interpretation that the world will eventually arrive at. I would like to assure my readers that this power can come to all, and is simply the

Savage says, when once a knowledge of a power outside In one of Mr. Stead's articles, he stated that after ourselves is recognized, the Rubicon is passed, and a gaining a knowledge of this law he no longer sent a great world of psychic possibilities lies before us ready

> Good it is for all of us when it leads to the great underlying truth of all, that Spiritual Force is Love and inspiration, the very breath of life. And so I have come to see that the future of Spiritualism lies in the scientific spiritual force we gain for ourselves, more health, more

"When thy struggling heart hast conquered When the path lies fair and clear, When thou art prepared for heaven Thou wilt find that heaven is here."

Letter From Pittsburg, Pa.

Interesting Particulars In Reference to the spirit, Many months, perhaps several spirit Cause of Spiritualism.

It is in keeping with the spirit of once be seen that his friends will only the times that our brethren through- have three or four days' notice. out the world should be informed with Pittsburg. Recent events in this city have served to make it the center of thought and interest on the part of those who believe in mediumship, and the free exercise thereof in all sections of the nation. Rev. Geo. H. Brooks was not the only medium who was arrested at this point, but his case has attracted world wide attention from the fact of his prominence as a worker in the field of Spiritualism.

Brother Brooks at the time of his arrest may be of interest to your read-

of the First Church of Spiritualists of Pittsburg, Pa., as its pastor for the months of November and December, 1907. In connection with his lectures he gave what many persons are pleased to call "psychometric readings," reaching a few people at the close of each service." During the his meager income, and addito the spiritual well-being of those who sought his presence, he gave what all Spiritualists call "Private Readings." Some days as many as five persons obtained readings in this way for which the fee of one dollar each was gladly paid. The money received from these private readings did not go into the treasury of the church, but was held by Brother Brooks as compensation for his time and labor.

On a certain day a woman sought | credly consecrated to the his presence, and requested a reading, which he gladly gave her, accepting therefor the customary fee of one dollar. A short time therafter she returned for another reading, this time accompanied by a woman friend, whose presence she requested while the reading was being given. Wholly unsusthat which would come to him from the reading, Brother Brooks consented, and permitted the two women to at large for aid. receive the reading together. They proved to be detectives sent out by the authorities to betray the unwary.

By permitting the two to remain in the room (a private parlor) Brother Brooks had given the authorities two witnesses against himself, having only his own unsupported word as to what really took place. No matter what might be said or done it would be as two to one when before the court, with the advantage on the side of the two. from the simple fact that both of them

Brother Brooks was duly arrested, held for the action of the grand pury. and released on furnishing ball in the sum of \$500. The grand jury found a true bill against him, and his case will be tried in one of the criminal courts of Allegheny County at some time in the future. No one knows just when three or four days' notice will be given the defense to prepare for trial,

should Brother Brooks' case be set whence she came in the long ago. So for Monday or Tuesday it will at long as she had physical strength and

This will not be due to any prejuregard to the condition of our cause in dice against Spiritualism, or against Brother Brooks, personally, but to the provisions of the law of the state and

was not arrested for any special or church as its pastor, but for the exercise of his mediumship, as he thought ently of the church for his own profit.

His case and all others of like nature are not assaults upon the church, but are rather direct attacks upon mediumship under the specious claim that mediumship and fortune telling are one and the same thing.

If the National Association had officially stated the difference between these two classes or callings, we should be in much better shape when the case of Brother Brooks is called for trial. Borrowing the language of the former president of the N. S. A. we can say: "It is time the sists defined their own terms."

It is the influence of the spirit of commercialism that has kept the Spir-itualists of America from discharging this plain and very necessary duty. As is well known an appeal was

made to the country at large for funds with which to meet the expenses of gratified. to the Supreme Court of the United States for final consideration. The responses have been numerous and gengrous. The cash received has been sastated, and is now on deposit in the safest bank in Pittsburg to be drawn upon as need may require. The N. S. A. once had what was known as "The Mediums' Defense Fund." from which money was drawn to defend worthy mediums or to pay their fines in case ing was being given. Wholly unsus-picious, and feeling the great need of sustained as it should have been, and is now practically exhausted, hence we were forced to appeal to the nation

Had the N. S. A.'s "Medium Defense Fund" been well supplied with money, soul-consciousness in the real life we could have appealed to the National body for the help we so sorely Miss Law is a sister of Mrs. Mary needed. It is but fair to say that the writer looks upon all of the offerings to this fund for the defense of Brother Brooks as contributions to the N. S. A 's "Mediums' Defense Fund."

The writer, Brother Brooks and all Spiritualists of Pittsburg ARE MOST GRATEFUL TO EACH AND EVERY DONOR FOR HIS GENEROUS CON-TRIBUTION. To each and all of these good friends we return our heartfelt thanks.

The "Angel of Life," often mis-

called "Death" by mortals in their blindness, has made us frequent visits during the present winter. One to this trial will take place. It is more might take the next progressive up-than probable that not more than ward step in life was Mrs. C. Mahey, who has long been one of our most deyoted members. She had made our The roster is usually made for a earth a visit of some eighty years, and Friday, and was ready to return

ERE'S NO MORE WASH DAY-A NEW INVENTION

IT'S DEAD! HAD AWAY! WIPED DUT FOREVER! BEST THING EVER HAPPENED!

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plorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever-still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention inta killed wash day, named EASY WAY—man tells whole story—easy on clothes—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases nors it gets—goes after all the dirt in all the clothes at same time—little, but might—ellert, but powerful—uses no spirits, yet works in darkness. Of EAATED ON STOVE—more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—ellert, but powerful—uses no spirits, yet works in darkness. Of EAATED ON STOVE—more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—ellert, but powerful—uses no spirits, yet works in darkness. Of EAATED ON STOVE—more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—ellert, but powerful—uses no spirits, yet works in darkness. Of EAATED ON STOVE—more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—ellert of orders."

**ANAGERS—men OR WOMEN—at bome or traveling, all or part time—showing—taking orders—appointing agents. "EASY WAY" now. When operated geople stop, look, listen, crowd, push, squeeze, miss engagements, and steel—always ready—sectaway or shell. Entirely in which goes the same time—little of the three of the days of the same time—little of the same t

health to enable her to do so Mrs. Mahey was always in her-accustomed place in our little church on the speaker's right. Spiritualism to her was the light of her life, a veritable staff of support for her illumined years ago, she requested that Mrs. C. L. Stevens should officiate at her funeral, and that Prof. Evans, the gifted blind musician, should render two of

From her bed of pain and weariness, with weak and trembling hand during repeated her request in writing. She went home the last week in January, mother's wishes were carried out to It will be seen that Brother Brooks the letter. A good woman has re-entered the spheres of the soul, having made this earth of ours the better by reason of her sojourn here.

Another who has recently rounded out her earth visit is Mrs. A. Noble. well and favorably known as a medium through the changing events of our city's life for these many years. She will be remembered by all of the speakers who have served our church since it was organized, as she was always a willing worker for it. local circles as a medium she was the central figure in a large group of friends, many of whom no doubt had been led to take an interest in Spiritualism through the influence of what they received from her as a psychic. She was faithful unto the end of her earth journey, and went back home, ripe in years as mortals count time, and rich in spiritual possessions. endeavor through her long and useful life. Her earth visit covered a period of more than seventy years, hence she was ready to return home. Her desire for a Spiritualist funeral was

Miss Elizabeth Harlow was the officiating minister, and eloquently voiced the consolations of Spiritualism to those who mourned.

Still another of the friends of our for our little church in days gone by, in the person of Miss Saille Law, has and has recently re-entered the world of souls.

Miss Law will be remembered at Lily Dale, and by all of the early workers in this city as a zealous friend of progressive thought.

Early in January, 1906, she became a paralytic, and gradually declined until the Life-Angel kissed her mortal eye-lids asleep, and wakened her to

Miss Law is a sister of Mrs. Mary E. S. Taylor, who was once a resident medium in New Castle, Pa. Miss Law's many friends will give her a loving thought as they read of her reentry into the world of souls.

They will rejoice in her release of the members of the First Church of from the bondage of physical suffering, and bid her "God-speed" in her quest for the Holy Grail of celestial truth. An orthodox clergyman officlated at her funeral, and the hopelessness of his utterances made a decided contrast with the cheer and con-

solation of Spiritualism. Our church enjoyed the ministrations of Miss Elizabeth Harlow, of Columbus, Ohio, during the month of Miss Harlow is always a host within herself, but she excelled even her best efforts of past years while with us this time. She was eloquent, enthusiastic, constructive and people are largely committed to the Theistic principle, and Miss Harlow's marked support of this position won

During February our pulpit will be supplied byMr. H. D. Barrett. During March that noble veteran worker, Mrs. C. Fannie Allyn of Stoneham, Mass., will be with us. Our people are looking eagerly forward to her coming. She has many friends here, and certainly deserves well at the hands of

We hold our own in respect to membership, and our attendance will compare favorably with that of other churches, excepting of course the Catholic and Methodists. When measages follow the lectures our little church is always packed to the doors.

now one of the trustees of the N. S. A.

and advocates its claims with great

Fetzer, has been seriously, even dangerously ill during the past four or six will, no doubt, resume his official posttion within a few weeks. Brother Gray is now our acting secretary, and most capable officer.

On the whole, Spiritualism is makng progress in Pittsburg, and our people are on the alert to serve the good cause" to the best of their ability. We hope much from the State Association that may be organized during the present month. brethren throughout the state will be on hand on that occasion we shall be able, by means of united action, to put our enemies to flight.

Now is the time to organize! Pennsylvania Spiritualists come to Pittib-burg February 24, 24 and 26, 1908, and help us.
Yours for Spiritualism,

D. H. VINCENT. Pittsburg, Pa.

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SATURDAÝ, FEBRUARY 15, 1908

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Overwhelming and Crushing Facts. We frankly admit the statement of

Manes, the founder of the ancient Christian_sect known as Manicheans, that "Mithra and Christ are one." has aroused new interest in the origin of Christianity, and we are not willing to abandon the subject until it is thoroughly investigated. Dr. Brown, under his own name, de-

voted some five articles to this sublect in these columns a year and a half ago. He was then of the opinion, and found much to confirm it, that Christianity was a reflection of Buddhism through the Essenes and Therapeutae; but Buddha was not born until B. C. 622, and his teaching was not reflected on the West until about B. C. 250, during the reign of Asoka; whereas the Mithraic worship seems to have prevailed in Persia, and had been moving westward with the waves of emigration for full 2,000 years. Before we leave the subject we shall show the Doctor was partly correct; that Buddhism was the parent of monkery, and that Mithraism and Buddhism met in antagonism in Alexandria, and after warring for a time, when removed to Rome they really merged into each other. It would be curious, would it not? if it should finally appear that Isis, the Egyptian goddess, with her son, Horus, whose temples have been found at Puzziola, Italy, and have been unearthed at Pompeii, shall prove to be the Virgin Mary and her son of our religious faith. There is much evidence to sustain this theory, far more than is seen on the surface.

Mosheim the learned Christian scholar, Chancellor of the University of Gottengen, author of the most reliable "Ecclesiastical History" extant, as also of "Historical Commentaries on the State of Christianity During the First 325 Years, A. D.," devotes 161 large octavo pages, mostly in small type, to an account of Manes, and the Manicheans, who, he says, "were divided into several sects, and existed until late in the fourth century. "In a note on page 253, Vol. 2, of his Commentaries, Mosheim says:

"Of all the sects in the first ages of the church, none was more notorious, none was more difficult to be subdued and put down, none had a greater number of friends, than that founded by Manes; a prodigy of a man, and venerable in a degree, even in the frenzy by which he was actu-

On page 304, second volume, Mosheim says:

"It is manifest that Mithras [the Persian sun-god whose history is traceable from 2350 years before our era, down to the ninth century], and the Manichean Christ actually d At the head of the note on the pre-

ceding page, Mosheim said:

"Manes, being a Persian, estimated the Christian religion by the principles of the Magi; and what he teache respecting the Son of God and the Holy Spirit, agrees entirely with the speculations of the ancient Persians respecting Mithras and the ether. What the Persians taught respecting Mithras, the very same taught Manes respecting Christ, dr the Son of God. The vulgar amo the Persians did not distinguish Mithras from the sun; but the wiser men did so, and held Mithras to be inferior to the Supreme God, yet a great Deity, and resident in the sun."

Each of those 161 pages in Mosheim's Commentaries, devoted to Manes and the Manicheans, may be read with profit by scholars who shall investigate the subject. They who

have his Ecclesiastical History and not his Commentaries, will find on ipage 93, second column, first volume, the following, credited to Manes:

"Christ is that glorious intelligence which the Persians called Mithras: he is a most splendid sub stance, consisting of the brightness of the eternal light; subsisting in and by himself, endowed with life, and enriched with infinite wisdom; his residence is in the sun. The Holy Ghost is also a luminous and animated body, diffused throughout every part of the atmosphere which sur-rounds this terrestrial globe."

But for a shameful fraud, charac teristic of the English translators of the Bible, possibly the truth regarding the relation between Mithras and Jesus would have been sooner detect

Old readers, wipe your glasses with care, then open your New Testament at Matthew 2:1, 2, and read, when Jesus was born, "there came WISE MEN from the East to Jerusalem.' They inquired: "Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him."

Good reader, Who were they who came from afar to worship the just born Jesus? From whence came they? And how long had they been en route? Miracle-like, they arrived at the fortunate moment. The time is accurately noted, not when he was a day or a week old, but when he was born in Bethlehem, a small village six miles southerly from Jerusalem. It was then these "wise men." led by a star, which had guided them thus far, sought knowledge of the people in Jerusalem; then that star stood right "over where the young child was." Many a time in youth this writer wondered who those persons were. Opening the Revised New Testament the other day we found in the margin, opposite "wise men," and read "or Magi." A ray of light flashed on us: "Magi, why they were the priests of Mithras, the Persian sun-god, just as Levite was the name by which the Hebrew priest was cnown, These Magian priests had voiced the will of God, to the Persians for more than 2,000 years. The ancient capital, Persepolis, by the nearest traveled route, was near 2,000 miles from Jerusalem, requiring 200: days at 10 miles a day for these

But that wonderful luminary, the 'star," that beckoned the "wise men" on, and led the way: In the constellation Pleiades there is a cluster known as "Seven Stars," but for ages only six have been visible. Did that missing star, perhaps a thousand million miles distant, and many times larger than the sun, leave its place in the cerulean vault to guide these wandering priests to the manger where this infant Jesus first say

priests to make that fourney.

Christian reader, are your glasses well polished? And are there no cataracts on your eyes? Are you sure your mind is clear? If yes, then open to pages 131, 132 of Prof. Cumont's 'Mysteries of Mithra," the product of a learned Christian historian, and read an account of a "star" that did service when Mithra was born out of rock: Our Jesus, you remember, was born in a cavern where the ox was stabled; and the Mithraic shepherds witnessed the birth of their sungod, and this way back before this earth was peopled by men.

We quote, slightly abridged: "The tradition says Mithra was born on the banks of a river, under the shade of a sacred tree. Shepherds alone, ensconced in a neighboring mountain, had witnessed the miracle of his entrance into world. They had seen him issue from a rocky mass, his head adorned with a Phrygian cap, armed with a knife, carrying a torch that illuminated the somber depths. Worshipfully the shepherds drew near, offering the divine infant the first fruits of their flocks and harvests. But the young hero was naked and exposed to the winds that blew with violence. He concealed himself in the branches of a fig tree, and detaching the fruit from the tree with aid of his knife he ate, and stripping it of leaves he made himself gar-ments. * * Although the shepherds were pasturing their flocks things came to pass before there were men on earth.'

The above comes to us as a very ancient account of Mithra's birth. etc. The story transferred through Babylon to Rome, and adapted to a later age, is less miraculous; but in the full account of Mithra's birth, which we omit for want of space, the "star" does service, as do the shepherds. Quoting from page 81:

"We can only determine in a general way the high degree of splendor to which the Persian religion at tained in Rome. Its vogue is attested by a hundred or more inscriptions: by more than seventy-five fragments sculpture: and by a series of temples and chapels situated in all parts of the city and its environs."

Says Prof. Cumont, on page 140: "Perhaps no other religion ever offered to its sectaries in a higher degree than Mithraism opportunities for prayer and motives for veneration.

To the initiated * the stars that shone in the sky, the wind that whispered to the foliage, the spring or brook that babbled down the mountain side, even the earth he trod under his feet, were in his eyes di-vine, and all surrounding nature provoked in him a worshipful fear the infinite forces that swaved the universe."

And Manes, the founder of an early Christian sect, which dominated the East for ages, declared: "MITHRAS AND CHRIST ARE

ONE

About a month ago we received a very good likeness of Col. J. Clement Smith, of Topeka, Kansas, lawyer, poet, philosopher, Spiritualist. Accompanying the excellent photogravure was the following beautiful, yet pathetic noem. We had dined with the Colonel in July last, at his home in Topeka. He was then nearing the close of his 90th year. Unaccompanied by any note in his familiar hand it was feared the silence denoted want of ability to write. A little later the Topeka Capitol contained a notice of the Colonel's surrender of all that was mortal, and his passage on Jan. 19, 1908, to a higher and a more real life, having but recently entered on his 91st year. A native of Vermont, he removed to Illinois in his youth, was admitted to practice at the bar, held a place on

Gen. McClelland's staff during the uncivil war, and for 25 years practiced law in the United States Supreme Court. The Colonel was a devoted Spiritualist, twice president of a soclety in Washington, and was an eminent friend of Col. Ingersoll, and a long time patron of The Progressive Thinker, and an occasional contributor. His peom, "Life Triumphant," one of the choicest in our language, shall have place at an early day in these-columns. But to the advance familiar poem, which will find sympathy in many a saddened breast:

ROCK ME TO SLEEP. By Elizabeth Akers.

Backward, turn backward, O, Time in your flight, Make me a child again just for to Mother, come back from the echoless

shore. Take me again to your heart as of Kiss from my forehead the furrows

of care, Smooth the few silvery threads of my hair: Over my slumbers your loving watch Rock me to sleep, mother, rock me to sleep.

Backward, flow Backward, oh. tide of · , the years! am so weary of toil and of tears—

Toil without recompense, tears all in Take them and give me my childhood

again! have grown weary of dust and de-

Weary of flinging my soul's wealth awayı Weary of sowing for others to reap-Rock me to sleep, mother, rock, me to

Tired of the hollow, the base, the un-Mother, O mother, my heart calls for

Many the summer the grass has grown green Blossomed and faded, our faces be-

tween: Yet, with strong yearning and passionate pain, Long I to-night for your presence

Come from the silence so long and so deep-Rock me to sleep, mother, rock me to

Over my heart, in the days that are No love like mother-love ever has

No other worship abides and endures, Faithful, unselfish, and patient like None like a mother can charm away

From the sick soul and world-weary brain. Slumber's soft calms o'er my heavy

lids creen: Rock me to sleep, mother, rock me

Come let your brown hair, just light-Fall on your shoulders again as of Let it drop o'er my forehead to-night,

Shading my faint eyes away from the For with its sunny-edged shadows once more.

Happily will throng the sweet visions Loyingly, softly, its bright billows sweep-Rock me to sleep, mother, rock me to

sleep!

Mother, dear mother, the years have been long Since last-I listened your lullaby Sing, then, and unto my soul it shall

Womanhood's years have been only a dream.

Clasped in your heart in a loving em-With your light lashes just sweeping my face,

Never hereafter to wake or to ween: Rock me to sleep, mother, rock me to sleepi

In Prison, Awaiting Trial.

Harry Orchard, the multi-murderer, the confessed assassin, who Effled Gov. Steunenberg, and tried to shift the crime on W. A. Haywood and G. A. Pettibone, is to be put on trial for his life. He announces:

"I am ready to stand trial, to be convicted and punished. have made my peace with God."

The wretch should know that the twenty-one persons whose lives were sacrificed by him, will be in evidence "over there;" and, possibly, he will find there are others than God whose hatred of assassination will need placating. Justice has demands which attempts to involve others in his guilt will not be atoned for by regrets that he was not successful in what seem his perjuries.

Heart keeping is the secret of happy housekeeping.-Anon.

MASS-MEETING A NOBLE EXAMPLE. The Longleys

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 40 o'clock, in the Blue Parlor, on the third floor of HANDEL HALL, 40 RANDOLPH STREET, CHICAGO. The Annual Convocation of the State Association will also convene at 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 be issued. Of all the years of its existence, this is the most important for uniting Spiritualism, and IT MUST BE UNITED IN SPIRIT AND IN PURPOSE

The Music has been placed in the hands of THE MEYERS' MANDOLIN CLUB, with a retinue of vocalists. On Wednesday, afternoon and evening, the sweet singers of our colored auxiliary, The Church of Progressive Spiritnalists, 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.

Issued quarterly by the National lis in October, and we want to show

Spiritualists' Association. Edited by the Spiritualists of the nation that we an able committee of Lyceum workers. the Spiritualists of Indiana, can make First issue of lessons of sixteen pages the convention of 1908 the banner copy, in lots of five or more; single copy, two cents. Lessons solicited on the part of each one. Every Spir from any one. Address, George W. itualist in the state ought to feel it Kates, secretary, 600 Penn. Ave. S.-E., not only a duty but a privilege to put Washington, D. C.

VISION OF HUSBAND'S DEATH CAME TRUE.

Mrs. Coyde Knew He Had Died Before Messenger Bearing the News Arrived.

When a messenger went to the nome of John Coyfle, for many years It is Making a Strenuous Effort to employed on the Brooklyn bridge, yesmorning, Mrs. Coyde opened he letter and said:

tell me. My husband is dead. Is it the human heart beats or weighing not so?"!

ing."
"Did you know he started at 6?"

asked Mrs. Coyde. "He did? I heard his footsteps in a dream and I knew that he would die.' Mrs. Coyde then told of dreams she has had on three successive nights.
"Súnday night," said she, "I saw

alm walking about the kitchen with silver platter in his hand. On the platter was beef. I could not guess the significance of it; but the dream mpressed me so vividly that I worried over it all the next day with forebod-

"Monday night I had a second dream. This time it was my mother who walked about with the beef on the silver platter. She seemed to be searching for some one she could not find. My mother has been dead for many, many years. I wondered why she came to me.

"This morning-I was awakened at 6 o'clock, sure I had heard the footsteps of my husband. He was lame, and I knew his walk. I heard him at the door and I sprang out of bed with all the vividness of the dream on me and hurried to the door, but he was

"And just now," said Mrs. Coyde, when I heard you coming up the steps I said, 'John is dead and a messenger is coming to tell me.' Coyde was sixty years old and the son of an army officer in England. He lived at No. 534 Sixth avenue Brooklyn .- New York World.

To the Spiritualists of Indiana.

Indiana State Association will be held at Orpheum hall, 135 N. Delaware of the soul. The new psychology bestreet, Indianapolis, March 20, 21 and 22, 1908. We will have the best talent obtainable, both in speakers and message bearers, and trust that the societies will be prompt in sending in their annual reports and per capita tax, and that each one will have their full representation at the convention.

We would like to put on one or two mass meetings at different points over the state, between now and the time of convention, so if there are any towns desiring this work, let us know and we will arrange for it at once.

The State Association has made arrangements to send out organizers to build up and strengthen the societies already in existence and try to organize socièties in towns where there At our last convention there was

an amendment adopted by which persons who live in localities where there is no society, and not enough Spiritualists to organize one, may become personal members of the State Association by the payment of \$1 per year, and thus have a voice and vote in the proceedings. Spiritualists, send in the convention and help to encourage the final stages of psychic evolution in and build up organization, for on the the development of the highest human success of our State convention large- organism.

SPIRITUALIST LYCEUM LESSONS. ly depends the success of the National convention which comes to Indianapo-Prices: one cent per convention of the N. S. A.; and this can be done with just a little effort their shoulder to the wheel and lend their support to the state officers in

For any information, address E. A Schram, Pres., Peru, Ind., or Carrie H. Mong, Sec'y, 415 S. Franklin street, Muncie, Ind.

WHAT SCIENCE IS DOING,

Uncover the Soul.

Science is not content with measur "I know what you have come to ing the human heart beats or weighing fled with locating the physical source of particular human emotions. It must delve into the mysterious chambers of that peculiar phase or condition of mentality which man is pleased

to call the "soul."
Why does a man weep? Why does he laugh? Why does he get angry and vent his rage in the idiotic language of hate and denunciation? These are manifestations of mentality which have occupied the study of the scholars for ages. Man has made some progress in tracing these phenomena to certain sensor nerve filaments and other physical causes, and has attempted to present his observations and conclusions under the general head of "psychology." spite of the psychologists science is still baffled by many of the manifestations of the human mind. It is una ble to classify or explain what are gen-

erally called "soul phenomena." And yet the psychologists have made wonderful progress in their eforts to unravel the mysteries of man's mentality and spirituality, as is shown in a most entertaining manner by resident G. Stanley Hall of Clark University in Harper's. He goes back seventy vears to the experiments of Weber upon the sensibility of the human skin, the results of which he em bodied in his epoch-making article on This work, President Hall believes marks the beginning of "the new psychology," which experiments on the soul, and has made former knowledge of it definite and has added

Through the skin, the retina, the ear and the senses of taste and smell To the Spiritualists of Indiana. the psychologists have patiently traced the way to man's inner self the emotions that reign in the citadel gins with the senses and insists upon an education that opens the gates of the sensitory nerves. Since the days of Weber and Helmholtz the psychologists, by means of ingeniously designed apparatus, have succeeded in measuring the time rate at which an impression moves along a nerve. In their laboratories they can measure with great accuracy the time required for a sensation to move from a finge up the arm to the brain, the time to transform it into a motor impulse, and the rate of the latter down the arm.

Imagination, sentiment, reason, vo lition and memory are all taken into the laboratory as we used to take the frog's foot or, the heart of a rabbit The brain, which is "the mouthpiec of God" and the most highly organized of all substances, anatomical or chem ical, is being studied, in all its manifestations in the forty or fifty labora tories now established for psycholog cal investigation. From these explor ations of the mind we are pushing on to know the history of the human soul from the dawn of sense, through the study of instincts in the higher your personal memberships; come to animals, the studies of childhood and

The Spiritualist Society of Philadelphia, Pa., the eminent G. TABOR THOMPSON, Pastor, has subscribed for ONE HUNDRED AND FIFTY copies of THE PROGRESSIVE THINKER, to be distributed among inquiring minds of the Congregation. It is probably the leading Society of the United States at the present time. Every Spiritualist should subscribe for THE PROGRESSIVE THINKER, or remain IN THE REAR of the advancing procession. You cannot by any possible way realize what is going on in our ranks without reading this paper. It is the LARGEST PUBLICA-TION devoted to Spiritualism in the world to-day. It EXCEEDS THEM ALL in circulation. It contains the news with which all Spiritualists should be familiar. SEND FOR IT! Induce your Leighbor to subscribe for it.

AN APPRECIATVIE LETTER.

Good Advice to Those Who Write on - Certain Important Subjects.

To the Editor: Please send The Progressive Thinker another whole year. I tried to get without it, but could have read several of this year's copies that were sent to me from In diana, but I want my own papers as l look for them regularly. I gave away all the copies I had so have forgotten the names of the premium books, but think I should like the Great Debate. I hope I am not too late for the second article on Divine Healing or Spirit Cure by Dr. R. Greer. We are all anxious to know the methods used by the magnetic healers, and the Doctor surely can tell how it is done. Not like the well written articles we find, "How to Raise Children," "How to Cultivate Your Love for Your Mother-in-Law,' How to Make Them Love You," etc. and finally find out the writer never had any children, nor mother-in-law either, thus spoiling all the good effect by showing they have only pretty theories and no experience at all Let some one write on these subjects who knows something about them. Truth is stranger than fiction, and facts are what we need instead of

The Progressive Thinker grows betcertainly is doing right in exposing

the fakirs. Hoping this will be a prosperous year and that all of our Spiritualists may afford to subscribe for The Progressive Thinker, let us all thank Brother Francis for keeping the price within our reach, \$1 a year, when Mary Baker G. Eddy has raised the dollar mark one higher for her Sentinel. Rich or poor of her dupes have to pay \$2 per year for a "wad" of tesimonials. Haven't noticed any signs of Brother Francis building any million-dollar homes, but look at the homes made lighter through his help

giving us so much mental illumina-tion. MRS. MINNIE C. HAY. Herington, Kans.

PASTOR TO TELL TRUTH: HITS BIBLE AND CHURCH.

New York Preacher Says That If He Is Given Permission He Will for Two Years Preach of What He Really Believes.

Stanch church members awoke Feb. 3, after a night of restlessness following a strange sermon by Rev. William H. Babcock, pastor of the First Reformed Church, Bayonne, N. Y., one of the largest in the town. The minister had made the statement that he would ask the authorities of his church for "permission to preach the truth for two years as an experiment.' It apparently followed from his statement that during at least a large part of the twenty years which Dr. Babcock had spent in the ministry he had been preaching what he believed was not true-in fact, the preacher himself said as much. He had declared that had he known what he was doing when he entered the ministry he would not have gone into it.

Dr. Babcock made a few perfunc tory remarks and then suddenly launched forth in an attack upon the Bible and upon both Protestant and Roman Catholic churches

He said he had studied science and philosophy, geology, biology, anthroology and metaphysics and he had reached the conclusion that the Bible was "not a solid chunk of truth." Maintaining that the description of the creation of the earth as found in Genesis was in conflict with geology and biology, he declared that he must accept the latter.

"I ask for freedom to preach the truth," he continued. "If granted, I will apply to the classis for a special dispensation for two years for experimental work, and I will lay aside all present forms and systems. "If I had known as much about the ministry twenty years ago as I do to

day I never would have put my head in the poose, but now that it is there will fight for freedom. "I am sorry my attitude has caused stir," said Mr. Babcock to-day in discussing his sermon yesterday and its

effect on the people of his congrega-"I have no hesitation in saying helieve the present methods of preaching-the system L will call itare out of date. They are practically the same as they were in the sixteenth century and we have progressed a great deal since that time.

'Why, have you any idea of the number of ministers who long for an opportunity to speak out and oversten the barriers that have been placed about them? There are a vast army of them. For twenty years I have thought and studied the Bible and wanted persistently to get away from the system. By that I mean the doctrinal and ecclesiastical systemthe mode of thought and method of action of the church. It is unadapted to the modern mind and to moderi

'My desire has been to break away from the system and preach the truth as I see it. But every time I have found myself hemmed in."

The law imprinted on the hearts of all men is to, love the members society as themselves.-Roman.

Moving On.

My last chronicle of events for The Progressive Thinker was made in Santa Cruz, where we were sojourning during the greater part of January Our work in the beautiful city by the sea was crowned with success, and we left with the loving commendations and blessings of a host of friends,

singing in our ears.
When we reached Santa Cruz, Jan. 3, we went among strangers. Mr. and Mrs. Parker and Mr. and Mrs. Fanning, staunch and true Spiritualists, were the only residents there whom we had met before. For nearly four weeks we made our stay alternately in these two hospitable homes. No pains at either place were spared to add to our comfort and happiness. Mr. Frank H. Parker is a member of the-State Spiritualists' Association board. a genuine and fervent Spiritualist, who is ever determined to keep the cause alive and active in his city—hi estimable wife is a fine medium or rare gifts; their three children, two young men and a young woman, are talented, full of music and artistic sense. The Longley songs have been sung in that home by the entire fam-

ily for nearly twenty years. Mr. and Mrs. Wesley Fanning are ardent Spiritualists. Their pretty home is the scene of many a spiritual seance and gathering, Mrs. Fanning is a powerful mental medium. We received many beautiful messages through her agency.

For four Friday evenings we held seances at the Parker home, and these gatherings gave much of social pleasure to all who came, as well as many good things from the spirit side. The musical renditions by Miss Anna Belle Parker, piano, and Mr. Chas. Parker cornet, the sweet musical selection by Mrs. Calender, and the vocal favors of her gifted daughter, Miss Stella, gave great enjoyment to the company at each of these meetings.

It had been the intention of Mr. and Mrs. Fanning to hold a reception at ley, in honor of his approaching 'birthday," and for the spiritual dedication of their new home—three nights during the last week of our story were set in succession, but each lof the plan had to be abandoned. How-ever, Thursday evening, Jan. 23, was taken by the sprit friends, who, in an impromptu gathering of our hosts, two lady friends and ourselves, opened ter instead of getting weaker, and it the floodgates of immortal glory and poured upon us -through the medium ship of Mrs. Fanning and Mrs. Longley-a veritable shower of golden messages, sweet poems and enduring blessings, among which was a beautiful poem addressed to Professor Longley, by our friend, James G. Clark, the theme of which was "Down by the Musical Sea." Our regret has been that we could not preserve this poem as it rolled from the lips of your scribe, but it has gone, like so many beautiful things that spirit life has given to earth-yet not lost, for their essence and memory abide with us for-

When we began our work in Santa Cruz, our cause there seemed at a low, ebb, the foremost workers were disheartened, and a general air of discouragement saluted us. But to our surprise and gratification, the announcement of our work called out a large attendance from the first, and on each of the four Sunday evenings every available seat in the commodious hall was taken, and "standing room only" found by those who came in late. A revival seemed at once to come in, and the interest continued to grow up to the very last moment of our stay. We went among strangers, but we left a host of friends behind us

who begged us to come again. On Monday, the 27th, we took our departure, laden with bright flowers, branches of palm and good wishes. A delegation of sweet singers accompanied us to the train and ere we pulled out from the station they clustered around us in the aisle and sang, "God be with you till we meet again." Our hearts and eyes were full, and wecould only give the silent hand-clasp as our "Good bye." We had the pleasure of meeting Mrs. Maud Lord Drake, the well known medium, at some of our meetings, and of renewing long ago associations and reminiscences with her and her good husband. Time deals lightly with them as with

all Spiritualists and they are still in the harness and at work. We are now in San Francisco, at the lovely home of Mr. and Mrs. Wink, To-day, Jan. 30, bright and sunny, Mrs. Wink is planting sweet peas-s garden day of delight, is the birthday of Mr. Longley, eighty-one and yout ful, happy, full of active energy. Our friends are feasting and feting him and of course I am coming in for of share. Baby Payson, two years old two days ago, is wishing "Papa Long-ley, happy birthday." It is a happy day; last night we had a home scance, and a glory of spiritual greetings and blessings from above. We surprised by and favored with a visit and message direct from Theodore J.

Mayer—a happy event. While in Los Angeles we called on Prof. Loveland, our old friend, the veteran Spiritualist of many years: keen in intellect still, though nearly ninety, but crippled by the cruel rheumatism that holds him in its

power, a grand old man in our cause. Love to all. MARY T. LONGLEY.

Birds Teach Lazy Man a Lesson.

Go to the birds, thou sluggard, for birds can do work far harder than human beings. `A pair of house martins, when nesting, will feed their young ones in twenty seconds—that is, each bird, male and female, makes ninety journeys to and fro an hour, or about 1,000 a day. On each journey the bird has the added work of catching the insects. Even so tiny a bird as the wren has been counted to make 110 trips to and from its nest within 430 minutes; and the prey carried home consisted of larger, heavier, and harder to find insects. than were caught by the sparrows. Among them were 20 good-sized caterpillars, ten grasshoppers, seven spiders, eleven worms, and more than one fat chrysalis.

JOHN A. HOWLAND.

The only time when a person is two old to learn is when he is on his death bed. Woman's Daily.

Evolution, and Life Forms.

A Paper Read Before the Greenwood Club, Kansas City, Mo., by Col. R. T. Van Horn. The Colonel Is a Profound Thinker along Scientific Lines; His Mind Is as Clear, and His Thoughts as Forcible as when he was Congressman, and Editor of the Leading Daily in Kansas City.

Ladies and Gentlemen: The great advance made in concept that leads to specialty in everything—a congeries setentific discovery in recent years has unsettled every- of miracles. But to say it was formed and its contents thing we had thought fixed: Astronomy, geology, chem- formed from it, is to suggest an idea of processes. latry-in fact the whole field of thinking is undergoing | And when this concept is taken in connection with the change. Hypotheses are giving way because what has law of equivalence in chemistry the two logically harbeen accepted does not work out in presence of later dis- monize. Synthetic chemistry suggests that all forms are plosed facts. Gravity itself is being reviewed, and the but the results of this law of equivalence, and analytic nebular hypothesis is not now the solution of world form- chemistry endorses the hypothesis—consequently it is not ation. And why is this?

Is it not because even scientific people, as a mass, have You are all familiar with the germ theory, and the Mought from the old concept that this a "made" world? elaborative illustrations by Haeckel, showing the same-Whis criticism is not here used as to a theologic idea, but ness in appearance of all embryonic life. How else could that the concept that the earth is alive is not yet the it be and be form-life at all? It has been a curious fact fundamental one from which we think. The old idea in the study of form-life that almost the entire attenthat our world was made and then peopled by a special tion has been centered in germ cells and cell aggregation exercise of power does not, in the face of present knowl as the seeming all of biology. This principle logically edge, give us a working hypothesis.

and Life-Forms." and to be fully discussed should em- See the snake, a simple form of moving animal life. This Prace two papers, but as two sections their consideration organic life-form is as much a thing of mechanical prinshall be as brief as possible—more as a statement than ciples as of the protoplasmic properties. And why this an exposition of a cheory.

And first as to evolution: What is it? The Century Dictionary defines it as:

with modification of all existing species, genera, orders, discussed freed from the nightmare of superstition. classes, etc., of animals and plants, from a few simple forms of life, if not from one; the doctrine of deriva- from a single germ beginning. The law of "valence" tion; evolutionism. Opposed to creationism—that all removes the necessity of this idea, which was but the living things were at some time created substantially as they now exist "

Huxley says: "Evolution in biology is a general name For the history of the steps by which any living being has acquired morphological and physiological characters rocks are millions of years old, yet their fossils are as which distinguish it."

Flerbert Spencer says: "Evolution is an integration of which matter passes from an indefinite, incoherent homogeneity to a definite coherent heterogeneity; and during which the retained motion undergoes a parallel transformation."

Or, as Huxley more lucidly says in his American addresses: "The hypothesis of evolution supposes that in all this vast progression there is no breach of continuity, this antique "made" idea was, and to an extent is, needs no point at which we could say 'this is a natural process,' and this is not a natural process.'"

This is evolution defined by the masters. Does the present state of knowledge sustain this hypothesis? In this paper the "creation" theory will not be traversed, as in scientific discussion it has been entirely eliminated. And this because miracle is no longer conceded by the intelligence of mankind.

pounded by Darwin, and the basis of a philosophy by variety is, so to speak, but the arrest of development Herbert Spencer. Darwin's "Origin of Species" was pub- and the infinite play of this law of chemical equivalence. lished in 1859. In 1860 Herbert Spencer announced the This harmonizes with the hypotheses of science as to the beginning of his life work, his "System of Synthetic Phi- homogeneity or oneness of all substance or matter, and losophy." Darwin's work was that of an investigator simplifies the ideals as to worlds and the phenomena of and discoverer based on a life-long exploration as to life and form. facts and details. That of Spencer was the construction | Evolution, then, is not an infinity of form life from rather than the theory of an explorer. It has so turned ties in primal substance—as fixed proportions produce, out that much, most, it may be said, of what is taught in our schools and by our scientific literature is Spencerian rather than Darwinian. But, as a result from the works of these two men in less than fifty years the philosophy of life and human progress has been changed and the ancient ideals utterly confused and confounded.

There is, however, growing up a difference in the scientific view which is more from the point of view than of substance. Or rather a different theory as to the office or function of the planet itself. And this idea rejects the "made" concept that we associate with creation-that our world was or is finished, a completed product. And strange to say the scientific schools as a whole have predicated their theories from this basic ideal. They still cling to the atomic ultimate, and although very recently sometof them are, in violation of its etymology, cutting up the atom into ions and electrons, yet the concept of an ultimate is still there for a beginning. And with it, life from such beginning. And this finished ideal in the face of what science itself tells us of the geologic ages of the globe and of the fossil records of the rocks.

This concept permeating the early theories of evolution naturally led to the idea that life-forms are but the variations of a primitive germ, or germinal condition. And science has been seeking for that. It was thought they had it in what they called "Bathybius"—an ooze at the bottom of the ocean—and are yet hunting for the missing link between the animal and man. Tell them that this is but a reflex of the old creation idea and they would be offended, but when you bring theory and fact together the old disability has not disappeared. A grain of dust and a cell with its nucleus is, in thinking, but all the poetry and literature of the world had their or the one dry and the other wet.

spontaneous generation, so long will evolution, in part, needs no other proof. be a debatable hypothesis. Evolution in its broader sense is the explanation of life-forms, and if the term the air to breathe, the soil to yield and the climate that unfoldment was more in use as to its processes of affords the conditions, the law of valence supplies the growth, the understanding would be clearer, and you forms of organic life suited thereto, and the human race would not so often be met with the "involution" refrain and its animal compeers have evoluted with the highest from dogmatic objectors.

There is no essential difference, practically, to the thinker by the terms creation and evolution—to create is produces something from nothing. Scientifically it means is much like two statements from one fact.

Later theories are not wanting, and they have one antithetical conclusions, nor do they ask anything from miracle or revelation. Life is here and is maintained by so its advent must have been under like agencies as sustain it. Science itself made the great suggestive discovery of the nineteenth century—the law of valence—or equivalence in chemical action—the secret of form, and

only a fact but it is the fact.

and practically culminates in the jelly-fish. But how But the modern thinker, looking at the work of the about the other factor—the mechanical principle? medern discoverer and inventor; asks the question: As When you come to individualize this protoplasmic conwe know that all life is supported, sustained, and per-geries of cell life, to have it swim, crawl, walk or fly, retuated by planetary resources, why not it be the creative that do you require? A new power or another princiator of its own family? And this question is now the nie without which motion or movement in form is imleading problem among the world's accredited thinkers, possible—the mechanical principle as expressed in the The topic for this evening is set down as "Evolution joint and lever—the ball-and-socket joint and the muscle, fact so generally ignored by the schools?

But now that science has postulated the fact that all life processes are chemical and that form is but a thing "The fact or the doctrine of the derivation or descent, of chemical expression, the evolutionary concept can be

> The strict evolution school treats form-life as coming first step in the emancipation of science from "creation."

It has been a query with later students how this theory could be held by those who accepted the facts and teaching of geology. They tell us that certain strata of distinct and individual as the living forms of to-day. The when and where of the homogeneous primal organmatter and concomitant dissipation of motion; during ism seems as far away from Paleozoic fossils as from the Permian or Recent.

Diversified individual life is ever present in all that man has been able to discover. Science had to creep before it could walk, and the "descent of man." or the ascent of the monkey was but an effort to break away from the creation concept. To realize what a nightmare only to recall that such great naturalists as Agassiz and Quatrefages were led to refuse their assent to the conclusions of evolution and to insist that they did not account for man. But now that science has accepted the theory that all form is simply the requisite chemical equivalence, the processes, progress and differentiation of form-life becomes more amenable to a concept of law and system. Crystallization is the one process of form. Popularly understood, Evolution is the theory pro- from the simple to the complex. And individuality or

> or if you like it better, "create." Whether God. infinite intelligence, force, gravity, or what not, the fact is that certain chemical proportions in this primal substance produce a new form with differing properties-no matter who or what uses the fact-if any user is insisted on. For all practical and logical uses the fact is "it."

> Now, as chemical affinity, or some prefer it, polarity of substance "creates" form, the conditions as to substance is the controlling factor as to the nature of the form-life produced, or is that we call environment and climate. Take the facts of to-day: Beginning within the arctic circle and coming down through the north temperate zone, the tropics and on to the antarctic continent, we find form-life, vegetable, animal and marine changing with the degrees of latitude. And then from any locality going from tide-water over plain, mountain, valley, desert or morass, we find form-life responding to environing conditions. The "law" is the same in any period of our planet, so that in one geologic age we find plant life dominant, in another the reptilian, the saurian and other so-called geologic times—but the same biologic conditions, the same principles of locomotion presentmodified only by the atmosphere or climate that overspread the planet at the time. Darwin, Wallace. Spencer. Descartes and Newton could not have lived with the cave man, but the cave man was not a monkey; nor can the jungles of Africa to-day produce a Grant, or a Dewey, nor could a gorilla be domiciled with a thoroughbred or a

Consider that all the gods, all the religions, all the arts. all the sciences, all the inventions and discoveries, gin and development in the north temperate zone, and But so long as science discards what it chooses to call the influence of planetary conditions on human evolution

So evolution is first of the planet, and when it produces elements that are present to them. This is the view of evolution as held by many modern thinkers and students.

And why, you may ask, does not the so-called scientific only to produce except that the theologic definition mind accept a theory so reasonable? Because of this very law under consideration. Some do and some can't. To as to life-forms simply differentiation or individualization illustrate: Let us take mankind as we do a school or from the same conditions. Save for the one definition it college. A mass of students enter and are given the same curriculum of studies, and recite at the same time and in the same study each day to the end of the term. On recommendation—they do not confuse the mind with Examination day they are graded according to proficiency from zero to 100. Some grade 25, some 50, some 80 to 90-and perhaps a prodigy is given 100. Why this difwhat we call chemical agencies and conditions. Being ference? Simply a matter of capacity, or natural endowment, modified by temperament in exceptional casesbut all making up the individual. So with the body of a people. According as the person is born so is his grade. It is not needed in this intelligent age to urge arguthe demonstration that all life-force, so-called, is chem- ment to show that the planet at different epochs, as well ical. To say that the earth and all that is in it and on as now in localities, furnishes the forces that produce was created in the sense of "made" is to present a higher and lower forms of life. The zones and altitudes

and age.

or function is not vouchisafed by science. That we call space is but substance or matter held in solution by or in ether. There are two things in the universe ether and matter—one is the solvent of the other. The barometer tells us every hour of the differing densities of the atmosphere. As in the lesser so in the greater—the substance of space varies in density. Oxygen, nitrogen, carbon, hydrogen, etc., are but conditions of space, as is iron, copper, granite all held in solution by ether-their condition as solids or fluids is; but a change in density. For example, what is coal? Simply stored carbon. Our calling oxygen, nitrogen, etc., gases, with the nomenclature attached, only dwarfs the conception of their nature. They are primal elements of the universe. As our planet travels in an orbit of untold ages through this space of differing densities, it must from time to time be influenced by the conditions through which it moves. These periods for convenience are called cycles. And as the progress of life on the planet as we see it is governed by its conditions, so is it influenced by those of the cycles. In no other logical way can the dark or middle ages, or the rise and decay of former civilizations be so well explained—as seen in the Chaldean, Hindu, Egyptian, Greek and Roman cycles, and in the growing enlightenment of the present time, which at a venture we

may date from the discovery of America—and printing. No thinker can ignore the evidence before us that this is a period of great mental activity, and of necessity underlying it a condition of the planet and its forces that, contrasted with the dark ages that preceded it, must be regarded as a cycle of light. And being so, the mental condition of all the peoples on the planet feels and responds to its influence, in action alone its traditional lines—the effect acting as a stimulating force.

For a homely illustration, but a familiar one: Take party of men and fill them with wine or strong drink, and each will disclose his personal trait or governing disposition. Or speaking philosophically will manifest along the lines of least resistance. One will be jolly, another will want to fight, either for his religion, politics or other thing; a third will curse and swear, while a fourth will sing songs; some want to steal, while some will give away all they have. So in kind as to peoples, even of nations and races.

Suppose, as in the dark ages, the planet being in a dense region of space and its inhabitants as a mass are in a low grade as to intellect, say 30, such a people desire war and are controlled by its influences, destruction, violence, lust and death. Suppose another people grade, say 60 and 70. While still warlike, yet intellect, oratory, music and men of great genius will result. But should a people grade higher to a considerable extent, the religious will manifest most actively and worship of numerous ideals as to God and superstitions, rites and tendency to things that appertain to the sexes will be

Without going into more extended discussion, these uggestions are sufficient to inspire the thinker with wider charity for the differences and shortcomings of his fellows. On kind of corn in a field will produce a stalk from three to five feet high and an ear six inches long, while another will have an ear a foot long on a stalk twelve to fifteen feet high—owing to the kind of corn. People are from five to fifteen feet high mentally, according to their kind-and manifest character according to their grade.

The dark ages culminated about the time of the discovery of printing and of America. This period is what the literary and art world call the Rennaissance, and the religious people the Reformation. In one direction it gave rise to Savonarola, Luther, Loyola, Menno Simons, Calvin. Knox and others. These were the forces that gave to their century its creeds. They founded the basic concept of the orthodox creeds and power from that period to the present. These were followed at a later day by those who sought to reform those creeds, people of a differing grade, as George Fox, Ann Lee, Wesley, Rapp, know life is only possible. That fact should be fully com-Joseph Smith, Noyes, Blavatsky, Eddy, and others whose prehended and made familiar to the mind before its les-

But to return to the Rennaissance period again and see the galaxy of great names of another grade. Bacon. Shakespeare, Copernicus, Galileo, Kepler, Descartes, Newton, Gutenberg, Lorenzo de Medici, Michael Angelo, da

Now, these earlier men, philosophers, artists, statesmen, religionists, were practically within a century, and came when Gutenberg had prepared the agent of their propaganda-printing-without which they could not nave reached the then or now intelligent world. They are enough to illustrate the idea that influence of cycles afects different minds along different lines, as illustrated by the grades.

When we look at it in this light the progress is mar velous indeed. Let the world have a cycle of this light equal in time to that of the dark ages, or even another generation or two, with the rising grades as in the past one, the march of human progress will be beyond pro-

But our "application" seems like getting away from the evolution text-yet is only a parenthesis, the wider conception of cosmic things, showing that it is the planet well the mentality of its populations—a broader view than that of the text books.

Buried cities have been discovered with relics of their lyilization far back of any history or tradition. There were causes for their rise, decline and oblivion. Is not the theory of cycles of light and darkness in which the planet passed and the consequent influence upon the mental development of its inhabitants more in harmony with the facts than the hypothesis that it was turned out ready made? The story of dogma and the theories of cience are in essence the same as to the beginning—that the planet is a finished work. One says God regulates it was born. It was only within the closing years of it, the other that law governs through inherent forces in the finished product

It is a curious thing that Lord Kelvin, the premier scientist of the English-speaking world, in a recent address suggests that the presence of life on this earth of rendered visible by quality. This is science yet as to the ours as having its originian germs brought in meteorites mass of its disciples. from other planets." As the negro boy when told that Adam was made of mud and leaned against the fence to dry, asked, "who made the fence?" So we might ask Lord Kevlin, "How did the germs get on the other planets?" not putting the how they got away from home against the pull of gravity. But it need only he said that Kelvin's face is turning from the old direction and it needs only to substantiate another source for the meteorites, which a revised cosmogony already in progress will substitute as to the formation and persistence of planets. The Vortex is even now postulated as the primal force in all cosmic phenomena.

But, if we are to consider the other topic-"life-forms" this is as far as time will allow for evolution. Evolution, then, is a result-not the primal potential force, ultimate atoms. Force is impossible of concept save as Motion. So the "beginning," so to speak, is Motion—the unseen. The

But to turn to the second member of the topic for this

of the globe present the fact before us every day, year evening—"Form-Life:" Evolution means progress and development. The etymology of the word forbids special and perfected creation. When, then, and how did the manifestation of Life through material form make its advent-for form is not eternal. It is permanent only by succession of akin forms-or as the old expression is after its kind.

It can only be by simple mention here of the experiments by Prof. Loeb, now of Stanford University, with sea-urchins at Wood's Holl, and of Dr. Littlefield, of Indiana, once a Kansas City student, in which living forms were produced by chemical agencies from inorganic matter. Demonstrating that spontaneous generation is a fact.

All the schools agree that at one time life-forms did not exist on our globe, and that so far as that is concerned there was a "beginning." All agree that at one time it was an incandescent mass—as comets show the primary formation of worlds.

Clear thinking need not be disturbed by using geologic or astronomic details as to the age of our world-it.can be best treated by periods. One thing is sure, that in passing from a globe of incandescent matter to a world of present or historic condition it must have been subject to all intermediate states and influences. The existence of fossils and ruins of pre-historic civilizations and peoples attest this fact.

As life-form-life-only exists to-day when in an environment varying about eight degrees temperature, Fahrenheit, with ninety-eight degrees the normal, the planet must have been at a corresponding temperature in order to admit of its advent in the first place. This idea meets strong corroboration when it is noted that the food which the planet produces for the sustenance of its animal forms, in its chemical transformations by the viscera, generates a heat that keeps the material body within the limitations. Could a stronger illustration be asked? And here it may be as well stated that when the term life is used, it means form-life—for only life in form is open to our observation and study-or life only manifests objectively through form.

As life-forms were impossible before the planet cooled. to admit their existence, as we see them, they must have come in one of two ways: (1) By what we call spontancous generation-chemical action in a suitable environment; or (2) by the flat of a creative power. Which? If we say the latter, what then? All analogies show that whatever the power, it operates wholly and only through what we call chemical law. So, for all purposes here both concepts work by the same method.

We see enough in the geologic and in the prehistoric evidences to tell us that our planet has undergone radical changes in its features and in the character of the form-life upon it-in its flora, its fauna, its geologic asnects, and even in the multitudinous life of its seas. If then it was "created" the process was very slow, ages and ages as we conceive of time, and is still in progress. So ceremonies appear, and along with these in social life a taking either concept the observant thinker arrives at the present in practical agreement.

Reference has already been made to the great discoverv of the nineteenth century—the law of "valence" or of chemical equivalence---which discovery accounts for all form as the result of this formative power through polarity of substance. Water is "created" by a fixed equivalent of hydrogen and oxygen-so of all forms existing on the planet, and of the planet itself. All that is needed is for the chemist to find the equivalence, blend together, and he has created anything be desires. Now, this "law" must have presided at the introduction

of form-life on our world, as well and as logically as it does to-day over its phenomena. Every discovery, every blended product of the pharmacist, the distiller or inventor of potentials in explosives, simply invokes this law. And so with Dr. 'Littlefield and Prof. Loeb.

With all these primal facts in mind we are prepared to think about the introduction, advent or origin of life on our own world. As life was once impossible and it is now the home of millions of organic forms it must have been in the intervals at every stage of unfoldment, and at one time at the normal temperature at which we son can be comprehensively applied. And as planetary cycles as we know cover long periods of time—thousands of years without tangible change-evolutionary transmutation in life-forms, like the rock-crust, blends in harmonious sequence from the simpler to the more complex until intelligence, the ultimate of form-life, makes its advent.

Now, say, the earth was at one time from ninety-four to one hundred and two degrees for an average—that being the margin in which life now exists, and you have the essential conditions present for the advent of life in form expression. And very suggestively it is found that the gigantic forms of the paleozolo ages-the saurian, reptilian and other primeval types actually required a planetary condition that furnished a higher temperature, and that as the planet cooled to present conditions they became extinct. This is the lesson of the fossils and other remains of the time the planet was emerging from the heated conditions to the stage of form-life. Say this transformation period lasted, as others we know about. for thousands of years. What the possibilities of this brooding time of the planet? With this incubating temperature, and with constantly varying conditions, as now. that from age to age controls the life upon it and as of latitude and altitude, we may cease to wonder at the infinite variety of those forms that this "creative," this generative period bequeathed to the present age of a higher mental evolution.

Are there any evidences, any indices, any signs, so to speak, of this planetary power, these beginnings of lifefe.ms and the processes back of their coming? Let us see.

- In the first place we must revise the premises from which to think. Proud as modern science may be of its freedom to investigate and its worship of a fact, it has not yet got rid of the "made" concept that ruled before the nineteenth century that it began to reach out from this basic beginning—that matter was primal and fixed. This idea was anchored on the "atom"-the ultimate of materiality. Planets were only aggregations of atoms,

Of necessity all deductions from this ultimate were guesses hypothetical only. On it was founded the 'law" of gravity. This was logical because you cannot think attraction without the condition of bodies to be attracted. Newton's theory has no repulsion, no polarity that belongs to chemical and electric theories. And it is one of the curious things that science accepts both with all their opposites to a working hypothesis. But it only thinks one at a time. You can't safely put new wine into old-time bottles, nor can you fit new discoveries to old theories. So it is that you cannot discuss spontaneous generation and hold to the "made" cosmogony.,

As now advised we must start out with the premise that all life is chemical. In this concept there are no

Scientists-some of them-are breaking away from the atom as they did from their once "void space," by predicating an ether, and dividing it into electrons or ions. Points of force-vortices. It doesn't matter that it de-(Continued on page 3.)

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THE BAND OF HARMONY.

Friends of the Band of Harmony and Church of the Soul, Take Notice. -Do not forget the Musical and Dramatic Entertainment to be held in hall, 300 Masonic Temple, on the evening of the 13th, under the above auspices: Miss Nichols, vocal soloist: Miss Richmond, dramatic reader; Mrs. Adams, planist, and probably Miss and Mr. Dennis, violinists. Uusnal Band of Harmony at 3 p. m. Coffee at 6. CORA L. V. RIGHMOND.

E. A. Schram, secretary, writes from Peru, Ind.: The First Spiritualists' Church of Peru is holding regular meetings every Sunday, with extra good attendance. The speakers are members of the Society, and the subject is always advertised in the "Church Notices" of the daily paper. This has the tendency to attract the thinking class of people, and we have new comers at every meeting."

Wm. Hodgson writes: "The First Spiritualist Church of Hutchinson, Kansas, is having a good, healthy growth. Our place of meeting is getting too small to hold our people, and our trustees are looking for more commodious quarters"

Mrs. Margaret Foye writes from Milwaukee, Wis.: "I am a subscriber of The Progressive Thinker. I read every word in it; it's my Bible, creed and the whole 'shooting match.' Excuse the term."

Mrs. Came, secretary, writes from Katle Ham was the speaker, and did improved in health." splendid work for a fine audience. per at 0 o'clock."

us a splendid lecture and some fine Massachusetts.

W. H. Eads writes from Phonolite, but remain with us." Nevada: "I have been here three years, and if I have ever met even one ternal Daughters held their regular Spiritualist they never made -them weekly Wednesday meeting. The selves known. Now, friends, is it any afternoon session was taken up with wonder I should call The Progressive readings by the following mediums:
Thinker my companion? I get very Sisters—Dr. Call, Goldstein, Adams, hungry for spiritual food. On one occasion I simply dropped everything evening we had a conference meeting and went Los Angeles, a distance of with tests quite a number gave their about seven hundred miles, and stayed experiences as to how they became for about six weeks, and to say that Spiritualists. Our next meeting is I had a spiritual feast would be put Feb. 13, 2:30 and 8 p. m. On Friting it mildly. Then to come back to day, Feb. 14, we will hold a valenting this part of the world, where there is party at the home of Sister Thompson, nothing but mountains of rock, sand 615 Monroe street, second flat. We and sagebrush, except a few remote hope to make this a repetition of our places a little timber. This is the third time to my life that I have posed as a prospector or gold hunter, and I assure you it is the last, for I do not think that there is a Spiritualist living in the mortal that enjoys spiritual thoughts more than I do.

W. H. Flury, secretary, writes: "The Golden Rule Spiritualist Society held two most interesting and profitable meetings at their new old hall, 43 S. Paulina street, Sunday. Prof Peck's lectures were the most convincing and unanswerable arguments in advocacy of the gospel of Spiritualism ever delivered from our platform, and our members were deeply enthused thereby. Prof. Peck is certainly one of the most logical and scientific speakers in our ranks, and we feel that we were fortunate in securing his services. His subjects next Sunday will be: At 3 p. m., "The Power of Thought," and at 8 p. m., "The Spirit World, Where and What is It?" Our people cannot afford to miss these lec-

Dr. Beverly writes: . "We spent two months in Portland, Oregon, are now. on our way to Chicago. We will be at Baker City, Oregon, this month, then stop in Idaho. The weather is lovely here. - We are 3.500 feet above sea level. We hold large meetings four times a week and feel we are doing good. The state of Washington has a law compelling all mediums to pay ten dollars per month; so many are coming in Oregon. Letters addressed to us at No. 44 East 31st shall be glad to hear from societies promises more in the future. desiring our services along the route

Frances Spalding writes from Ely, ria, O.: Sunday, Feb. 2, we opened month's engagement as speaker and test medium for the First Spiritual Society of Elyria; Ohio, and, while the weather was somewhat unpropitious, yet we were greeted by a good audience. We are pleased to that we find here a real live society, and vigor for the work so dear to his In fact, the attempt to hold a down | tunity to see what can be done. I Price, 25 cents.

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

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

heart. While serving the month-in Elyria we will answer calls for week evenings; also will attend funerals."

A. C. Doane writes: "It is not generally known that Elias Hicks, George Fox, Thomas Paine and Benjamin Franklin, and several others were the ones who started Spiritualism in Rochester, New York, through the Fox Sisters, but such is the case. My parents were Hicksite Friends. My mother was a medium from childhood not controlled by spirits, but spir itually active in seeing and hearing spirits by her own spiritual senses which is the true coming Spiritual-

Ira B. Taft of Cedar Rapids, Ia. an old-time Spiritualist and patron of The Progressive Thinker, was in the city last week, the guest of Mr. and Mrs. Wm. Hilbert,

E. R.Fielding writes from Washington, D. C.: "Mr. Oscar A. Edgerly, the well known trance medium, spoke to a well-filled house at the Pythian Temple, Sunday, Feb. 2. He is engaged to speak for the First Association of Spiritualists for the months of February and March, assisted by Mrs. Ripple and other mediums. Mrs. Zaida Brown Kates, a fine medium, holds a benefit scance for this Association every month at the home of Mr. F.

Wood. Mr. and Mrs. Kates are filling an engagement at Baltimore, Md., every Sunday and Wednesday of each week. Mrs. May A. Price holds meetings at Woon's hall every Sunday evening. The Auxillary of the First Association will hold meetings every two weeks at the home of the presi-dent of the First Association, Mrs. Cambridge, Mass: "The Cambridge Dr. Moore is vice-president of the Spiritual Industrial Society held its Auxiliary, Mrs. M. T. Longley, now in regular meeting Jan 24, in Cambridge California, is president." Dr. William Lower hall, 631 Man. avenue. Mrs. Keeler, of Euclyde avenue, is much

On Sunday, Feb. 2, Oscar A. Edg-She will be the speaker Feb. 14. Supperly began a two months' engagement with the First Association of Spiritual-Rolla Stubbs writes from Long ists of Washington D. C. During Lake, Minn: Your society is still February and March Mr. Edgerly's holding its regular services, with Mrs. address will be 511 Eleventh Street Stafford as our regular speaker. Jan. N.-W., Washington, D. C. His perma-21 Mr. Hegdahl, of Minneapolis gave nent address is 42 Smith street, Lynn,

Mr. Hegdahl reports that our | Investigator writes from Cedar State President's wife, Mrs. J. S. Max-Rapids, Iowa: "If has been my priviwell, is quite seriously sick at this lege, with many others, to be an in-time, and recovery considered doubt—vited guest in the home of Mrs. Elizful. Let us enter into the silence and abeth Jaquet, now of our city, to listen put into motion those tender thought to the beautiful truths presented to us forces that shall be balm of healing by her spirit messengers, or guarto her. We were pleased to learn that | dlaus, giving to each one most con-J. S. Maxwell, president of our State vincing proofs of a continued exist. Society, was chosen as one of the ence. Mrs. Jaquet is thinking very board of our N. S. A. Spiritualism to strongly of returning to Chicago perme is a religion, as well as a knowl-manently, but we who know her sin-edge of the facts."

E. H. Thompson writes: "The Fra-Louise, Minor and Thompson. In the New Year party." A

Mrs. Mary Drake Jennee writes from Green-Hill, Monson, Me.: The deep appreciation that I have of your services and the great work you are doing for the cause of truth, through the columns of The Progressive Thinker, constrains me to write and thank you personally for the great good I have received; also the great good that has come, and is continuaally coming into my home. The articles, "Scenes in Spirit Life," as witnessed by Abby Judson and Carlyle Petersilea, are of great value, and worth double the price of the paper, as I read them aloud in my own home to my niece of 19, little bby of 13, and husband. I feel I am setting be fore them a feast that will feed them in the real sense of the word, and fit them to make the world better. May such beautiful lessons continue to

come." The wide-awake German Spiritual ists of the south side have organized and chartered with the State Association, a society named the Starlight Spiritual Society. Their membership is already large, and the attendance at the meetings, 586 32nd st., They hold Sunday evening services and a Monday night and Friday afternoon meeting. Mrs. Weinick is the medium, and is often assisted by others and with the push there manifested it is safe to prophesy one of the largest societies in the city in a short time. Dr. T. Wilkins has given them street, Chicago, will be forwarded. We his attention on two occasions, and

Correspondent writes: "The initial public meeting—the mass-meeting of the Chicago Spiritualist League, at Fraternity Hall, 70 E. Adams st., Saturday afternoon and evening. February 8, was a success in every-way The addresses by Br. Geo. B. Warne A. M. Griffin, Dr. J. H. Randall, Dr. T. Wilkins poem and address) Mrs. Lichtig, Mrs. Kingsbury, Prof. W. F. Peck, and others were received in a very prosperous condition. Mr. with rounds of applause, as were the F. W. Martin, the beloved president messages of Mrs. Schwahn, Maggie of the society, took his departure this Waite and Mrs. Cleveland. The mumorning for a visit to Lake Helen, sic by the Richards family, was fine; Florida, in search of health as well as the songs by Masters Edwin Miller pleasure. The prayers and best wish- and Joe Higgins, and Mr. Cooper, es of the friends go with him for a were encored, as were the recitations speedy return with renewed health by Miss Uhlin and Florence Johnson.



town meeting once a month by the and will be continued. The next have to keep in in cold or bad weathwill occur on Saturday, March 7, and er. will undoubtedly have to be held in a larger hall which will be announced in due time. Watch for the announcement, and be prepared to

make one of the audience."
Secretary writes: "The Church of Progressive Spiritualists, filled their little hall again last Sunday, with Waite, etc. Many of these are too people, and with enthusiasm. Everybody seemed pleased with the short address by Dr. T. Wilkins, and lits peom, which is always looked for expensive the most of the comparatively small lits peom, which is always looked for expense. anxiously by hese good people. They now have enrolled upon heir list, 120 members, and still there are more to come. The meetings are held at 3329 Vernon avenue, but they will

soon have to occupy larger quarters." Correspondent writes: "Dr. J. H. Randall delivered one of his extraordinary addresses to a good audience at the hall of the Progressive Spiritual Society, 183 E. North avenue, Sunday, February 2nd, and Mrs. Hilbert's messages were extra fine. There seems to be an awakening all over the city in the interest of pure and unadulterated Spiritualism, and this society is getting its proportion of the enthusiasm. Dr. T. Wilkins gave a poem and address to this soclety on the following Sunday, February 9, which was well received; as were Mrs. Hilbert's messages."

Carrie L. Hatch writes from Appleton street. Appleton hall, Mass.: "The First Spiritualists' Ladies' Aid Society met as usual: 'A very interesting business meeting was held. Supper was served at 6:15. Social lour was indulged in before the meeting. Evening meeting was of a very high order, many of our worthy mediums being present and taking part. Next Friday we will have a Valentine's Party and supper, and a good evening's entertainment. Be sure and come, Feb. 21st Mrs. Kate Ham, of Haverhill, will give our Society a benefft. Mrs: Ham is one of our finest mediums and we hope to see all our members out to receive her."

A NEW SOCIETY.

To Be Organized at Arlington, Ohio, by a Spiritualist.

To the Editor: I am beginning on getting up a new society of all classes of independent thinkers and investigators, to be made up of people principally who do not belong to any of the churches -a society not committed to any set form of belief, but whose members are expected to be investigators, independent and selfreliant. If I can accomplish this, I perative that a call be made upon its will loan all of the books I have on auxiliary societies and every friend to freethought and Spiritualism; also works on astronomy, archaeology, etc., to the library of the society, which I propose to be a prominent feature. priestcraft and churchcraft on the rights of the people, I see the absolute need of an organization of all success. classes who are in favor of religious liberty for others as well as for themselves. While the preachers and church members claim to be in favor of civil and religious liberty for themif they had the power. Therefore I believe that an organization on my plan would prove to be a good thing for this country, if it could be made general, and the only thing necessary to make anything general is to make It popular. I believe it would be the best forerunner of Spiritualism, as its object is to set people to thinking, reasoning and investigating, and when you can get people to do that you can just let them alone—they are out from under the thumb of priestcraft, and superstition.

A trouble I see with Spiritualist so-cieties is that they don't pay enough attention to educating themselves as far as possible in even the literature of Spiritualism, let alone other scientific studies that properly belong to it, such as astronomy, geology, archaeology, etc. Orthodox Christians get heology, etc. Orthodox Christians act their astronomy, geology, etc., from the Bible, but Spiritualists should get theirs from up-to-date sciences. It have written up a preamble, constitution of the constit tion and by-laws for a society on my By J. S. Harrington. A pamphlet

cannot get around much in the winte

One of the main objects is to establish a library, as I said before, of liberal thought trend—in addition to scientific books—such as "The War-fare of Science With Theology," White; "The Bible," Remsburg; "History of the Christian Religion," Arlington, Ohio,

MID-WINTER MASS MEETING. Of the State Spiritualists' Association of Minnesota.

The State Spiritualists' Association of Minnesota will hold the annual Mid-winter Mass-meeting in St. Paul, Feb. 28, 29, and March 1, 1908, at Odd Fellows hall, corner Wabasha and Fifth streets, with all-day sessions each day, beginning at 10:30 a. m. Dr. Geo. B. Warne of Chicago, Ill., president of the National Spiritualists Association of the United States, will be the principal speaker at the meet-

ings.
The local speakers will also take part in the exercises: Mrs. Carrie Tryon, Mrs. S. M. Lowell, Mrs. J. P. Mrs. Emma A. Sauer, Mrs. Paul Bueh-ler, Mrs. Clara Lee, Mrs. Emma Peake, Mrs. C. W. Lutz, Mrs. H. P.

Courtney, Mrs. Mary Griffin, and Mrs. On Thursday evening, Feb. 27, at 8 o'clock, there will be a reception at the above hall to the friends and visitors, followed by a literary and mu-

sical entertainment and dance, and general good time. The secretary, 904 Hastings avenue, St. Paul, will mail programs to persons sending their names and ad-

dresses.

It is the aim of the officers of the Association to make this massancet ing a greater success than the one of last year. FRANK E. IRVINE,

Secretary State Spiritualists' Association of Minnesota.

SPECIAL COLLECTION NOTICE.

Fellow Spiritualists: The great ne cessities of the public cause of Spiritualism now creating exactions upon the National Spiritualists' Association to protect and support makes it im-

make a liberal contribution. It is customary for this Association to receive the proceeds of a special collection taken early each year. Such With all of the encroachments of collections by each society would aggregate a sum sufficient to carry the National work with energy and secure

> Will you secure contributions and a public collection?_____Some date not later than the last of March is suggested.

This request is made with full trust selves and their beliefs, whims and in you to assist, for if the Spiritual, notions, and would crush out all reli- ists will each aid a little, good results gious liberty except for themselves, will bless all, for our interests are mutual. Address, yours fraternally and con

fidingly, GEORGE W. KATES, 600 Pennsylvania Ave. S.-E., Washington, D. C.

"After Her Death." The Story of a Summer." By Lilian Whiting, No mind that loves spiritual thought can fail to be fed and delighted wit's this book. Reautiful spiritual thought, combining advanced ideas on the finer and othereal phases of Spiritualism, leading the mind onward into the purer atmosphere of ex-alted spiritual truth. A book for the higher life. Price, cloth, \$1.00. Wm. E. Towne. Tells how to cast

A GRAND RALLY.

State Spiritualist Association for Pennsylvania.

Esteemed Friends and Co-workers: have no doubt that you have read f the arrest of one of our speakers in this city, on the charge of forecastng the future. He was brought before our police court and bound over under \$500 bail for court. We refer to the case of G. H. Brooks. ease will be carried to the higher

We cannot tell how soon we may have to face another case of this kind, and the only thing we can do is to prepare for war in time of peace. The arrest of Mr. Brooks has had the desired effect with the Spiritualists of this part of the state, and has stimulated them to action. It has at least caused them to feel that something must be done in order to give our cause the proper protection it should enjoy. At a meeting held at the First Spiritualist Church, Bouquet street, it was unanimously decided to organize a State Association and to make a call for a convention of three days 'for that purpose. time having been set for Feb. 25, 26, and 27, to be held in Bouquet street church, this city. We feel in this that we shall have the hearty support of all Spiritualists throughout the state. This is not a one man's work, but means work for all, and we trust that you will find the same interest in the work of organization that we do, and will give us your presence at the opening of the State Association. If you cannot come personally, can we be assured of your support by sending a delegate, as we desire to make this a strong association at the start: We shall have with us during the three days, Harrison D. Barrett, George W. Kates and wife, and Dr. Warne, president of the National, also

Special rates will be secured at Committee of Arrangements and Advisory Board: Geo, C. Day, chairman; O. O. Wiard and C. L. Stevens,

quite a few of our leading represent-

atives from all parts of the state.

Direct all communications to George C. Day, chairman, 216 East -Ohio. street, North Side, Pittsburg, Pa.

NORWICH, CONN.

First Spiritual Union in Excellent Condition. Nearly two months have elapsed ince we have occupied any of the

valuable, space of The Progressive Thinker, but during that time our society has not been asleep. In our last letter was mentioned that our young people had organized a club under the name of the Union Dramatic Club, and were busy rehearsing a play. We gave the play, "Down by the Sea," on the evenings of Dec. 11 and 12, and scored a decided success, taking in nearly \$100, and clearing about \$70. Since then we have given the play for the King's Daughters of Baltic, the proceeds going for-the benefit of the poor. We are now rehearsing another play, "Old Acre Falls," which will be given on the 19th and 20th of this month.

Our auxiliary society, the Helping Hands, still continues to attract large rowds to its suppers given every other Thursday night, and was able to make the Union a donation of \$150 last month. The men gave a chicken pie supper last Thursday night, and fed over 100 people. The neat little sum of \$25 was turned into the treasury from the proceeds.

We have been busy with the social part, we have not neglected the spireach Sunday with Rev. Albert P. Blinn as our resident speaker. With the exception of two Sundays, Mr. Blinn has occupied our platform alone every Sunday since October 1. On Sunday, Dec. 15, Mr. Blinn served the Independent Liberal Church of Greenwich, Mass., Mrs. Tillie U. Reynolds of Troy taking his place, and on the following Sunday Mrs. Reynolds and Mr. Blinn were both with us. Mrs. Reynolds' addresses were of a high order, and her message work was excellent. society was greatly pleased with the result of her engagement. The fact that Mr. Blinn has been requested to continue with us for another year, which, if he accepts, will make four successive years as our resident speaker, speaks for itself with regard to our appreciation of his ability as a speaker and pastor.

We are in a splendid financial condition, and we anticipate not only clearall expenses, but also having enough funds on hand to pay for painting our academy, as a result of he year's work.

We believe in organization and in supporting the spiritual press, therefore we are an auxiliary of the N. S. A., and always have The Progressive auxiliary societies and every friend to | Thinker for sale at our services, never finding it necessary to return unsold copies as we use what copies are unsold as missionary documents. COR.

BEHIND THE TIMES.

What An Indiana Editor Says of Co-Education.

Prof. G. Stanley Hall, a-well-known educator and president of Clark University, in a late address to a body of teachers, bewailed the predominance of women in the teaching profession. He declares that it results in "slssy" boys in the schools and "sissy" principals among the teachers. He thinks the only place for women in connection with schools is on the school board, and he hints that they are of mighty little use there. At one time Mr. Hall's judgment on matters of education was worth something, but he has been in the educational work so long, studied the petty details of his work so constantly, and become so narrowed by the prejudices of his calling and by continually dealing wih the smaller things of life, that his judgment is of very little value at present. When he attacks co-education in this day and age he proves how thoroughly the spirit of long ago when he was a young-man, domi-"Worry, Hurry, Scurry, Flurry when he was a young man, domi-cured." By the Blissful Prophet and nates his present opinions and prejudices .- Elkhart Review.

> "The Orthodox Hell, Church Creeds and Intant Damnation," by Dr. J. M. Peebles. Dedicated to Preachers,



Catarph, Asthma

Will Cure You. Two of Three Cents a day if you are satisfied, and nothing if you arenot. Harmless, Convenient, Agreeable, Private, and Marvelously Certain, because the Method is Common Sense, and the Medicine is Right. The Inhalant is the Discovery of an Eminent Physician and has no equal; the Inhalant is the Discovery of an Eminent Physician and has no equal; the Inhaler is our patent, and is bestever devised. Its Cures of CATARRH caused patients to name it "The Little Wonder," Its Cures of STHMA have'cen most astounding, For BRONCHITIS, HAY PEVER, THROAT and LUNGS, it is aucquated. BAD BREATH it has never failed to Correct. It Cures or prevents DEAPNESS, and restores LOST SENSE OF SMELL. Best Remedy for COLDS, and prevents Phenmonia. Does not hinder the breathing, and can be regulated to any force desired. Lays the Healing Balm directly, CONTINUOUSLY on the sore spot, whether all top or bottom of the lungs. Change of climate without change of residence. Needs no help from other medicines. SOLD UNDER STRICT LEGAL GUARANTEE. Pre-eminently THE Remedy for Catarrhal Disease in any form or stage. LONG TRIAL. Write for Information today, as you may not see this again. ADDRESS—

E. C. C. Catarrh-Asthma Cure, 1340 Van Buren St., Chicago

MID-WINTER MEETING.

The Michigan State Spiritualist Asociation will hold its Mid-Winter meeting in Port Huron, Feb. 15 and 16, under the auspices of the Qccult Club. Such workers as Mr. and Mrs. E.W. Sprague of Detroit, Dr. McAngus of Port Huron, and others will be present. The programme is not yet completed. We extend an invitation o all friends to attend, as we feel this will be a very fine meeting. Good lectures, good music and messages at

Saturday, 15th, at 7:30; Sunday, 16th, at 10:30, 2:30 and 7:30. MRS. EMMA SNOW HOYT, Sec. M. S. S. A.

TO VISIT ALL SOCIETIES.

At a board meeting of the officers of the Indiana State Association of Spir-itualists, held at the home of the secetary, Mrs. Carrie H. Mong, Muncle Ind., plans were laid to visit all so-cieties. We wish that the secretaries of every chartered society would correspond with the state secretary at once. Let us know what is needed in your locality, and we will do all we can to help your society.

The State Convention will be held some time in March, and we wish all societies represented with a full number of delegates. As the N. S. A. Con vention will be held in Indianapolis this next October, there will also be business concerning the same come before the State Convention. We know there is much needed work in this state, and we hope that every one interested will avail themselves of the opportunity that is theirs to do what

they can to help this work. E. A. SCHRAM, Pres.

[Obituaries to the extent of ten ines only will be inserted free. All excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line.]

PASSED TO SPIRIT LIFE.

Passed to spirit life at Stafford Springs, Conn., Mrs. Abbie Sears, of Greenwich, Mass, on Wednesday, Jan. 29. Mrs. Sears was 64 years old, a firm Spiritualist and a faithful member and ardent supporter of the Independent Liberal Church of Greenwich Village, Mass. The funeral service was held in the church on Saturday, Feb. 1, the writer officiating. A large number of friends and relatives were present and the floral offerings were very beautiful.

ALBERT P. BLINN.

Passed to spirit life at Utica, N. Y., Jan. 15, 1908, Mrs. M. A. England, aged 87 years. Mrs. England was a believer in Spiritualism for years and while living in Chicago was a member and regular attendant at Mrs. Cora Richmond's church. Many will remember her sweet and genial face, Whitwell and Miss Alice Wickstrom- itual part of our work.—Services have cause: In her declining years the Message bearers of the Twin Cities: been held forenoon and evening on realities of spirit life was a solace and comfort that upheld and sustained her through many weary hours. And

"We cannot say, and we will not say, That she is dead; she is just away; With a cheery smile and a wave of the - hand

She has wandered into an unknown land. And left us dreaming, how very fair,

It needs must be since she lingers So think of her still as the same, we

say, She is not dead, she is just away.'

Chara E. Lane, widow of Prof. Max Lane, aged 51, passed to the higher life Jan. 25, at Milwaukee, Wis. She was a pure-minded, lovely woman; a Spiritualist and an. earnest seeker after the truth. She was greatly be-loved by a host of friends. Services were conducted by a life-long friend, Prof. John Ulrich.

Passed to spirit life at my home at Pittsburg, Pa., Jan. 13, Louisa Mr. Arent, beloved mother of Wm. Arent, well known medium, who has been her constant nurse and companion during her eight months of illness, Surely the angels will bless such a devoted son, who sacrificed everything to be near her and to ease her suffering. Services were conducted by the Rev. George C. Day, of the First Spiritualist Church of Allegheny.

M. A. F.

THE LYCEUM GUIDE.

For the use of Societos, Lycenma, Sunday Schools and the Home. A manual of physical, intellectual and spirituals and Songs, Golden Chain Reelia. Music and Songs, Golden Chain Reelia. Hursel Services, Programs for Seasions, Parliamentary Rules, instructions for Calist thebets and Marching: Banners. Standards, the Band of Mercy, etc. A book by the ald of which a Progressive Lycenm, or Liberal Society may be organized and conducted avithout other assistance. Price, 50 cents, postprid.

ment before the passage of his spirit

mies versus Dr. Helen Densmore and W. J. Colville. Price 80 cents.

SUNDAY MEETINGS IN CHICAGO.

Societies of this city, holding meetings in Halls are requested to send in notice. They must be brief The Church of the Soul, Cora L. V.

Richmond, pastor; services in Hall 309 Masonic Temple at 11 a. 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 Hall

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 Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave.,

at 2:30 p. m.; circles, 4; supper, 5; Song service, 6:30; concert 7; evening, 8.
The Church of Spiritual Revelations. Meeting at 8 p. m., at But-ler's Hall, 57 Court and State Streets.

A. Dierkes, conductor. 743 N. 66th street. Residence The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue. 3 p. m., mediums' meeting and conference. Mrs. W. Brockway, pastor; residence 2962 Prairie Avenue.

Metropolitan Spiritual Society, Pas-

metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite. Meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Ave.

The Church of Progressive Spiritualists, (colored) holds services at 2220

3329 Vernon avenue, every Suunday from 4 to 7 p. m. No door fee. An 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. Hilbert, manager.
Society of the Psychic Forces holds services at Wilcox Hall, 361 E. 43rd

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

tor. 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 Spirifualist 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 3103 Prairie avenue. The Golden Rule-Spiritualist So-

clety holds services every Sunday at 3 p. m. and 8 p. m., sharp, at 43 South Paulina St., between Washington Boul, and Park Ave. Nora E. Hill pastor. . The Starlight Spiritual Society,

586 32nd street, holds meetings on Sunday evenings. Mrs. pastor and medium.

PUBLIGATIONS

HUDSON TUTTLE.

THE ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. Price, \$1.25; postings, 10 cts.
THE MYOLUTION OF THE GOD and

EMMA ROOD TUTTLE.

SARAH TURNER.

Mr. Lewis Terry, aged father of Alfred H. Terry, the well-known medium of Washington, D. C., passed to spirit life on February 4. He was a Spiritualist of many years standing, a member of the Grand Army, and a well-known citizen. At the last moment before the passage of his snirit

ASPHODEL BLOOMS AND OTHER

ment before the passage of his spirit he saw his daughter who had passed into the great beyond some years ago. Thus are the eyes always opened at the spirit passing, and death made a happy event by the glorified reunion. Services were held by the writer, and interment made in beautiful Arlington.

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM.

By Thomas Inman, M. D. Revised and enlarged, with an Essay on Baal Worship, on "The Assyrian Sacred Grove," and other allied symbols. Third edition, with two huzdred films. Third edition, with two huzdred films. Third edition, with two huzdred films. "A Discussion on Reincarnation or the Successive Embodiments of the Human Spirit." Reincarnation, or the doctrine of the Soul's successive embodiments. Examined and Discussed pro and con by Dr. J. M. Peelmest of the M. J. Colville. Price \$6 cents.

HUDSON TUTTLE, Berlin Heights.Q

A Journey In Soul Land.

The Spirit Had a View of the Transcendent Scenes of Spirit Life.

trust upon unsuspecting people excirlences that are personal, and which they were given, were calculated bulld up that in me which struggled for growth, for, knowing full well that each man must search for himself, and the experience obtained must necessarily remain his as fitting his case alone, I have hitherto refrained from that iniquity.

Regardless, however, of the personal nature of the following, I have been urged to give it to others, which I shall, with the hope that it may rve to throw some light on doubtful points as it has done for me, and to add its mite to the quota of simiar experiences recorded by others.

I shall omit nothing unless it be the names of those alluded to, and this because of not particularly caring to be thought presumptuous by those who cannot understand that one has no direction in such matters but must accept what comes if he really wishes

One afternoon of last June I had been writing. It was 3 o'clock. My sister was playing the piano. We were separated on one side by a Tilis method of locomotion seemed room, on the other by a hall. Throwing down my pen, I listened idly to our thought exchange, and came as the music. Directly I was conscious that my spirit teacher was present. Usually he said: "Listen,"or"Write," but as he said nothing this time I vaguely wondered what he wished. Immediately a queer feeling came over me, and I heard him say, "Be quiet, child, and fear nothing," he baid very soothingly. In less time than is required to tell it, and while I was wide awake and conscious, I found myself struggling to get out of my head. A moment of unconsciousness followed, after which I found inyself standing on the floor in front of my body. In bewilderment I turned from it to my teacher, a tall, strong young man who stood at my right. He smiled assuringly, and though he said nothing orally, I understood that he desired me to resume my scrutiny of the body, seated there as (it was so mysteriously silent and In my perplexity I reached out to touch it, but to my surprise could not; then I attempted to kick at it with my foot but equally in vain. I could not affect it in any way. It felt to my touch then as a spirit body feels to my touch now, and I seemed anable to get at it. Puzzled, I looked up at my teacher, and again he smiled

assuringly and gave no oral explana-

I could affect it in no way in my present state. So I was satisfied. So naturally did I understand my teacher without oral explanation, that I did not question the fact, though I did recognize it. I readily air. understood that I was to make haste in satisfying my curiosity, as he was to take me away and we were to re- lightness of the air affected me interturn as soon as possible. He was nally. It was over all; a whole coun anxious to hasten, but the body had try of light, such as I felt I could not such a mighty attraction for me I exist in and could not enjoy. ing to see myself for the first time as wonderful clearness and force, and white atmosphere which grew more intensity unknown to me in my phys- it did the farther we went.

Briefly and in order I shall mention our destination, for my teacher put each individual sensation as it came. me down and made passes over me First, after the sensation of learn- again. ing that my body and I were two very open building-a sort of club house, different things, came the sensation whose front was open upon the most of weight of the body. Where this rensation came from I could not tell; terior was very unpretentious. Evall I knew was that the sensation of erywhere there were people sitting, its dead "weightness" seemed to pour walking, or lounging around, eviin on my consciousness with an in- dently at ease. I looked at my tensity that cannot be described. The body's little 90 lb. weight offered now a very different sensation He led me up to a benevolent looking fered now a very different sensation for that of its reality when spirit gentleman seated with his back to and bady co-operated and the un-ward me. Instantly I recognized and body co-operated, and the un- ward me, pleasant sensation probably arose him as good old Dr. J.—. He lifted from an unconscious mental compari- me upon his knee, and by his kind from an unconscious mental comparison, between my real body and the manner disarmed my timidity. Rev one before me. What a deadweight erently, I placed my hands upon his blood it is I thought, and looking up shoulders and boldly spoke my admithing it is, I thought, and looking up met the usual sympathetic smile of ration of his essays and especially of

I eventually looked at myself and inw that my dress was exactly like the one on the body, but I had not time to marvel about that, as the sensations were crowding in with their came a strong feeling of the humor of over the large floor, and one of several the sensations. But why, I wondered, was this feeling of humor keener than any of the kind I ever before felt? My teacher smiled. I was changed; I was now; that was why.

Next came a feeling of protection for the body not unlike that a man feels when he locks his house all clean and safe, feeling confident that he shall find it in perfect readiness when he wishes to re-enter-a sort of affection mingled with a feeling of ownership that brings with it perfect confidence in the safety of the property left behind, was something akin to what I felt for my body as I took my teacher's hand and started off. Looking back a time or two, I saw the body still sitting there as inert

From the first we seemed to proceed rapidly through the air. Our shall defer this description to the point where it impressel me then. and on the brink of tears, I looked what he had done for us here, and explain the interesting features of it, up at my teacher and saw the pleasant said that because of his forceful style and recommend it to every reader of amile of assurance on his face. He he is still regarded as the greatest of Spiritualistic literature. Price, 19 cts.

It has never been my habit to took a firmer grip on my hand and felt satisfied.

Next, as we continued, I proceeded to muse on the great kindness of my teacher, and as to how I meant to work hereafter to prove my attitude and not to cause his generosity to have been in vain. I resolved then and there to prove ever worthy of his goodness, and was making resolutions o that effect, when I glanced up and saw again his understanding smile of appreciation. I was chagrined now to think that he could read my inmost thoughts, for these were pri vate, secret thoughts not intended for was to know.

Of vocal sound, or of sound as we know it, there was none. All was soundless-a vast quiet world in which sound was not missed, but which was only conspicuous to me by its absence. Understanding came to me in ways perfectly natural, and I seemed not to marvel on that score.

From the beginning of our journey I noticed I could go forward without effort. I did not walk, but simply moved along, because I will to do so. no more unusual to me than that of natural. But what now attracted my astonished attention was the fact that the atmosphere on which we travelled was so dense. It was as substantial to my requirements then as the earth is to my feet now. And. most astonishing of all were the layerlike colored strata of air surrounding us. -I particularly remember one peculiarly reddish strata higher up and farther from us as we went, could see the little red particles that composed it just as you can a piece glowed with the same glow that iron does when in that condition. I thought, now we shall go over that red strata next, and my teacher smiled down on me approvingly, and as I continued to look up into his face, the knowledge came that we were passing across these layer-like circles, and not along them; that they were surrounding the earth as the layers of an onion surround its cen

The farther we continued from the earth, the more the color of the strata graduated from red to yellow, till the air finally grew so light in color and substance that I began to lag behind a step. As we progressed it grew ever lighter and ever lighter tion, but I understood perfectly that till I could go no longer. Here my teacher was obliged to carry me, and I was too exhausted to pay much attention to the surroundings, but was forced to feel the annoyance of that rarefied, yellowish-white exhausting

I had no conscious knowledge of respiratory organs, yet the extreme

After he had gone quite a distanc thus, my teacher entered the first others saw me—from the outside! building I had seen on our way. It has I continued to gaze at it, I begun was large, and had no outer wall to grow more and more conscious of where we entered. He placed me on my sensations. I looked at myself- a long bench, and as I lay on my right my real self as I stood there. There side I saw the first person, so far. I was for a fact, more alive than at It was a young lady in the dress of a present writing, and my sensations! nurse standing near as though await-How can Paccurately describe them? ing orders. Now I knew this was a They, were so strong that even then hospital. My teacher bent over me I took note of, and marvelled at, making passes, and I slept, or thought their strength. I remember woulder- I did. Soon I awakened, felt stronging whether my life itself was not er, took his hand, and we continued merely consciousness, for I felt my-self to be a receiving instrument for when the rare atmosphere began to the recording and recognition of exhaust me again and he finally had these sensations, which came (each to carry me, as before. I was wearing its turn) asserting themselves with ly conscious of this never-ending consciousness recognizing all with an exhausting as it grew in rarity, which We seemed now to have reached

> Then he led me into a large beautiful landscape scenery. Its inteacher, and learned that it was a meeting-place or home for authors. his "R—s," and told him of all the good they had done, etc. He was pleased and spoke kindly, and I re gretted to have to leave him so abruptly. As he put me down I was delighted to find my teacher right there when I needed him. He led me people approached us. He paused, looked down at me and took my hand. I knew him also, as an author and as a friend of Dr. J .- . His face, as I saw it, was large, smooth, white. with large greyish eyes and protruding forehead, and he wore his hat on the back of his head. His figure was large, seemed loosely put together, and there was no style about him. Evidently, he understood the situation for he smiled kindly and encouragingly. He was not brisk in any way and slowly spoke but a few words. He said I was all right; that I should never cease to search for truth, etc.

smiled a sad-like smile and we passed There were many people there, but my teacher led me up to cerain ones only, and these I knew. A man, ascent was slow but steady, but I bearded and grey stood leaning up against a pillar, gazing out over the point where it impressel me then. landscape. As we approached him he turned his head, and I knew at amination of myself. This raised an- once that he was C-. He looked a other forceful sensation, one not ex- moment at my teacher, then intently as of the physical diminutive- at me. He put his hand on my head ness, but just all-round littleness that and was silent. I could not refrain can't be described! Pitying myself, from expressing my appreciation for

Immediately I thought of his immor-

tal "V-, of W-" At this he

them all. His face lit up and he looked as if hearing something new. After he had expressed his delight to have done some good and to have it thus appreciated, my teacher led me

We were now at the right hand end I read them and realized that they were intended for me, as a stimulant they disappeared as mysteriously as they came. This puzzled me, and as I paid so much attention as to how it was done, I forgot the words. What did the words concern me when I didn't know how they came and went? Finally turning away, I walked toward a table-where stood my teach-A lady seated thereat arose and advanced to meet me. As she gave me her hand I knew that the verses

In the frame came from her, and that that was the sort of work she did. She was tall and slender and not graceful. She seemed fragile in body, and her face was long and slender, but her eyes were the attractive feature of her face. Her personality was strong and appealed to me more than did that of the others. Childishly, at this point I wondered that all were so ordinary. They were just ors donated by her. like ordinary human beings and there were no haloes! My teacher smiled, and I knew he understood my thoughts, while the lady was most kind and gentle as/she made me un-derstand that she was familiar with my struggles. I knew that she sent for someone and straightway from an opposite door her poet-husband entered. I seemed to be expected, for thoughts directed to me.) He was very earnest and business-like in his manner, and there was nothing else striking about him. He said, "Well, striking about him. He said, " my child, haven't you yet done with doubt? There are those who will help there. Lots are being leased by sev. you donbt me now? Of course you don"t! I know what it is: 'I had the disease once, too, so much so that many people suffered under the force of my ridicule, and ever since I came here have longed to make some reparation. My wife here, understood; but I could not think it was as she firmly believed, yet here I am, and here I shall strive to redeem that folly of some which I never cease to re-

After he had said much more of a personal nature concerning my work, his wife made a characteristic little speech in which he joined her when she said I should-live with them when I came to this world. Not ever having aspired to such heights, this was my last, but not least sensation. The object of this journey having been accomplished -- whether that object was to stifle the last lingering doubt to which my atheistical soul so persistently clung or what, we returned. Again I had to be carried, I was so weary, and my former interest was lacking till we reached

Our return was rapid. We finally reached the body, and after a momen of unconsciousness, as experienced when-leaving it, here I was, home again. My sister entered, having ceased her plano playing, and the

clock struck four. I hadn"t heard an earthly sound during that time. this just as it happened, and word for Boy To-night?" Mrs. Ballard presided word so near as I could. Now, if it at the plane. did I play an intelligent part from diumship." beginning to end? I have had dreams that proved true, and in which I figured, but the impressions were not nearly so vivid; the scenes were on this plane, and there was no teacher-Then I/repeated visions to strangers which were later verified by them. In these, too, I played no part; was in by body and conscious as now.

If the foregoing narrative was a

That we have a sixth sense there is to the campers. no doubt, but where does it keep it-ANNA STOCKINGER. Versailles, Ind., Box 40

Voices of Loved Ones. How sweet are the voices of loved That greet us at evening time,

Thinking of that heavenly clime, We silently wait for their coming, Casting out anxious cares and fears,

As we sit alone in the gloaming,

Till they silently enter the portal, Pouring message of love in our ear

Friend that's passed from earthly hen they tell us of life immortal, And of love we never knew,

They greet us they enter.

But the loving angels tell us, All good deeds we do while here!

Where all beauty will appear. That the good we do in earth life. Though a trifle it may seem, Helps us on to life celestial,

More than we can ever dream.

Build our homes in realms of splen-

Then at last with them united, When we leave this earthly plane, We will dwell in Joy forever, Without parting, grief, or pain. ADA DURGIN DAVIDSON. Pittsfield, Me.

ORTHODOX HELL. Church Creeds and Infant Damnation. To say that this book is a production of Dr. J. M. Peebles is sufficient to

LAKE HELEN, FLORIDA.

Notes and News From Camp Cassadaga

Last week was a basy week for the We were now at the right hand end capmers. Joseph Slater, one of the of the building; here we entered a board of trustees, having been apseparate room. My teacher dropped pointed last spring as committee on my hand and walked and walked on decoration, called to his aid Lee Morse while I went over to the wall where and wife, and others joined in, and hung a frame not unlike a slate. It made the auditorium a very pleasing was blank, but as I kept looking, two lines of verse appeared thereon. I read them and realized that they were intended for me, as a stimulant it always will be, Old Glory has the to my own personal growth. Then place of honor, and levery loyal soul mentally salutes it as they enter the building. We are no worshippers of fabric or of color, but the principles it stands for are the safe-guards of

our Nation. Large jars of roses with varied hues gave out a perfume that pleased the enses in such a way that even the blind, it seems, might describe just how a rose should look, by its odor. Jpon inquiry into the matter, we find that President Hilligoss pays all the if there are those who feel they can expenses of the rose garden, and al- assist, it will be most gratefully reows whatever may come from the sale ceived. It is not my case alone, but of roses to go into the general fund. the case of the entire country, and on And the cost is not a trifle by any this decision will be given a great

The rooms of the Ladies', Auxiliary in the Pavilion are all in order for the secson's work. The bazaar was decorated by Mrs, E. H. Thompson,

There have been many arrivals within the last few days. Mr. and Mrs. Johns have been here several times and proved so helpful in many ways that they belong to the family. Mr. Baker was cured of a severe throat then, with all this, and my thirty disease when here before, and again years' service on the platform, I have seeks this genial climate, hoping for like results, and also to attend our meetings. W. W. Kelsey of Rochester, entered. I seemed to be expected, for he walked straight up to me and placed his hand on my head. (When a hand was placed on my head, or my hand wes clasped in that of another burchased from Mr. Bedell. It is to I seemed better able to comprehend lathed and plastered, with all moder conveniences. It will be a good addition to the village "outside the gate."
Mr. Kelsey is president of a Northern camp situated at Freeville, N. Y., and his wife one of the earnest workers outly There are those who will help there. Lots are being leased by sev-you if you once let go of doubt. Do eral people with the intention of building another year.

The cottage of Mr. Haynes and son, of Allegheny City, Pa., is nearing completion. It is a great addition to he attractions of Prospect Hill.

President Hilligoss and wife, although better, were not able to attend services Sunday. A. A. Butler and wife have also suffered from la grippe, as has our organist, Mrs. Hattie Harris.
The Budington Clyde Line Excur

sion brought an addition of 12 to the camp Friday evening. ofDr. Critchley's cornet began over the hill to awaken the echoes with "Auld Lang Syne," and as they neared the gate changed to Home, Sweet Home.

Sunday, Feb. 2, opening day of the Southern Cassadaga, dawned clear and bright, but rather cool—but a good fire in the stove made it quite comfortable in the auditorium. Vice-president Bond was in

After congregational singing, chair. prayer was offered by Mrs. Greena-meyer, and short talks by Lee Morse, Laura E. Fixen, A. F. Hubbard, W. W. again the colored stratified Air Kelsey, Mrs. Hamilton Gill Mrs. Both going and returning I was often Clark Kelsey, Mrs. Anne Throndsen; dimly conscious of passing people and Mrs. D. A. Morrill, Mrs. Twing and Mr. Wright. Benediction pronounced by Mrs. Fixen. The afternoon gatherng was much larger and those present were very much pleased by the singing of a male choir, consisting of Dr. Critchley, Earl Slater, Mr. Morrill, Mr. Ballard and Earl M. Johnson, and wehe especially nl ased, with old n earthly sound during that time.

Faithfully I have tried to record old song. Where is My Wandering

was a dream—but no, it was not;; / Clegg Wright was the speaker, however, supposing it was, why was The subject chosen, "An Explanatory there no noticeable break, and why Defense of the Defective Work of Me-He declared the soul never had a beginning nor could it have an ending, but it never had individualized expression until it inherited a body, and that the defective work in mediumship was the trial of the unseen intelligence to act upon a brain that did not have the same vibratory action as their own, and that inharmony of action often caused the seemingly untrue results.

dream, then, too, are those dreams At the close of the lecture Mr. (when I am conscious and wide Bond introduced Mrs. Throndsen as awake), wherein I see and describe message bearer. The management is spirit friends, recognized by people to be congratulated on getting two who are total strangers to me, and such wonderful mediums as Mrs. often when I have to go contrary to Throndsen and Mrs. Morrill. Their my own inclination in the matter, the messages are clear-cut and conclusive time, place and people not being of Mrs. Throndsen's messages were many of them given to entire strangers even

> In the evening Mrs. Morrill entertained a large audience. Her subject was, "There's Nothing Good or Bad in Life, but Thinking Makes It So. After the address she gave messages that deeply interested the audience, because they were so true.
> Dr. Peebles arrived at Hotel Web-

ster early enough to attend the Monday afternoon conference. He met with a very cordial reception.

C. E. S. TWING.

FAITH, HOPE AND CHARITY. Faith.

Have Faith in all thy fellow men If oft deceived, trust again It far excels both gold and fame. rue men will reverence thy name. It is the chord of unity To elevate humanity; s

It is the rock on which then stand

To make our earth a summerland.

Hope. Hope is inherent in mankind A subtle force to inspire mind; When in distress we feel it glow It dissipates our wretched woe. When failure comes to earnest men

It softly whispers: d'Try ngain,

It is man's best and livelong friend,

Nor will it cease when we ascend.

Charity. Sweet Charity, thou child divine, We worship at thy silent shrine. Faith, Hope and thou, sweet Charity, Exalt and bless humanity Faith ends in sight. Hope in success. But Charlty few souls possess. It is a growth we all should crave

HENRY M. EDMISTON. "Materialization." By Mme, E. d. Esperance and Rey. B. F. Austin. Excellent. Price 10 cents.

To take with us beyond the grave,

LETTER FROM GEO. H. BROOKS, The Action of the Grand Jury in His

To the Editor: This morning I received word from my attorney, Mr. Charles A. Robb, saying "the grand jury had returned a true bill or indictment against me for fortune-telling. I do not apprehend that it can be reached for trial for some time; just when, it is, of course, impossible to say."

As a true bill has been rendered, the trial will come off. I am sure the friends all over the country will be nore than anxious to know the results, and as soon as I know I will inform them. I would ask those who are situated

o aid, to do so, and if there is anythe defense fund for mediums in the N. S. A. I do not desire to call on the N. S. A. for financial support. I have their moral support, and they will assist in every way possible, so weight in dealing with future arrests with other mediums. I am the only speaker, so far as I know, who, while filling the office as speaker and medium with a society, was ever arrested. I am an ordained minister of the Gospel of Spiritualism, have held those ordination papers for years. I am also one of the unpaid missionaries of the N. S. A., have held these papers for years, they being granted to me by the N. S. A. from year to year. If, no rights, cannot exercise my medium ship, then it is high time we found it out, and we as a body know where we statement, and feel that there are those who will gladly come to our aid, the trial is over, turn the same to the

Send either to Mr. C. L. Stevens, 13 Seventh street, Pittsburg, Pa., or o myself. Trusting all will come out ight for the good of our cause, and a greater liberty, I am, as ever, the well wisher of all.

G. H. BROOKS. 190 South 6th Street, Columbus, Ohio.

PROVIDENCE, RHODE ISLAND.

The Providence Spiritualist Association Meetings.

The Providence (R. I.) Spiritualist Association (First Spiritual church), has elected the following officers for the ensuing year: Mrs. Louise D. Francis, president; Mrs Jennie R. Chapman, 492 Pine street secretary; Miss E. J. White, financia secretary; Mrs. Wm. Peyser, treas urer; Mr. O. B. Prouty and Mrs. E. B. armelee, directors; Mrs. Luscomb Mrs. B. F. Prouty and Mr. Walker

The rostrum of the church was ocupied by Dr. Edgar W. Emerson, Feb. and will be occupied by Mrs. Ruth . Swift, Feb. 9; Dr. Wm. A. Hall eb. 16, and Mrs. Maud F. Litch Bishop, Feb. 23.

Dr. Emerson was greeted with good-sized audience, although the weather was cold. He said in part We live in an age in which there is large amount of questioning regarding religion. Liberal thought is cropping put into practical use by many. It is also an age of demonstration and much truth has been revealed by such. "Realities of life that come to us as individuals, help to make us what we itself throughout the breadth and length of the land, finally bringing one in touch with various theories, spiritual unfoldment; and Christian and Spiritual Science, presenting demon strations of psychic power in .all, and the same as that of Spiritualism

and mediumship. "Man as a student of psychic law has read himself out of the church, witnessed demonstrations in Spiritual ism, and thereby broadened mentally "It was necessary to have physical demonstrations or phenomena in years ago to create an "age of thought" in every avenue of spiritual development to-day. The higher thought, spiritual, intensified by soul development, permits us to help one another, for like attracts like, and as one mentality is quickened, another desiring the same plane of yibration, will follow, and thus the advancement of spiritual

growth. "There are certain attractions between every audience and speaker. Some are satisfied with Emerson, some not. The law of vibration and attraction creates a diversity of conditions necessary for universal develop

"Those who do not advance, yet criticise, are the sluggards who do not make conditions, claiming no time for investigation. He who makes conditions and works earnestly and honestly for development, is the one satisfled. We are souls now, as much as we ever will be. We make to-day for to-morrow by our acts. Your presence here, your thoughts, may cause good or ill in the bye and bye.

"All are sending off emanations a well as ourselves, for good or evil. Let us make ours greatest for good and more to-morrow than to-day. "One great drawback in advance-

ment of Spiritualism are those who thut up Hke a clam when a message is given them, refusing to recognize their own, and after the meeting remark, "I would not give him the sat-isfaction of a recognition.' Such are shutting the door in the face of husband, mother and loved ones. When such reach the other side they will complain just the same when the door is closed when they wish to return. As we give, so shall we reap.

"Some ask: 'What phase of me-dlumship, or what medium do you consider the best.' The best is that or of immortality and brought you your loved ones from the other side and made you 'see' and 'know'."

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"Well," replied Miss Fay, "I do not claim to be a medium myself; I

am not responsible for what others

think about my performance. If you will read my handbill, you can see

for yourself that there is nothing in

it which would lead anyone to be-lieve that I am posing as a medium.

But I am getting forty thousand dol-

lars a year for my services—and that is why I am in the business."

Now, will the Doctor believe Miss

Fay's own statement when she says she is not a medium? Why, of course,

not. He is "absolutely certain" of his

Los Angeles, Cal.

'premises" and therefore could not

VERMONT STATE CONVENTION:

Montpeller. '

sociation met in G. A. R. hall, Opera

House block, Montpelier, Vt., Jan. 24, 25, 26, 1908.

with'a small audience; but all seemed

filled with the spirit, and wished the

convention a success in every way,

short speeches from the different

speakers present. Ensuing meeting

opened with a good audience. A wel-

come address was given by Miss Abbie

Crossett, of Duxbury, Vt., to which

Miss Effle I. Chapman responded very

pleasantly, thanking the socieety for

again inviting them here for another

Mrs. Helen T. Russegue, of Hart-ford, Conn., was introduced and gave one of her eloquent addresses.

Mrs.Russegue always comes freight

ed with knowledge from the world be-

yond. She took for her subject the

9th chapter of Acts, 6th verse, "And

when Paul when laid his hands upon

them, the Holy Ghost came and they

spake with tongues, and prophesied.

Mrs. William Jones, of Williams-town, furnished the music during the

entire meetings. She gave some very

fine selections, and all seemed wel

usual interest manifested in the dif

ferent sessions, with lectures and mes

sages from the loved ones gone just

over there. After the afternoon meet,

ing the business meeting of the State

Association was held, at which the

following officers were elected: Prest-

dent, Mrs. Effic I. Chapman, Cam-bridge, Vt.; first vice-president, Mr.

F. H. Dewart, St. Albans, Vt.; sec

ond vice-president, Mr. E. J. Fallon,

Montpeller, Vt.; treasurer, Mr. Don

H. Chapman, Cambridge, Vt.; audit-

Board of managers: Chairman,

Jay L. Smith, St. Albans, Vt., Mrs. El-

the convention a success.

The house was filled to or

address, which was of the

Mrs. Crossett gave the morning ad-

dress. She took for her subject, "The Light of Truth. She said we must let

our lights shine forth to light the

Afternoon, Mrs. Chapman gave the

inspira-

"The Old and

pathway for others to walk therein.

tional type, subject: "The Old and New Spiritualism." Mrs. Russegue fol-

lowed with psychometric readings.

She gave a number of character read-

ings. She merely requests her sub-

ject to raise the hand, receiving cer-

tain vibrations therefrom. She gave a number of character readings which

were pronounced remarkable. Mrs.

Chapman followed with spirit mes-

of an eloquent and inspiring charac-

ter showing the scientific relation be-

tween the physical body and the whole universe, with many reflec-

tions of an uplifting character as to

what we should do and be to make

our bodies a fit temple for the indwell-

ing of the Almighty. She also gave

followed by messages through Mrs.

thanking Mrs. Russegue, Mrs. Chap-man, Mrs. Jones the musician, Land-

lord Sharron of the Montpelier House

the local society, and the Montpelier

press for their many courtesles, and

to all in behalf of the society for mak-

tion to again meet here in 1909 for

their annual convention, which was

left with the board of managers to

vention.

Montpeller, Vt.

some months ago.

Thus closed a very successful con-

Colliers Weekly for Woman Suffrage.

roman suffrage in a leading editorial

and the Woman's Journal declares this

the most notable fournalistic recruit

the cause has gained since the North

American Review took a similar stand

Collier's Weekly has come out for

MRS. E. J. FALLON, Sec.

everal of her, psychometric readings,

At the close resolutions were passed

The hall was packed again in the

or, E.J. Fallon.

Saturday passed away with the

pleased with her sweet music.

annual convention:

The first session, was taken up by

Meeting opened Friday, 2 p. m.,

P. A. JENSEN.

Anna Eva Fay.

The above-named person is a Commercial Medium-if a medium at all-in the broadest sense of that term. She is in no sense allied to Spiritualism, was never known to assist any society or medium in distress. She has a lucrative business in connection with theatres, and it is said she is making \$10,000 a year. These two articles following end the discussion in reference to her.

To the Editor: About fifteen years facts into smithereens from his reago I spent some time in Denver, Col. portorial desk. Words versus things. There was an evening at my disposal, Talk and criticism versus investigawhich led me to the opera house to witness the "great feats" of the WHITE MAHATMA-Anna Eya Fay. The advertisements were of the flamboyant style; but without any nature of the tricks being vouchsafed. People were allowed (rather-invited) to draw their own conclusions as to the cause of the phenomena. I took no opinions with me. I simply watched proceedings; I may have been hypnotized or hoodwinked. My short narrative will give readers an oppor-tunity of judging. Here are the facts:

My son and I occupied the two adjoining seats on the first fow of the first balcony next to the left end seat. The last seat was occupied by a stranger, and my son sat at my right, At this time he was about fourteen, and much more reliable in the use of his eyes than most "investigators,"

The first part of the program con-sisted of the usual physical phenomena, which are not worth while describing at present. Many of them belonged to the stock-in-trade of the ordinary magician. Then the manager came forth and announced the writing "tricks." Any one, he said, could write a brief question and sign their name. They were to keep this question, until it was apswered, and then only was the question (or paper containing if) to be submitted to the manager, for verification as to the

"Now," he said further, "there may be many who are not provided with pencil and paper. For them I will send around the usual small pad on which they can write the question and then fear off the sheet, to keep until-called for,"

I do a little thinking on the quiet, and wrote my question on-a page of my own note book. I held it so that the man at my left could not read my writing, and my son did not although he could not, had he even tried. The boy (who was "on") kept his eyes open for any espionage from the rear. I then tore the sheet from the book, folded it over several times, put it in my right vest pocket and then buttoned my coat rightly. After every one who desired had written their question—the divine White Mahatma, yclept Eva, was covered with a sheet while occupying t chair on the stage and commenced to answer. At about the fifth or sixth trial she stretched out her arm toward my locality and said: "Jo-seph Singer, up there in the balcony,

THEN I threw the paper to the manager who read it aloud, as he did all others. The names and question were correct to the word.

Pretty soon a gentleman occupying a box, arose and addressed the audience thus, after his question was read: Friends, I believe that most of you know me_personally." He was Wolfe Londoner, the largest grocery dealer In Denyer, and as well known there as Marshall Field was here. "I give you my word and honor that I wrote that question at home and alone, and nobody has seen it since. It was correctly answered.

During the hour or so devoted to this work she answered fully, forty questions; seventy-five per cent admitted to be correct. A few refused their testimony, and the rest were proven to be uncertain in reply.

This is one of my rock-ribbed, ada-mantipe facts. Prove it an illusion or delusion, and I forever "throw up the sponge" as to my capacity for attaining to certitude in observing any

But there is a little "side show" attached to the big one that may prove interesting. A day or two after Anna, the marvelous, had flown to other fields, there appeared a four or five column exposure of the 'whole Fay hoax in the Evening Post. The brilliant; scientific reporter, in the most logical, convincing way, showed up the whole thing. How fidiculously easy! What a lot of open-mouthed, close-brained idlots the audience was, Wolfe Londoner and your scribe belonging to that tribe! CHAP: 2.-The following day I went to the office of the Post and inoulred for the editor-in-chief. He was out, but would not his repre-sentative do? "No!" I replied, "unless you can give me decisive word that any communication in answer to your recent exposure will appear in the question of special favors to spe-your columns. I am well known here, cial people—which, by the way, is as and am master of sufficient English old as Adam and not worth considerto make myself understood, and will ing now.
sign my name. I have no time to de
vote to the waste basket."

vaudeville

I was persuaded, and stated facts and theories, and criticised. The pa-per was submitted. It has yet to ap-

CHAP, 3 .- In a few days after the great exposure, a telegram was add-dressed to the "Denver Public," that tertainment here, when she created return and answer the EX-POSURE in person. She came. The sleight-of-hand performer, by the exposure crawled through the window and I wept. It is a history of some all Miss Fay's tricks in another hall. similar exposures, but! would to she offered to forfelt one thousand

logic and science of a similar nature which was finally taken up by the to the foregoing. A great scientist newspapers. A reporter from the will investigate a matter and with all Los Angeles of the paraphernalia of his profession, Miss Fay with the query: "Gene and all the acumen of a trained mind, vieve Cleves says that she can dupliputting proceedings and results into cate all that you do by legerdemain;

The thirty-ninth annual convention of the Vermont State Spiritualist As-

tion. Hurrah for the freedom of the press. It is a great institution if you sail with the wind. . . JOSEPH SINGER.

Some Startling Hits at Anna Eva Fay. How Anna Eva Fay read the ballot which Dr. H. V. Sweringen carried in his vest pocket is not yet discovered, and it is safe to predict that it never will be explained as a trick, if the Doctor but sticks to his story. I am quite certain that it was a trick and should not fail to explain it satisfactorily, had I all the facts in the

The Doctor's lacomic recital of the incident is but a half truth; there is an elision somewhere in his statement, which, when supplied, would make this miserable trick plain enough to be understood by a ten-year-old schoolboy.

I do not infer that the Doctor is wilfully withholding the facts in the case, but only that something has been overlooked, or forgotten, in con-nection with the incident, which when stated, would make this trick as easy to "catch on" to as are the other tricks by which Miss Fay now earns orty thousand dollars a year:

But says the Doctor: "Had I not been absolutely certain of my prem-ises, I would not have considered the matter of sufficient importance to re-port to the readers of The Progressive Thinker." That is just it: The Doctor could not be mistaken, therefore, he is not dmenable to argument. I always tremble for those who are absolutely "ceftain" of their "premises," since experience has taught me that they are oftenest deceived. The Doctor thinks I ought to have anothe trial at an explanation, and I am quite

len E. Ward, Mrs. Belle Hutchings, Dr. N. S. Gould, E. J. Fallon, S. S. Smith, A. F. Hubbard, Mrs. Lizzie willing to say something more about Childs, Mrs. Nellie Shaw. The ladies of the Auxiliary had a the subject, though I am all at sea, sale table which was well-filled with without fact and a starting point in fancy and useful articles to be sold the case. A certain number of those that witto help defray the expenses of the meetings, realizing \$22. The officers pess legerdemain performances attrib-

of the Auxiliary are, president, Mrs. ute them to occult powers. They do Effle I. Chapman; vice-president, Mrs this in the face of all facts and argu-Amelia Wakefield; secretary and ments, which prove the contrary, Hence those who live by such an art treasurer, Mrs. E. J. Fallon. Saturday evening meeting was crowded, and Mrs. Russegue gave one can always calculate upon a certain amount of success, which is based her fine addresses, on"The Bible upon the psychological influence of of the Past, Present and Future. mind upon mind. But those that are Mrs. Chapman followed with some rethe victims of such decention will vehemently declare that it is only truth markable tests; also Mrs. Russegue gave a few readings.
Sunday dawned bright and beauti they seek, and that they are anxious ful, with everything in nature to make

to get it. Their mental fortifications wants to know if Robert Campbell bristle with many facts, and they genwants to know if house to-will help him. Yes; let him go to-erally put up tremendous arguments between "tweedledum" and "tweedleto prove they are right. Dr Sweringen is not the only prominent Spiritualist prone to believe too much -there are many others that in their enthusiasm and zeal for the cause are

> "absolutely certain" of their "premises," and consequently never mis-Dr. Peebles a year-or more ago investigated the boy medium., Britton, and unqualifiedly endorsed him as a wonderful medium, but W. Mannprominent Spiritualistknows Britton to be an agrant hum-

Yet. Dr. Peebles was absolutely certain of his premises and consequently-not mistaken. Edson Smith of Santa Ana. California, is treasuring a slate for many years—of which he is even more proud than is Dr. Sweringen of his ballot trick-covered by writing alleged to have been put there by the spirit guides of Mr. Keeler, Mr. Smith knows for certain that he was

not mistaken, and is absolutely certain of his premises. But for every one Sweringen, Peebles and Smith there are fifty others, equally intelligent, who will testify to the contrary

The genesis of present day physical phenomena, both on the public platform and public seance, is well known They have been investigated again and again by those who are not prejudiced for them, and the unanimous verdict is that they are the result of legerdemain.

But such an opinion the Doctor calls my "snap judgment," whereas it ing the convention a success in every is nothing of the kind. My judgment way.

Is formed from reliable data, from re
Mr. Fallon then invited the Associais formed from reliable data, from repeated experiments and investigation. while the Doctor believes in phenomena that no one else can verify. It is therefore fair to conclude that his opinion must be a "snap-judgment." This brings up another question-

It is not yet proven that spirits run to the waste basket."

I am sure your article will be ac one man's officion that cannot be verified to prove it. Miss Fay does not claim fo do that which imagina tive persons claim she does. Every great magician has his admirers, many of whom generally manage to

magnify all he does. the grand psychic enigma, the usual excitement among the seeklers after wonders, another woman name of Genevieve Cleves, dunlicated dollars to anyone, if she should fail, There is plenty of opera bouffe in This brought on the usual excitement Express interviewed Your brilliant and she further states that you are dealer in words will "knock" the no medium any more than herself."

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Any thirteen of the Fourteen Promium Books you may order, price Lastly, all these Fourteen Premium

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by Mrs. S. G. Horn, a most remark able medium. 6—The Occult Life of Jesus, by

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8-The Religion of Man and Ethics of Science, by Hudson Tuttle. '9—Seers of the Ages, or Spirit ualism Past and Present, by Dr. J. M. Peebles.

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Life, -

um Books you may order, price \$4.20.

On January 21 Mrs. Mary Holles pagged to snirit life at Alliance Ohio Her companion preceded her a little over a year. She had spent 72 years of good work on the earth in the upbuilding of our beloved Spiritualism, having been for many years president of the Independent Church of Alliance and several seasons chair's of the Lake Brady camp meeting, being one of its official board at the time of her departure. She was a very useful porson, and will be greatly missed, and especially in the family where she had one step-son and five step-grandchildren, by all of whom she was loved

for her motherly care and kindness. As the form lay in its couch-casket obed in white silk, with flowers, it seemed a fitting ending in peace to an earnest earth journey. She was able to make all the arrangements for the transition services, even to-inviting the family friends back Rev. E. W. Sprague spoke words of wisdom and instruction on the occasion, proving by ancient and modern thinkers the blessed certainty of life evening, when Mrs. Russegue spoke from the text, "Ye are the Temple of the living God." The address was and love! cheering all hearts with his clear-cut and eloquent paragraphs in testimony of the proof of a spiritual Spiritualism being not only the greatest truth, but the greatest blessing of our present life. He closed his eloquent address by an impromptu poem of eulogy and appreciation of our beloved sister's life and work. Sweet and soulful solos by Flora Russell, now of Cleveland, gave us rest and comfort, and so farewell to thee, our sister of earth, and good morning to the higher life in the upper sphere. SARAH STONE ROCKHILL.

Alliance. Ohio. Appreciation of the Work of Mrs. D.

lachicola Psychic Society.

A. Morrill. A notable speaker and message bearer, Mrs. D. A. Morrill of Grand Rapids, Michigan, has just closed her January engagement with the Apa-

Her stay in our little city was one of the long-to-be-remembered incidents in the life and progress of the place. Few of our people know anything of Spiritualism. Mine-tenths of those who do, know nothing of a trance speaker and message bearer; in fact, the South has much to learn about this new and "dangerous" spiritual

If we call it "Christian Spirituality," it does not frighten the old-time. religionist so much, but if you for-get-yourself and call it "Spiritualiism," then that is perfectly dreadful. In the minds of our prominent ortho-dox church people, "Christian Spirituality" seems to invite the co-opera-

Prominent: Worker Passed to Spirit extreme orthodox churchman can take offense at her work. Her "brother-hood of man" and "fatherhood of God" and "oneness of all life" is a supreme thought. It is immortal, is universal, undeniable, and will stand

the test as against all churchanity and

Agnosticism. During her stay Mrs. Morrill lectured in our big Armory building on Sundays at 3 p. m., and on Wednes-days at 7:30 p. m. to very interested audiences. Her lectures were perfect ly beautiful, her messages were recognized and highly pleasing to her audi ence. Hundreds of persons thought their friends and relatives dead, now know they live and can speak to them.

Mrs. Morrill's visit to any community can but mean education on higher lines, uplift and soul-unfoldment Our people said "good bye" hearts, as Mrs. Morrill took her leave She goes to Lake Helen Camp, where she is engaged by the Camp Association. Our little society invokes for her the love and kindly thoughts of our dear angel friends, wherever she may be called to go.
W. T. MARLER,

Pres. Society. Apalachicola, Fla.

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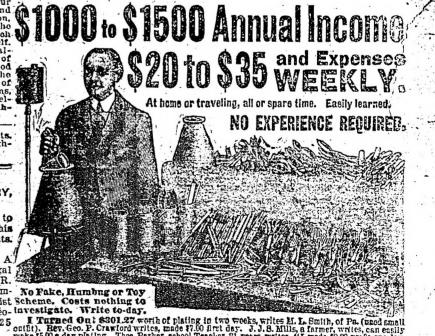
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