BOWER OF BEAUTY LYCEUM.

Report of the Secretary, Mrs. Mary Drake Jenne, Monson, Maine, for the year Ending Feb. 1908.

Co-workers of the Lyceum Cause: I have the pleasure of submitting to you the seventh annual report of the "Bower of Beauty Lyceum" of Monson, Maine. I am happy to inform you that as a lyceum we still exist, although our progress is very We have now sixty members scattered far and near over our "Pine Free State." A library of twentywight choice volumes, through the gen prosity of devoted friends. We have been studying over in the past our old lessons that our noble, beloved brother and former superintendent, John W. Ring, gave us in the Progressive Lyceum until now, we have "Spiritual-Lyceum Lessons," issued by the N. S. A., and "The Informer." issued by J. L. Mussina, both of which will be valuable and deeply appreciated by

Only twenty children are among our number, but more could easily be added could we get into better working order and do more for them. Since the transition of beloved mother, Delana S. Drake, our way has been full of rough places, but we are determined to push on. In two different homes the lyceum regularly holds its session every Sunday afternoon at 1 o'clock, and seeks to instill into the minds of the children the grand truths of Spiritualism. We use "Tuttle's Lyceum Guide," A. J. Davis' 'Children's Progressive Lyceum Manual," C. Fannie Allyn and Mattie Hull's sweet little song books and make use of "The Wisdom of the Ages," by Dr. Fuller. We have a "Flower Basket," in which each Sunday we place choice bits of poetry, views of thought from each member. That is, each member is expected to send a verse for every Sunday, and in that way speak to us who are assem-bled; this seems to hold us together with greater power. In the middle of the year Mrs. Mattie Coy and her six beautiful children moved away from Monson to Guilford, and it is in her home that she weekly gathers the children about her and seeks to fill their minds with that truth which will make them noble men and women. We exchange verses for our "Flower Baskets," and thus seem as one, although space separates us.

Ah, my dear friends, did every Spir-

itualist love the Lyceum cause as we do, hosts of sweet children would be gathered in from the streets and taught those grand lessons, which would soon make this world a sweeter, better place to live in. For the truth of Spiritualism deeply imbedded in the minds of the children will surely result in noble, clean lives. The Lyceum work is one of very great

value.
In the recent transition of Mrs. Alice. F. Stevens, of Guilford, the "Bowof Beauty Lyceum" has met with a great loss. She was one of our most ed with severe suffering, she rememexpressions. Peace to thy arisen spin it, sweet sister, we still crave thy

thoughtful, most useful, most active members, and even when deeply wastbered us, in most tender, benutiful kindly ministrations. One of our members who now reides in sunny California, Earl Pres-

cott, sends across the continent his offoring in verse for our "Flower Basket," and thus adds to the strength of the Lyceum. Our foster mother, The Dover and Foxcraft Spiritual Association, assists us in a financial way by helping us to buy our lesson papers and furnishing us with The Progressive Thinker. All these helps we are deeply grateful for, and shall endeavor to push on until we emerge out into a larger field. We crave the kindly thought of every noble soul and would gratefully receive help in any direction. Our library has many empty places which we should be glad to have filled by choice volumes fitted to interest, instruct and bless the children or older ones. We are grateful, indeed, for any help you may give us. Even your silent thoughts of love are building for us a strong foundation for Lyceum work here in the dear old state of Maine, and we believe the coming year will be one of progression in that line.

We would take this opportunity to extend to our newly elected superin intendent, Mrs. Elizabeth Schauss our sincere thanks for her kindly re cognition of our Lyceum; also Mr. Harrison D. Barrett. Miss Belle Bush. and all other dear friends who have given us kindly thought. A. J. Davis God bless him-he lives in the hearts of the children of the Bower of Beauty Lyceum, as a sweet refining power, polishing and making better

We are doing the best we can. Dear brothers and sisters, we need you, you need us: let us work together for that truth that here and now creates a heaven in every human heart.

Yours fraternally for the children, MRS MARY DRAKE JENNE. Sec. Bower of Beauty Lyceum. Monson, Me.

The Higher Duty.

Not for the profit you alone may gain, Nor for the peace that hopefulness insures: Not for the freedom from the useless nain

That he who nurses spitefulness en-

Not merely for the sake of being free From profitless regret and needless care: Not merely for the joy that there may In spurning sorrows that you need

But for the sake of those who come and go
Day after day within your little

Forget the fancied ill, the needless And speak the helpful, hearty word of cheer.

S. E. KISER.

RELIGION AND MORALITY.

Morals Should Be Taught in the Schools.

I am greatly pleased with the arti-"Schools and Morality," by J. F. Baker in The Progressive Think-er of Jan. 18. What he says should be kept before the people. The most important subject, the one having the most to do with our happiness and progress, morality or scientific sociology, is most neglected or ignored in our schools from the primary to the university.

The people have been too religious -have had too much confidence in the church as an instructor in morals, and the church is as ignorant of moral science as the world. The Sunday School and church teach religion and not morals. All they say pertaining to morality is, to do right, but do not tell and prove what is right, They also teach rewards and punishments in a future world, and ignore the certainty of punishment and reward for conduct in this life.

The church is a religious institution, pertaining to our relation to God and a future life—the unknown and unknowable to them. Morality pertains to our relation to our fellow beings in this life, and is knowable. Sociology or morality has been reduced to a science by Herbert Spen-cer in his "Social Statics," which should be a text book in every high school, and the principles of it should be in smaller volumes for every class from the primary to the high school. The principles are so simple and few that any child can understand them.

The schools are to teach scientific truths that do not have to be unlearned in after life, and all religions should be excluded and left to the church.

The church was at one time the custodian of all morality—but ac-cording to the law of evolution and differentiation into specialties, the church now treats of religion as its specialty and the little morals it caches is that of religious beliefthat a good life is a religious life and no one can be good without being religious. The churches do not teach the natural laws, which are knowable, and the certainty of nature's rewards and penalties. If the clergy did teach natural laws and their penalties here, the injustice of a future arbitrary extra punishment might come to their minds, and the injustice of man banishing his fellowman when God punished him also.

When the moral law, the law of equal freedom is taught and learned by all, man will cease to inflict pain or injury in any way upon his fellow. Each person will attend to his own business and let every other person do the same without restricting his lib-

The moral law is very simple and easily understood. It is "Every person has a right to do as he will limited only by the equal freedom of every other person to do the same thing." If the moral law was taught in schools we would soon have the democracy of heaven on earth.

The way to bring it is for every one

who knows it to live and teach it. It will not come through institutions nor organizations, but by every one living and teaching by precept and

Ves keen religion out of the schools and morality in them. J. C. BARNES.

Arcola, Ill.

Not Wanted.

Stand aside, there are grey threads in Your step is slow, your brow is lined with care,

Your eyes are dim, you have a weary And trembling hand. Quick, stand aside, your youthful

strength has flown, Sumberless thousands reap where you have sown,

The golden harvest is for those alone Go, there's no work for you in shop

Only the young are called, your time is o'er. Fresh faces fill each mart from shore

to shore: You're old and grey. Stand back, your brain's as palsied as

your hand, You are unstable as the shifting sand, And so stupid you cannot under-Go on your way.

Still here, asking to work for bread, and share The warmth, the shelter and tender

Of those for whom you once could do and dare. You had your pay.

Do you say, they transmuted blood to gold. Robbed you of health, and all that life could hold Turned you out to die, when you were

'Tis false, I say.

Alas, 'tis true! They took the lion's Grew rich upon my toll, I did not To plead my cause, or beg them to be

Their hearts were cold. low boundless wealth supplies their While I have not the work for which I

plead, To earn the bread snatched from my hand by greed-

NETTIE P. FOX. San Jose, Cal.

We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts naintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her.-Sir John Lubbock. Heart keeping is the secret of happy

housekeeping .-- Anon

How a Spirit Message Foretold a Death.

It Fully Illustrates the Power of Spirits to Return to Earth.

of a Philadelphia merchant was pre- began to tremble and at 10:43 to dicted to him from the spirit world write." and how, after the prophecy had been markable tale told by James H. Hyslop, the secretary of the American Society of Psychical Research.

Like other stories of this sort, it is probable that when Dr. Hyslop's narrative is thoroughly thrashed out by scientific investigators it will be knocked as high as the proverbial daughter in the cocked hat. Yet it is worthy of atten- not to worry. tion not only because of its strange character, but on account of Dr. Hyslop's prominence and the fact that the a discussion of how Mrs. Hyslop and medium who figures in it is the wife he used to spend their time on Sunday of a minister who gave him the spirit nessages without pay.

So far as his personal character is concerned no attack has ever been made upon Dr. Hyslop, although eminent psychologists have scouted his researches. He is well known in the college world and was the occupant of the chair of ethics and logic in Colum-bia university until he gave up teaching to devote his time to the investigation of alleged supernatural phenoment. He it was who, with Mrs. Piper, of Boston, as the medium, got the fa-Hodgson "communication" which Hodgson during life had agreed to send him.

Un to date he refuses to divulge the dentity of the medium, or the psychic, as she is techically called. He asserts, however, that she is the wife of an orthodox clergyman in a small town "fully five hundred miles from Philadelphia," that she is of a deeply religious temperamnet, and has never requested any remuneration for the services she has rendered.

The Central Figure.

George W. Hall was the name of he man whose death Dr. Hyslop declares was foretold to him. For a ong period he was engaged in the woolen and dry goods business, but for something like thirty years before his demise, on Dec. 14, 1906, at his home, 1131 Arch street, he was not actively engaged in trade.

Mr. Hall was Professor Hyslon's father-in-law and the message which announced that he was to pass away having been Mary Fry Hall.

communications and both, says the import.

Absolve Medium of Fraud.

Dr. Hyslop has just recently made he has to say: public his remarkable story, he having carried on a number of other "sit-

his father-in-law's spirit. medium of fraud or previous knowlpressed with her honesty and disinterestedness.

father-in-law in 1900, but he asserts time she wrote on her planchette the she saw a man (apparition) there. message which predicted Mr. Hall's ical condition myself at the time," he

adelphia had she been willing to de- tated. ceive him. Just as soon as his father-

One might imagine that "Mrs. Smead," wishing to give him a strong piece of "evidence" might have had an assistant looking over things in this city. But he meets this with the statement that the medium was under his surveillance, in his New York resiwhich were sent to her.

Beginning of the Seance.

It was in 1900 that Dr. Hyslop bethrough her husband, but it was not until October, 1906, that he got the 'tests" could be held there. It was that the "sitting" was held at which

his wife made her "presence" known. There were present at this "sitting" only Dr. Hyslop and "Mrs. Smead." The professor's very complete report wife's fathe "dictated" of what transpired shows that it was pencil she held in her fingers working in such an uncertain and inaccurate

manner as to waste a lot of time. Following the usual form of produc- matter brought out at the sittings. ing some material possession of the the professor says he laid to evoke the spirit, the professor says he laid a led to the thought that if the pair of his wife's gloves on the table. "Smeads" are travely must have

Philadelphia, Pa.-How the death | an eye to detail; "at 10:42 the hand

Then came a lot of scrawls and infulfilled, the shade of this man held coherent writing and finelly the name communication with him, is the re-After that there were more broken sentences, but pieced together these were to the effect that her father was to die "very soon," that she would be glad to welcome him, and that Professor Hyslop should forward a message to the dying man saying that his daughter in the spirit world told him

From that point the professor's record shows, the message drutted off to afternoon singing hymns, besides other little bits of gossip about her existence while on earth.

Looks for a Leak.

To offset the charge that he had been gulled, Professor Hyslop after telling that he received word of his father-in-law's condition the next day, describes how he put his housekeeper through the "third degree," "But," he adds, "my housekeeper told me that she had uttered not a word about my father-in-law or his affairs, or anything which might give "Mrs. Smead'

This he accepts as final proof that he cannot disprove that it was not a bold guess. To many this will appear as a strong possibility, especially the professor himself says that "Mrs. Smead" had seen Mr. Hallonce in 1900 and undoubtedly was able to note that he was an aged man and therefore likely soon to pass away.

On his own account, however, he appears to believe the message was an authentic one and cites the hymn singing reference as a basis. Smead." he says, "knew my wife was a musician, but she knew nothing whatever of the fact that we used to sing hymn together on Sunday after-

Visions Begin to Appear.

Dr. Hyslop declares that he tried his best to keep a close secret the "message" he received telling him about his father-in-law mineraling purported to come from the wife of a death. He says he concealed the learned psychical investigator who writings so that "Mrs. Smead" had died in 1900, her maiden name would know nothing of them when she awoko from her "trance." Neither Mrs. Hyslop nor her father, and he placed them in an iron box, so Mr. Hall, believed in Spiritualistic no one else would be aware of their

professor, made it plain to him that they had changed their opinions."

Therefore he is greatly impressed by a series of "visious" which were seen in his house when the time came for his father-in-law's death. Of these

"On the night before his death a servant was awakened between midtings" after receiving the message night and 1 a. m., having looked at from his wife and the "testimony" of the time, hearing my father-in-law coming upstairs and calling my little As he views the facts, he believes boy by name. This was put on record there is no ground for suspecting the in the morning, before we received any word of his death. He died at edge-in fact, he is very much im- 9:30 a. m. and I received a telegram at 12:30 p. m. telling me of the fact. was at lunch when the telegram "Mrs. Smead" is the pseudonym he came. I mentioned the nature of the gives to the psychic. He admits that telegram at the table immediately, and

she had on one occasion met his we came upstairs in a few moments. "As soon as my secretary stepped that he does not believe she had any into the room where our work is done information concerning him at the she started back, frightened, and said asked her to describe him, and she

"I was not aware of his crit- said that he was frightened." So far as the description went, one says, "and had no reason to suspect can hardly be impressed by that, bethat his death was impending or even cause the professor acknowledges that she had seen Mr. Hall, and he states In fact, he is inclined to think that that there was a photograph of the it would have been impossible for dead man in his parlor; but he lays "Mrs Smead" to have come by the ingreat stress on the secretary's stateformation even from persons in Phil- ment that the "apparition" was agi-

"I ascertained from the nurse in in-law's condition had been pro- Philadelphia," he says, "that about 1 nounced dangerous, he declares, he p. m. the night before he died, he was notified by his mother-in-law and was delirious and frequently called for the letter did not reach him until the my little boy by name. Tascertained day following that on which he had also from his niece that about half an received the "spirit message" from hour before the crisis he was conscious of dying and slibwed signs of fright.

The Grand Climax.

In some way the learned investigator has come to the conclusion that it was impossible for Mr. and Mrs. Smead to hear of the passing away dence, for some days prior to the time of his father-in-law. "I withheld all he examined the letters and telegrams information of the death," he declares. "from Mr. and Mrs. Smead, who lived in the wilds of another state, more than 500 miles distant, and where no information of even came acquainted with the alleged public matters in Philadelphia can be psychic powers of "Mrs. Smead" easily secured.

However, on Jan. 7, "Mrs. Smead" went into a "trance" with her clerical message of death from the 'spirit of husband as a witness, and, Dr. Hyslop's Mrs. Hyslop. At that time he induced father-in-law purposted to communithe woman to come to his home with cate. Consequently the professor her husband, believing that better went to the home of the "Smeads" in the following April and held three five days after her arrival, on Oct. 15, "sittings," during which the dead man chatted very exhaustively of the things of earth.

To Dr. Hyslop the most consoling feature of the "writing" which his wife's fathe "dictated" was that part in which the "spirit" set himself right filled with the usual rigmarole. "Mrs. for having opposed the professor's in-Smead" going off in a trance and the vestigation of supernatural phenomena during his lifetime.

But the really peculiar part of the affair was the amount of personal This so affected the private life of the dead man and his survivors that one is pair of his wife's gloves on the table. "Smeads" are francis they must have "This was at 10:35," he records, with gone through the analysis of Dr. HysA SPIRIT MESSAGE.

The Spirit's Testimony. In part, here is the conversation butes of Spirituality. carried on as Dr. Hyslon records it:

"Mary came to see me trying. She said tell you we believe now all right."
"Do you remember what I said 'At your house?"
"Yes." "You said I would have to believe here and I had better before I came." "Yes. That's right." "If I had known what you do I would have long ago."
"Did we talk about this subject elsewhere?" ... "When I was there with you?" "Yes, in some other place than my

house? "You talked with me at my house and at the lakes. James, we talked much about it, this living continu-"Yes we did. Do you remember

lop's family with a fine tooth comb.

the last summer where we talked about it on the mountain side?" "Oh, yes, I was going to say it was under the trees. We talked where no one could hear us. I said I wished that I could have proof of my Mary's

living; I would then believe."
All of this talk from the "spirit," according to Dr. Hyslop, was exactly as it would have been, so far as facts are concerned had Mr. Hall been before him in the flesh.

But the amazing part of this "sit-ting" lay in the "spirit's" writing anent the apparition which Dr. Hyslop's secretary had sworn she had seen. The professor records this as follows: "I am glad to be free. You under-

stand me, James?"
"Yes, I understand." "Yes, I did come to see you so that could tell you. I wanted to tell you that I was living still." "Do you remember how soon you

"Came where?" "Came to me?"

came?"

-"As soon as I left the earth Mary brought me to you, but I could not talk. It was because I was weak when I tried to come back." "Did any one see you?"

"Where do you mean?" "When you came to my house."

"You know the lady saw me and I ried to make you see me." Had the secretary given Mrs. Smead information about the alleged apparition is the natural question which arises in the average person's mind. Dr. Hyslop asserts that this was not done-he feels positive of it.

The secretary so told him. He admits that it is possible Mrs. Smead might have made a guess which led to stating things which were in keeping with the situation, but he does not think there is any evidence

to warrant this suspicion. Still, those who have criticised what Dr. Hyslop has done point out that while he is extremely cautious so far as surface conditions are concerned, he is too much inclined to argué away things which to others

would look very suspicious. As to the value of these latest "spirit writings" which mean so much to the professor, it is pointed out by critics, much depends on human nature-the honesty of persons in-

volved. Some questions involved are: Is "Mrs. Smead" the wife of a clergyman, honest and straightforward? Because she gives "sittings" with out pay is she incapable of fraud?
Though she lives 500 miles from

Philadelphia, was it impossible for her to know of Mr. Hall's condition. and to hear of his death? Did Mr. Hyslop's housekeeper in

her conversation give any information, despite her denial? Did the secretary 'leak" regarding the "apparition" which she says she saw, but which the professor did not

Yet, while such questions stand igainst it, the story still remains one of the welrdest tales ever told in the form of fact .- Philadelphia Correspondence of the Chicago Inter-Ocean.

Reply to Mr. Wheelock on Reincarna tion.

I am glad that our friend, Mr. Wheelock, recognizes that natural law cannot be put aside. Personal opinions, or wishes, or visions, have no effect-in unalterable majesty, Divine Law still rules. But of course our concept of this law is determined by our own spiritual and intellectual unfoldment. As a child, the door of knowledge that is now open-was then closed; and even now, are we not as little children, grasping the rays of light that we can reach and eagerly searching for more? scientist of the present day does not ignore the spirit side of nature, and he finds that life is law-immutable. unchangeable. He is also finding that matter is transmutable and that involution of life brings evolution of form-but who has ever found form stable? Now, what is our friend to do when his bodies-of both physical and spirit substance, pass from him?

"The law of Being knows no stay," and the law of Life is to express. How can he express himself without body? And how keep a continuous record when all matter is under the law of change? Eternity comprises the past as well as the future, and the present, or now, is but a link in the great circle. Experience and expression are two different things. Experience fades-belongs to the personal man. Expression is under natural law, experience is under man's law. In thought, we must separate the two before we can un-derstand the Eternal Power of Life. Our friend might justly be puzzled at the heading of our last reply. Please allow us to correct the mistake of the printer and give the quotation again: World builders are we.

Destined to overthrow centuries. Mountains shall be leveled-Seas dried in their beds-

All things vanish with man-And yet there shall spring-forth a new world,—born of necessity.

The Law of Being knows no stay."

JESSIE S. PETTIT FLINT. Corvallis. Oregon.

Love is One of the Grandest Attri-

Life in its elements consists of force, activity, change. Wherever there is stagnation, inertness and immobility, there can be no active life. Forceful, coherent, intelligent activity and change are the attributes of God, and are the necessary antecedents of all coherent and intelligent life. And there is no life, however humble, whether animal or vegetable, that has not more or less coherence and intelligence in it. All life, all force and activity is continually producing a higher and more intelligent type of ife—all growth is upward to a higher

and more complex standard. Force, activity, life, is self-exist-ent and eternal, and what is, for convenience of designation, called matter, is a mere manifestation or rather the product of force—the mere outcome of activity. From these generalities it follows that there can be no such thing as the destruction of life. It existed in the beginning, if there ever was a beginning, and will remain forever and ever because there can be no end. In the bright universe of God there is a general and there is an individual life, and without the former the latter could have no existence. The former must have had existence first and the latter has been evolved by the progress of countless ages as a higher manifestation of the growth and development of the spirit.

What, then, is human life? It is life detached from the mass of general life; it is life on a more enlarged and higher scale than general life. It is made up of the aggregation of the individuals who constitute its molecules. It is the highest form of life possible on earth. The individual life develops the soul, and makes it fit for celestial life. There can be no life without activity, and activity means attrition with other individuals and conditions which surround human existence. Without this activity the soul could never be fitted for the great possibilities in store for With it it has a life within itself and for itself which could not otherwise exist.

These labors in the incarnate life are of the utmost importance in their influence upon the after life. They form the groundwork upon which the edifice of our spirituality must rest. On earth the seeds are sown which must blossom in heaven.

Love, not lust, is one of the grand-est attributes of spirituality. It is heaven-born. It is God-like. Love of God and humanity, pure sex love, and love for all of the creation of Omnific power, lift up the soul and fit it for after life.

In the happy but ignorant days of childhood the human family thinks but little of the world beyond. In after years the spirit gradually reaches out to the unknown-to a future life which shall be a refuge from the ills to which flesh is heir. As human beings advance in life, the life beyond becomes of more and more importance. Glimmering light comes from heavenly shores, which brighter and brighter as humanity approaches the grave.

The witnesses of the Hereafter are mostly mute, yet they teach, in a manner that cannot be impeached, the existence of the soul forever after the grave shall have been passed and forgotten. The incarnate soul cannot think that the loved one who has passed the portals of death is annihilated. It intuitively believes that it has gone to that glorious clime which knows no winter, to live forever, This intuition comes from God. inheres in the soul. It silently teaches the immortality of the spirit. The individual soul cannot conceive the idea that it is possible for it to cease to exist; it cannot look upon itself otherwise than as an heir to eternal life. This intuition has been implanted in each soul by the great Omnific power as a standing testimony of immortality. When these evidences are noted and understood, they furnish to poor humanity all of the proof required of the persistence of

Life is progressive—it advances to higher and still higher planes, and so it must continue throughout eternity. As time goes on there will be more intimate relations between the earth and heaven. In other words, the souls of the incarnate will become more en rapport with the souls of those who are dead to earth. - On earth enough will be known of heavenly conditions to give courage to the weary. The two worlds will never come together. They must remain forever apart. Yet closely connected. Death, a very small but important step, must ever exist between the two. But instead of being regarded with dread, death more and more regarded as merely the emancipation of the soul from the toils and sorrows of the

Make the best of life you can, and by this I mean cultivate your soul. How mean the possesion of wealth how trifling the distinction of human onors appears at the grave. They count for nothing here or may be worse than nothing. The pure and intelligent soul, imbued with love, is sure to be encircled by the outstretched arms of angels on its arrival in heavenly domains. Truly the pure in heart shall see God as he is. Those who have flung away their lives on earth in pursuit of earthly wealth and distinction, must not be disappointed in not enjoying those high fe licities here which they have not earned and for which they are not litted. As one sows so shall he reap, is a truth as clear as the noon-day sun here. As the soul makes up its record on earth, so shall that record be when it arrives here. Merit is sure of its record, but the undeserving will not receive rewards to which they are not entitled.

That life is best which conforms to the nurposes of the creation of man Enough has been written to strate the great truth that to live in harmony with the laws of God, to love the author of our being and all things of his creation, is the only way to

SHAKER SPIRITUALISM. One Unpleasant Episode That Oo curred.

Although much has been written in regard to the spirit manifestations among the Shakers (which commenced in 1837, running through a period of eleven years) I am intending soon to recount the whole story from beginning to end, as they occurred in our own home at Tyringham, Mass., being the only one now living on earth who was resident of that place. at the time of their initial introduction. There are still on earth two or

three of whom I am cognizant, who

were witnesses of the work in its later

I will say rright here that no "dark eances" were ever held in our midst, nor an assembly called together for a fraudulent purpose whatever, nor was there ever a penny expended on account of any kind of mediumistic service, all being freely given as it it was freely received. I can tell of but one case of a fraudulent kind occurring in all the years that those manifestations were in progress, and that being a slight affair in comparison to the wicked performances of today by some calling themselves mediums.

I will relate the episode, in as brief a manner as possible: There was one sister in our little family circle, who was possessed with several mediumistic phases-was clairvoyant, inspirational speaker and writer, and was occasionally seen in the trance condition. For some reason she bewith our head Sister, and thought to get the better of her by a written communication (purporting to come from some high authoritative spirit) in the shape of rebuke, warning, etc. She thought the great falth her superior had in the spirit manifestations would surely be the means in this case of subduing her, but she was

mistaken Our leader accepted the writing without any comment to the writer, but to her room-mate said,"There is no genuine spirit communication, only as it comes from her own revengeful spirit. I will never hold it as sacred. nor store it with those which have been written by others, and which I know to be true." She said, "I will lay the article aside and await re-

It was not long before the writer came to her and humbly acknowledged writing the article under the influence of her own vexed spirit, and entreated the forgiveness of her Eldress. She seemed to feel deep grief on account of this affair, and said "the good spirits had forsaken her, and she would never have any more gifts" (as the manifestations were then called), and her former participation in the work did come to an end. She had been in the society only a few years-was of middle life when she joined the people. She finally left, and we never knew whither she went. She was intelligent and well educated, and had been

quite a useful member JULIA H. JOHNSON.

Pittsfield, Mass Spiritual Meeting at Madison a Great Success.

The most successful meeting ever .

held in this place was given Sunday, Feb 23 in Union Hall through the strenuous efforts of Mrs. Lona E. Strickland, who acted as chairwoman of the meeting, and who is secretary of the Madison Camp Association, and vice-president of the Ladies' Aid. The hall was well filled promptly at 2:30 p. m., to hear the world-renowned psychic and spiritual lecturer, Rev. May S. Vanderbilt, who perhaps would be quicker recognized as Rev. May S. Pepper, of Brooklyn, N. Y., and who was pastor of the First Spiritual Church of that city for many years, until she resigned her position shortly before her marriage with Mr. Vander-The lecture in the afternoon bilt. was intensely interesting. Mrs. Vanderbilt explained that the belief was not of late origin by reading a letter Benjamin Franklin wrote to his cousin on the transition of one of their relatives in the seventeenth century, which fully contained the theory upon which Spiritualism is based. short intermission, during which time there was a selection sung by a quartette, with Miss Bertha Rushworth, pianist, the seance then began; the messages were delivered in a straightforward manner from those in the spirit world reaching out to friends and relatives still-in-earth life, which proved very conclusive evidence to those who witnessed the communications. Many from spirit world, manifested inde-pendent of the ballot placed upon In the evening the the stand. hall was filled to its utmost capacity. The meeting opened at 7 o'clock, the subject of the lecture being taken from the Bible, exemplifying the practice of this broad religion during the history of the Old and New Testament. Much important information was communicated and understood by those in pursuit of such. A trio furnished music, with a vocal solo sung by Neva Johnson, of Norridgewock, which was highly appreciated. Miss Beatrice Town presided at the piane. then followed a most successful seance, after which the meeting closed. The meeting was a grand success from beginning to end, the peonle of Madison realize the rare treat of being able to listen to the voice of this worthy teacher of occult things, and we are pleased we can assure them of

Maine. The remainder of the collection that was left after defraying expenses was given to the Ladies' Aid.

LONA E. STRICKLAND. Madison, Maine.

the privilege of again listening to her

voice in the early summer months at

the beautiful grove at Lakewood,

earn a crown of glory which shall en-

dure forever

B. W. B.

MRS JENNIE LEYS-EDSON.

Remarkable Medium Passed to Spirit Life.

A generation ago the name of Jennie Leys was emblazoned on the banner of Spiritualism as that of one o the most brilliant and powerful of lecturers upon the rostrum. Led by a "Voice" from the privacy of a quiet and studious life. Miss Leys at once sprang into popularity in our ranks and for several years she lectured from one end of the continent to the other, bearing the "glad tidings of great joy," the gospel of Spiritualism to thousands of enraptured hearts who listened to and accepted her in spired words. But while in the full blaze of her popularity and long before she could have reached the zenith of her fame and power, Miss Leys, still led by the "Voice," gave up her public work, and with her faithful friend, Miss Peck, withdrew into seclusion in the city of Los Angeles, California, where for a period of about sixteen years she remained dead to the world. Miss Leys during all these years firmly believed that she was wisely led and that her spiritual consciousness was more fully awakened and her inner illumination greater because of the sacrifice of name, fame and power that she had made; but in she emerged from her seclusion and returned to Massachusetts, resuming for a brief while her platform work. She was lovingly welcomed back to our Cause by old friends and new, and every encouragement was given to our sister to continue in the public field; but her long isolation from the work had unfitted her sensi-tive nature to cope with the conditions of the present day society work, and ere long she retired from the platform, remaining with her relatives and friends in New England until about six years ago, when she became the wife of Gapt. Milan C. Edson, of Washington, D. C., a well known and prominent Spiritualist and writer, and in former years an honored member of the N. S. A. Board.

Mrs. Edson after her marriage lec-tured for two or more months each season for three successive years, for the First Association of Spiritualists of Washington. She also filled engagements at Lily Dale Camp and elsewhere, and was universally beloved and respected wherever she ap-

In October last Mr. and Mrs. Edson removed from Washington to a beautiful spot in Florida near the town of Eustis. Then, and subsequently, the lady was in the best of health and spirits, busy with her preparations for her dearly beloved companion. A letter from Capt. Edson to the writer of these lines has been lately receivedit is dated Feb. 11, and contained the following:

'Now, as to ourselves, Jennie and I. We were quietly and happily busy in fixing up our Florida modest and cozy bungalow home, and all went well with us till Friday, Jan. 24, when the Death Angel came and called my preclous wife to come up higher and join the many waiting loved ones gone before, of the heart trouble, so sudden and fatal in her family; without a warning to her, without a struggle or a groan or a sigh, without a word of good bye to me-like the crash of a thunderbolt, she was gone! And Iam left alone, yet, not alone. Be-reaved—yet comforted! The suddenness of the shock left me dazed. The funeral was private, only a half dozen of the near neighbors, without the services of a speaker of our faith or the presence of one Spiritualist beside myself, we laid her mortal form to rest in Greenwood cemetery at the village of Eustis, seven miles from our ing life. home. Her gloriously bright spirit, now unfettered, will enter into her great work "Over there," with all the vigor of perpetual youth. I shall spend the rest of my days right here, in my bright, sunny Florida home-our home!--I am so lost without her have as yet really not found myself. My thoughts turn to you, and if you were near I should fly to you for messages of comfort. I have not written a notice of my wife's transition for the Spiritual papers; could I ask you

And when this letter was read. I felt that its own account of her passing and the loving companion's sweet words of the departed would be the most tender and appropriate notice that could be given to the world, that Jennie Levs had entered the spiritual dawn of her new life, where all mysteries in her experience will be solved for her soul's gratification.

Thosands have known Jennie Leys Edson, have admired her work in our Cause, have loved her as woman and friend; to many of these, this notice will convey the word that her latest years were filled with the sweetness of true home life and conjugal companionship, and that even at the hour of her passing, she was one of the happiest of happy souls. Our tribute is but brief; but it pays to her the recognition of a beautiful life and of a spiritual work commenced on earth, to go forever on in worlds of light beyond. MARY T. LONGLEY.

Fortune Teller Fined.

Hamilton, Feb. 28 .- Mrs. Higginbottom, who resides at Crown Point, was charged before Magistrate Jelfs this morning with being a fortune-teller, and was fined \$50. She advertised in the local papers as a clairvoyant, and a few days ago a constable went to her home and had her tell his fortune, after which he laid the charge. Her defense was that she was a Spiritualist, and that she was speak ing under spirit influences when the constable called on her. She also claimed that she devoted the proceeds of her calling to spreading her belief. The Magistrate put her though a long cross-examination, during which she told of several instances in which she had warned persons of approaching accident and misfortune. The Magis trate asked her if the spirits could tell her what the sentence of the court would be, but she made no an-

After fining her, his worship said he found that she was a common fortune-teller, who practiced on ignorant people, and he thought it was time some steps were taken to put a stop to such practices .- Toronto, Ont. Daily Globe.

"Continuity of Life a Cosmic uth." By Prof. Wm. M. Lockwood. The work of a strong, logical thinker on a deeply important subject. Price cloth, \$1.00.

Looking for Life, by Henry F. Cope. "Good master, what good thing

shall I do that I may have eternal life?"-Matt. xix., 16. If in the light of the new day a man leaves the religion of his fathers, is there any religion for him in this, the day of a new generation? Is religion something of which one may have either the old familiar form, the ype recognized by all men, or have none at all?

Many tell us that the world is becoming irreligious; they lament what hey call a tendency to secularism, a orsaking of old customs and old beliefs. They miss the familiar forms and landmarks of their childhood and therefore imagine that the moral universe has jumped the track.

Religion simply is man's search for he larger, more complete life. Its restlessness, its change, its continual newness is the hest proof of its development and its vitality. If it is larger life that men want they will find it not by looking back to ideals and standards that have remained unhanged but by looking forward.

For the developing life there must be developing ideals, enlarging conceptions, the clarifying and elevating f standards. The sources of inspiration and strength that were sufficient for one level of this life will prove inadequate for the next. If a man is not a better larger saint than his fathers he is falling far below them.

The greater part of the skepticism of to-day and not a little of the opposition to religion is but man's demand for higher types of faith, for religious ideals and characters suited

The fact that you find nothing in the phrases and exercises, the services and the consolations that mean so much spiritually to others, so far far from proving that you are destitute of faith may but indicate that you cannot content yourself with the forms that once held vesterday's vital plety; you demand the fact for to-

We are told that there is a lack of reverence for ancient institutions that bodes only ill to the future, that the foundations are slipping away because men no longer regard with superstitious fear the customs and practices that attached to holy places and persons. Does it not signify that what has happened in every age is happening now; men are seeking a religion that proves its reality by its relation

We are dropping plous phrases and obsolete forms of expression. If our faith is going to save the world t will have to be intelligible to the street; it will have to have a meaning that the modern mind can grasp; it will have to manifest efficiency and sufficiency for the real problems that confront us individually and socially

Better to have nothing to do with the faith that exercises itself only in the grave clothes of the past, in wor shiping the dead; your business is living, your great need is larger life Searching, striving, serving for this is a religion that justifies itself in any

The question whether one has religion or not is not to be determined by whether he has passed through some emotional experience common to men of yesterday, nor by whether he sees things intellectually as they did. It is to be known by whether he sets his face toward more life.

It makes no difference if he be labeled atheist, unbeliever, or what if he is living for the best life in himself and the best terms of life for all, if he is setting his life in harmony with

If we really desire to make the most and best of ourselves and our world there soon develops the passion for reality, the love for truth, the sense of the need of every good thought, aspiration, example, impulse, and force that the world ever has known,

A new life comes to every seeker after life; he enters a world of kindred spirits, the good and the great of every age: he interprets his daily life in new terms; he finds new joys and compensations; he feeds on the bread of heaven, nor cares what may be the estimates or epithets flung at him by those who prefer truth's garments of yesterday to truth and life

Convention at Indianapolis, Indiana.

The fourth annual convention of the Indiana State Association of Spiritualists will be held in crpheum Hall 135 North Delaware Street, Indianapolis, March 20, 21 and 22,

We have secured a good rate for rooms at the Morton Hotel on the South side of the Circle and there is a good cafe near by, thus making the expense of attending the convention very small. We trust that every Spiritualist within reach of Indianapolis will make an effort to attend this convention and help to arouse the interest in the National convention which comes to us in October. We have a few personal members and hope to have several more before March 20. We have not solicited personal memberships because we much prefer that everyone should belong to some society which is chartered with the State Association. Mr. W. C. Jessup and myself have been very successful so far in our efforts to interest the people in organization. There was a society at Fort Wayne and one at Martinsville which were working independent but through our efforts both have decided to charter with the State Association.

We organized a good society of 20 nembers at Terre Haute, and they have taken out a State charter, and are starting out with the brightest of We also organized a colored society at Indianapolis, through the assistance of Mrs. Martha Woolsey, which chartered with the State Association. We still have a little time we can devote to visiting societies before the convention and if there are any societies that need our or if there are any towns where a soclety can be organized in time to be represented at the convention, let us

know at once. Mr. Jesson has given most excellent satisfaction in his trumpet seances whereever we have gone and is daily receiving calls for return dates. CARRIE H. MONG, Secy.

415 S. Franklin St., Muncie, Ind.

A SERMON FOR TO-DAY.

Genuine, or Fraudulent?

We admit Mr. Carrington's article as it appears below, as he is an author of great prominence, and a member of the Psychical Research Society, and we trust this will end the discussion. If the reader will refer to Dr. Sweringen's article, he will see that the test he instituted is seemingly perfect, and no one can detect the "elision." The Doctor is a careful observer, an able writer and a prominent physician.

To the Editor: I should like to To the Editor: I should like to say a few words upon one or two articles that have appeared lately in looked some very trivial incident (apyour paper and some others. First, parently) which is in reality the key as to the Fays. It is a marvel to me how any same person can insist that we could explain his case; and that is their performance is genuine, or any-thing but the results of trickery. that I want. We are told practically They themselves do not and will not nothing of the details of the question claim that it is anything supernormal, and the answer by Dr. Sweringen, and but leave you to form your own con- it may have been more or less com-Even granting that telepathy is a proved fact, it is certainly ing that no fraud took place at all not a thing that can be commanded as on this occasion, suppose this was yet, since all that we know about it what happened: Miss Fay made a rethat we know nothing about it! mark that some gentleman in the audi-It may happen now and again, as a supernormal fact, but it is certainly very rare, and cannot be commanded likely that some one would have a and made to appear and operate question written in this manner; and whenever wanted-since we do not if not, it would be passed by without as yet understand its laws and ac- further notice, and have been for tions. It cannot be called upon and gotten. But someone HAD a question put into operation just whenever the operator wants to show off his or her powers. All that we know about it operates, and just how, we do not know. So that any person claiming to know all about it, and claiming that he can teach it to others, etc., is either ignorant; self-deluded, or an impostor. It is perfectly easy see how the Fays perform their act: to one who knows the methods of trickery that are employed by performers of this type, there is no ficulty whatever in accounting for all their sealed-letter reading, and everything that they do. I outlined the nature of their performance, and on this occasion; I suggest that it explained the greater part of it on MIGHT have been-even granting pages 310-11 of my "Physical Phenomena of Spiritualism," to which I tents of the letter, so that we may refer the curious. I have, since I have some idea of the possibility of wrote that, received definite proof that its having been guessed or interprettheir performance is legerdemain, ed as being the exact repetition of the One man—who played in the band at question. We should then be in a one of the opera houses where they performed-learned the whole secret from one of their assistants, and told t to me. He stated (what I had previously said) that they employ a number of confederates and assistants, and use prepared pads for their ques-When one of the aution-blanks. dience writes his question at home, they follow the following method: The usher goes among the audience and sees someone holding onto a slip of paper like grim death. He asks if e has a question upon it. The man states that he has, but refuses to give up his slip. The usher passes him y for the time being, -only keeping im in mind. Later, when some tests have been given, he goes back to this ceived his test. He naturally replies in the negative. The usher then takes have never seen anything that was the all inclusive divine life; he is find- the slip in his hands for a moment, saying, "Never mind, hold on to your physical phenomena). However I slip awhile longer, and you may get an answer yet." When saying this, he has contrived to open in part the slip handed to him, and to glance at its contents. He then gives back this slip, and the person continues holding it tightly in his hand. Later, this

> wonder that anyone can seriously consider it anything else. In claiming that it is, they certainly show themselves to be ignorant of the methods of trickery usually employed. Public performances of this character, from a public stage, invariably are produced by trickery, and need never be explained in any other manner. In saying this, I do not wish to be understood as saying that Dr. Swerngen has not reported his facts corectly, or as they appeared to him. To his mind and senses they doubtless appeared exactly as he says. The orto think that the green does not in reality exist in the tree, but in the eye of the beholder, and that matter (and hence a table) does not exist in any such sense as the ordinary man supposes. His senses have been dethat aside for the moment, we know greatest foe. that a person can report upon one event perfectly accurately, and even number of events, but when it comes

information is given out from the

stage, and it is considered very re-

considered to be worth more than all

the tests on prepared pads. In fact,

the whole performance is so obviously

trickery from start to finish that

follows: There is a great difficulty between what happened, at any given seance, and what the accounts events which transpired at a seance may not be reported accurately, so that the report of the seance may be altogether wrong and erroneous, though the sitters, and those who drew up the report, may have been thoroughly honest in their belief that the report is accurate in every respect. The effect of all this is very great indeed. Many Spiritualistic seances are quite inexplicable AS DECRIBED, but the description is not a true report of what took place at the seance in question. The facts are distorted. Consequently, the person taking it place at the seance is called upon to

reality, never took place at all.

not correct

must remember, in this connection.

DESCRIBED, would be quite impossi-

ery. The description of the trick was

that a number of conjuring tricks, AS

The result of all of which is this monplace, and readily guessed. Grantence had a question written on a prescription blank. It is more than written in that manner. Very well! Miss Fay might then have formulated a question in very vague terms, capable of being interpreted in various ways, and was possibly helped out in this by the sitter. Only the general trend of the question was given, and that would be immediately swallowed up in a long and profuse answer, so that it would be entirely forgotten by the time the end of the answer was reached—and perhaps the audience in a laughing humor, as the result of one of her many jokes. Mind you, I am not saying that this was the manner of the production of the test, that Dr. Sweringen give us the con-

better position to take up the alterna tive explanations of his case. I should like to answer, now, few objectious that have been raised against my book of late. That it would arouse a good deal of hostility I did not doubt. If Spiritualists had a par-ticle of sense in this matter they jump at my book as the strongest piece of evidence in their favor they have ever had presented! And for this reason: In Part II .which my reviewers have invariably neglected to notice in their criticism. defended the physical phenomena, though I have never seen any genuine phenomena myself. If I were to judge from my own experience, I should say that 100 per cent instead of 98 per cent of the physical phenomena were fraudulent,-since I not fraudulently produced (of the probably took place, on the strength of testimony of other persons (is that not fair-minded?) and in fact argued strongly in favor of their reality -quoting a number of cases that frankly said could not be explained by any process of trickery known to me. Now the point I wish to make is markable. One or two such tests are this: What Spiritualists should do would be to take my book to the skeptic, and say to him: "Here is a man who knows thoroughly all the

tricks of the trade-all about fraud and trickery; is as skeptical as you could wish-and yet he believes in the reality of physical phenomena and argues for their reality! And what could the skeptic say ? His ordinary reply, that the recorder was tricked, would no longer hold good, since we know that the person, in this case was too well up in the methods of trickery to be deceived in the usual manner. That objection of the skeptic would, therefore, be silenced, and he would be forced into the position, either of admitting the facts, or of admitting that he could not exdinary man will say, I see a table, or plain them. That is exactly as it 'that tree is green," without stopping should be; it would make him do his own investigating before he talked about the subject,-and that is exactly what the Spiritualist wants, and what I want. As I said before, if the bulk of the Spiritualists had any sense, they would see, in my book ceived; that is all. But, leaving all their best friend instead of their

In a recent review appearing in Reason, I have been roughly handled for reviving many of the old doubts to string those events together, and about the Fox sisters, quoting a num drawing inferences—there is where ber of out-of-date books, etc. My obthe mistakes and illusions occur. To ject in doing so was to give a review put the matter a little more clearly, of the thoughts, pro and con, of the let me quote from my "Physical Phetimes; to state what was said on one nomena of Spiritualism" (page 54) as side as well as on the other; and I could not do this without referring and quoting. Thus: I did not and do not contend that the Fox sisters actually produced their raps with their toe joints; I stated that certain say transpired. The general public their toe joints; I stated that certain cannot get that all-important fact too persons (three doctors) asserted that strongly rooted in its mind; that the they did so produce them,—and that the statement was necessarily inserted in the statement was necessarily in the state any historical sketch. To leave it out would be to make the sketch imperfect. I did not indorse the views of any of the authors quoted; I stated what they said. Halso said that, so far as my own investigations went, they agreed with those of certain au-

We of the psychical research societies are not opposed to any of the aspects of Spiritualism; if we were, we should not be spending our time in investigating them. What we want is tests produced under conditions upon himself to explain what took that would preclude the possibility of fraud, and that is, I venture to explain a number of things which, in think, a reasonable and sane demand. We Now, whenever the English Society, or we of the American Society, have endeavored to obtain tests under such conditions, the mediums have either ble to explain by any process of trick- backed out, or nothing happened, or fraud was detected. Can it be won-dered at, then, that we are rather

thors.

SPIRITUALIST LYCEUM LESSONS.

Elizabeth Schauss, National Superinperintendent, 617 Congress St., Toledo, Ohio.

Happy greetings to all. Dear Members of the Lyceum: 'As reminded that this is the month that orings our anniversary of modern Spiritualism, and I feel that I want o write to you.

I wonder how many of you know WHERE and under WHAT CONDI-TIONS Spiritualism came to the world in its modern expression?

I would like to see every hand go up in answer to these questions every yceumist should know, and so I hope that you will each try to inform yourselves and when your conductor on anniversary Sunday, Mar. 29, asks you these questions again you will be ready to answer.

How I wish that I might be with you on that day to talk about it and the many blessings that Spiritualism

Do you know, dear students, that our anniversary is a very important day, because it is the day that brought to us a new explanation of a truth that has always existed, but which had for a time been eliminated from the religious teachings of the world, and so became lost, but now it can never again be hidden or excluded

Do you know what truth I am talk ng about? Of course you do; it is the blessed truth of the continuity of life after death, and of the possibility of spirit reunion.

We must never forget that without the manifestations that took place on that day we would not be the free progressive people that we are; and so we should each year celebrate our anniversary with songs and recitations and gratitude. And do you know I think it would be just lovely if you would learn to know the names of the little girls who were the first to hear the raps that heralded the message of life beyond the grave, and remember them, too, so that if ever you are asked, you may be able to tell all about it.

I hope that soon the Spiritualists will celebrate their anniversary with just as much animation as the Christians do Christmas; you know we all are in the habit of celebrating Christmas, which is the Christian's anniversary, but let us get into the habit of elebrating our own day fittingly.

Now I want to ask another question: How do like the Lyceum Quarterly? I wish that you would write and tell me all about it Another time I will tell you about

our home Lyceum, but first I want you to answer my letter each one of ou who can write.

MRS. ELIZABETH SCHAUSS, National Supt. of Lyceums. Toledo, Ohio.

skeptical of results, until these results are attained under conditions that render fraud impossible? If we should indorse phenomena not obtained under these conditions, then our influence with the community and with the scientific world would vanish; and then good-bye to the bridge that many of us are trying to rect between present day science and future science, that may include a Spiritual world. All we want is decisive tests, and until such tests be forthcoming, it is only natural and right that we should remain skeptical in our treatment of certain phenomena, and of a subject where so much

fraud is known to exist. I do not deny that such doubts may seem puerile to one already satisfied; to one who has, perhaps, seen wonderful manifestations in his own family circle. But many of us have not been fortunate enough to witness anything of the kind,—though we have endeavored to obtain information regarding persons who could produce phenomena of this type. We the zeal of any others; we acknowledge its worth; what we want is

TER ATTESTED. plain; but,on the contrary,I have never seen any single phenomenon that could not be readily explained by one or other of the methods I have given. have looked long for proof, and have failed to find it. If my critic can introduce me to a single medium physical phenomenon in my presence.

who can produce one single, genuine, should be one of the happiest of men; I should rejoice in finding such proof. I am anything but unsympathetic with the movement; all that I want to see is more evidence, and evidence of a character that entitles it to consideration from thoughtful men, evidence that may be called, in very truth, "scientific."

Sincerely yours, HEREWARD CARRINGTON .. 519 West 149th St., New York.

A Prominent Spiritualist Passed to Spirit Life. Born to spirit life Feb. 18, 1908, at Albany, N. Y., Mrs. Catherine

Leonard King, in her eighty-sixth

For more than fifty years her life was made radiant through her knowledge of the religion of Spiritualism. At her request Mrs. Helen T. Brigham, of Manhattan, delivered the funeral oration, basing her exalted and

consoling message on the Scriptural assurance, "Blessed are they that mourn, for they shall be comforted." Many beautiful floral designs attested the high esteem of friends and were an inspiration for rare, eloquent and comforting improvisations by the

speaker.
Mrs. King had been in unusually good health the past year; she arose, as usual, and after taking her breakfast, seated herself in her rocker. Suddenly she called to her daughter. whom she clasped in loving embrace, as she drifted out upon that myster ious sea whose farthest waves lave the golden shores of eternity.

Mrs. King was born June 16, 1822, in Chenango, Broome County, N. Y. At the age of thirteen years she moved to Troy, Michigan, where she lived to the time of her marriage to

Alanson King, Dec. 28, 1843. Two sons, Marshall and Ransom, preceded her to spirit life. One son, G. Shepard, and one daughter, Margaret L., have cheerfully rendered every kindly service possible to the dear mother whose daily life was a - FUNERAL SERVICES.

Frequently the Discourse is Delivered by a Prominent Lawyer.

Judge Andrew C. Dunn, a prominent lawyer of Winnebago City, Minn. delivered an able address at the funeral of R. W. Teeter. We only have space for the following:

Our friend was a thinker. He was not content to take the interpretation of things concerning a future life and state of existence so personal to himself. made by those who had not in vestigated and weighed the evidence by which that state is either admitted or denied. He was not content to acquiesce in the statement of the cold and exact scientist, that because matter had not the power always and under all conditions of maintaining its form and organism and must therefore be subject to the changes inherent in mere matter, and that because there could be no so-called purely scientific evidence given of a future state of existence for the spiritual part of man, therefore no such existence was possible or even thinkable, and consequently the claim of the materialist that annihilation was the only solution and result of the phenomena of death so called and the denial of the fact of a spiritual part of the genus homo was a necessary consequence of non-ability to demonstrate its existence.

And he was not willing to accept the dogma of the theologian, who asserts that his future state of existence, whether it be a happy or a miserable condition was altogether not all dependent upon his ability to accept mentally and by mere faith what is called the gospel plan of salvation by grace as illustrated and bottomed upon the parration of the scene on Mount Calvary enacted more than 1900 years ago, when the crucified thief called upon the crucified Master to remember him when he came into his kingdom, and was rewarded therefor by the promise that"this day thou shalt be with me in paradise.

His reason forbade him to believe that a just God who loved the works of his hands could be thus partial in the distribution of the rewards of that realm of the spirit into which he knew he must some day enter. And thinking upon these subjects

he found to his great satisfaction that it was possible to have a demonstration that this life did not end all and that the momentous question asked by the Patriarch, Job, "if a man die shall he live again?" or that better translation, "Shall we live on?" could be answered in the affirmative: and having found from the evidence and statements of others that this answer was possible, he made such investigation that convinced his reason and mentality, and the affirmative answer was a realistic fact, and while in his early manhood he had accepted immortality upon faith, he now walked by the light of revealed knowledge, and bade defiance to the Materialist's theory of annihilation, the theologian's doctrine of salvation by grace and faith in a sacrifice of the second person of the Trinity to condone the disobedience of the first Adam, and its consequences upon the children of men, and to appeare the wrath of the Jewish Jehovah: and he revelled in the demonstrated existence of his spiritual being in a realm of conscious ness, of reality, of labor, and of love. And it was clearly demonstrated to his entire satisfaction that the state of his existence in the realm of spirit would depend entirely upon the conditions he made for himself, commencing here in this sphere and extending on and out into that higher sphere, that what we had sowed and did sow that also should we also surely reap; if we sowed tares we would reap the spirit of the book as well as the author, it reads. "Because my own children are all under the tender care of the angels, and my heart is if we sowed wheat--wheat would be the harvest, and that he and all must suffer to the uttermost, all the consequences of infraction or vio-

lation of the laws of our being; that each and all would assuredly go to forgiveness for wrong doing, for selfhave no desire to belittle the work or ish actions, for unkind deeds, for wrong thoughts, for any and every injury committed either to ourselves or MORE EVIDENCE of the same type, to others while in the flesh, could and EQUALLY WELL OR BET- only be obtained and satisfaction made, to and by those against whom I do not believe, as my critic as- the wrong had been committed, the serts, that my explanations fail to ex- injury inflicted; that there was no vicarious atonement the innocent for the guilty. That progression was the law of our being, that progression was life eternal, that there was no standing still, that our life hereafter in the realm of the future would depend for its happiness upon our actions and not our beliefs and faiths.

> living inspiration and whose memory will always remain a blessed benedic-

tion.

In June, 1902, Mrs. King and her daughter moved from Ionia, Michigan, to Albany N Y where they made their home with the son, G. Shepard, at 615 Central avenue.

Mrs. King retained many enduring friendships especially in the West End, among her neighbors, who revered her for her kindly cheerfulness. although she led a quiet home life, and only went out in her carriage. The sunshine of her inner life was not clouded when in August of 1903 she lost her eyesight; and the writer will, with other friends, long remember her cheerful smile, generous welcome and

animated conversation. Mrs. King was intensely fond of music and of company, and the few occasions when she entertained always remained memorable.

Beside her son and daughter, Mrs. King is survived by two sisters, Mrs. M. A. Leonard and Mrs. Dr. John Ellis, of Manhattan; two granddaughters. Mrs. B. R. Phelps. of Lakewood. N. J., and Mrs. Josephine Shauman, of Greenville, Mich., and a grandson, John E. King, of Big Timber, Mont. E. A. DOTY.

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955

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The Vanishing Maidens of the Willow Isle.

Highly Interesting Narrative, by Mrs. Ida that no intimate friendship would be likely to exist between us. Mam Vine Lewis Bentley, of Garvanza, Cal.

wicked or unhappy here," I said to professing to have attained it. All Yuyself.

"It is all within yourself"-that was the "other fellow," and he spoke Yes, I thought, that is the truth,

in heaven where God was, and he acted so badly they turned him out. inever took much stock in that story, it proves conclusively that a person may be or how good the people who not help it if the individual will not. What one person thinks is good, another will call bad, what will make one person happy, will make another miserable. It all depends upon one's desires and mental condition. The nore laws we lay down for people and things to abide by, the more unhappiness and disappointment we will get. Therefore in order to be happy

must lead my own life in my own way, and let other people do the same, and rest assured I will get just what I have earned, whether it seems desirable to me or not. Just at this point in my meditations

I saw a woman's arm against the rose trellis opposite the bench I was lying on. Changing my position I saw a beautiful young woman had reached out of a tiny summer house to pick a rose from the trellis. She had wavy golden hair, a pink and white complexion, and a fine figure. thought she did not see me, and I vatched her admiringly. Suddenly, as I was looking at her, she made a swift movement as if startled and darkness seemed to wipe her out of my sight, and in her place stood a dark, scowling maiden with set, cruel sice, and flery eyes which seemed to loe gazing intently at some object near

looked in the same direction and a young man and an elderly wositting together upon a bench under a wide spreading pepper tree. Completely nuzzled by the strange occurrence, I looked back at the summer house and saw no one. Not wishing to intrude upon the stranstole quietly around a huge bunch of scarlet salvias whose flaming spikes rose far above my head, and walked in the opposite direction. I soon came to a group of date palms, behind which I found a low, stone building with massive walls covered with vines gay with flowers, and honey and you eat and eat till you humming birds and butterfiles flashed know you should eat no more. and here and there gathering sweetness. opening but a heavy fron door, which wondering why it was so dark. I

orce greeted men and I shivered with you."

Suddenly a feeling of dead- with you."

I told Mam Vine that I wished she by terror seized me, and without stopbling in every limb. for past unmanly conduct.

ishness, besides no man wants a wo- sequences of wrong doing. man to think him a coward. Aunt

I suppose that means I am a Spiritualist medium that is ashamed of has it in me." the name and so calls himself a psychic," I said, laughing uneasily, asked for an explanation. for I remembered my experience at

any mind there is little doubt but you heap better 'ligion to work with.' are clairvoyant and the power will prove a blessing to you and others I asked, I asked, with more interest learn to use it aright. Per- than curiosity. evins who have used this power for evil purposes were ignorant, they had with enthusiasm. "Thar is a Baptist not eaten of the Tree of Knowledge medium down where you got off the and did not know themselves or as the result of their actions."

I sharp knock came just over our heads, and was followed by a succession of raps. I started in amazement. and my aunt laughed. "Nothing but rats," she said.

"I am surprised at you!" I itualist, would say those raps are pro- lening interest. duced by spirits instead of rats."

not been fools, or worse," I replied awful like, 'hush, chile, dat was a

said, calmly, "How many Spiritualists and spile with any of yo' high fool have you ever known?" notions: you test believe that Cephy

her steady gaze, and was silent. I heap, and you'll live with him and be felt my aunt possessed a power I did not, and there sprang up in me a "Well, how has it turned out?" I hungry longing for an, to me, inde- asked. finable something I possessed not. "Audley, dear boy," said my aunt,

stone. Such experiences are hard to tween one and their search for a "You have got re it is imitated, and the more de- philosopher of you." able a certain condition seems to

"I do not see how anyone can be be, the more hypocrites there will be central principle which makes a person want to do just right instead of about right. Such persons see material things all out of proportion to According to the Bible the devil was their true value. True Spiritualism once a strong and beautiful angel, reveals the true and the false, and but he got real mean and ugly right stimulates in its possessors an unconquerable desire to obtain and express the highest good possible. Spiritualism, as an ism, is greatly misjudged but if it is true it is important, for by the world at large, and even those who take the name seem, as a whole, get wicked, maybe unhappy in to fail to grasp the magnitude of its any place, no matter how beautiful it scope. Spiritualism has not come to offer us in mediumship an excuse for idiocy or lunacy. Spiritualism has not come to us, as some appear to think, to teach any one to blindly yield his organism to the control of decarnate spirits simply because the thing is possible, neither does it teach us to cling helplessly and without individuality or definite purpose to any class of spirits, no matter how advanced they may be. I tell you. Auduplifting and strengthening and puri-fying, and it teaches us to develop all

> bringing to us health, success and When my aunt concluded her remarks, I went to her and took her hands in mine. "Forgive me words I spoke so flippantly," I said; 'you not only have given me higher ideas of what life may be than I ever had before, but you have awakened in me a strong desire for truth and goodness

our faculties and let the God within

ourselves dominate our lives, thereby

My aunt patted my hand and said smilingly, "You are a good boy, Audley-you will always be a boy to me -but you will have to leave me now, for I cannot preach to you and prepare dinner at the same time, and according to my religion they serve God best who do the necessary work best. Oh, I tell you what to do; go into the laundry, where Mam Vine is ironing, and ask her to explain to you the Bible account of the temptation."

With all the politeness I was capable of I made known my request to the old negress. She seemed much pleased and dusted an already immaculate chair for my use. As soon as I was seated she began, "Why, chile, dat story is jest a story, and plain as the nose on yo' face. It's jest to lustrate how eberything is going all through life. It's jest like this, chile: You sit down to breakfast and the missus bring in the batter cakes and then the missus come erlong with one The end of this odd structure had no more and you hes'tate and she say, "Do cat it, honey-it's only a little stood half open. I pushed the door one, and so nice and brown," and then wide open and entered, cautiously, you eat that cake and have a dreadful pain and am so mis'able, and so you could see that wide tables ran half learn good from evil and the missus the length of the long room and rude learn it, too, for you make so much benches stood each side of the tables. fuss 'bout that batter cake, and the Breaths of icy air from some unknown pain, and you am so cross and hateful source greeted men and I shivered the missus hardly live in the house

plieg to consider I fled from the place could go and preach to the white peoas if pursued by flends. Several feet ple, for her explanation was the only from the door I paused, trem-in every limb. "You fool!" I to thinking if such practical explanasaid to myself angrily: "you cowardly tions of Bible legends had been given fool. You are as silly as a school to the world during the past centuries. girl," and I turned toward the house, how much better off the world would walking with lofty dignity to make up now be in spite of man's dislike to accept any teachings that interfere with I found my aunt at work in the din- the gratification of self, and I suppose ing-room and I told her about the it is for this reason he has ever vanishing maidens, but I did not tell sharpened his wits to invent some her about my experience in the stone thory whereby he and a few who behouse, for I was ashamed of my fool- lieved with him could escape the con-

"What religion do you profess?" I Lucy listened attentively, and in answer to my question, "What does upon its stand, and said impressively, but one explanation and that is, you Baptist—I perfess that 'ligion, and are a psychic." then I am a Spirit'list, like Missus Lucy; I don't perfess that 'ligion, I

I was a good deal mystified, and

"Why, chile," she said honestly, belongs to the Baptist church at Snell-'Audley Durand," said my aunt, ville-a long way from here, and I pleasantly, "I am a Spiritualist, and only goes thar when they has big do-I am not ashamed of the name, and in's, and then I goes and helps them no one has any occasion to be unless sing and holler and get happy. The he is using the name as a cloak to rest of the time I stays at home and cover his own deceit and vileness. In works, and is a Spirit'list-that is

'Do you ever go to see a medium?"

"O, Lawd, yes!" she exclaimed cars. I always goes to see others, and they suffered moral ruin I gets discomflected and she shuts her eyes and goes on so high and bootiful am jist lifted right up to glory.' "Do the things she tells you al-ways come true?" I asked.

"Yes, chile, leastwise I makes 'em when they don." "You make them come true! How

"I would think you, a Spir- do you do that?" I asked with deep-"Well, chile, it's jest like this: Because I am a Spiritualist, it That medium tell my gal Lidy Celesdoes not necessarily follow that I am tine if she will marry that nigger, a fool," she said, without a trace of Cephy, she will be happy forever

ritability.

after, and so Lidy Celestine marries

"I think you are the exception that him. After a spell she come to me proves the rule, for among all the blubbering and says; 'O, granny, dat Spiritualists I have known, you and Cephy the medium tells me to marry one other are the only ones who have is a fool nigger for sho,' and I said, eklessly.

My aunt looked steadily at me and dium made for you, and don't you go I felt my cheeks burn hotly under is a high faluting nigger and knows a

"Oh, it's turning all right, but I had to do a heap argufying to keep tenderly, "I perceive you have some that perwerse Lidy Gelestine from time asked for bread and received a spiling that bootiful prophesy." "Good for you, Mam Vine!" I exbear, but they should never stand be- claimed, with genuine admiration. priceless truth. The more so,, the worth having, and it has made a wise

"Of case it has, chile," she said

with dignity, "only it ain't the 'ligion that makes you; it's you that makes the 'ligion. If you got in you to be good, no 'ligion will upset you from being good."

I felt this last remark contained wisdom beyond my understanding, and I withdrew to think it over. That evening at dinner I was introduced to Hugh Kneeland, to whom I took an instantaneous liking, although I felt announced that Miss Isabel was having a spell and could not come down, and Mrs. Harmon wanted to be excused. It was not until the next evening that I met Isabel and then she came in with her golden curls wreathed with white roses and green eaves, and I at once recognized her as the girl I had seen in the door to he summer house, who had so suddenly disappeared. I found her .a sensible person and a good talker, and felt attracted toward her one minute and repelled the next, although I

could not explain www. Being left alone for a short time after dinner, I asked her if she would play for me on the organ, which stood nvitingly open. A look of sadness and anxiety instantly came over her face and she replied hesitatingly, "I will try, but there is something strange, Mr. Durand, which I cannot explain. I used to feel happy when singing and playing, but now it is all changed, and such a strange feeling comes to me it frightens me, and I some one else-but I will try it once

I felt an uneasy sensation as it something was going to happen, but I laughed and said gaily, "You must a great genius if you have such feelings.

"That is a lie, and you know it," the words came so clearly I felt guilty but it was only the "other fellow" speaking. I opened the music and isabel played and sang several simple songs, then she began "Home, Sweet Home," and went through with the first stanza all right, but in the chorus she stumbled and hesitated. I looked at her and saw her eyes were closed and her face white and rigid.
"Miss MacArland," I cried in

alarm, "what is the matter? Are you Not an eyelid quivered-she did not hear me. I started toward the door to call my aunt and was much relieved to find her coming to us. She gave one glance at the rigid figure at the organ, and said, calmly Don't be frightened, Audley, but sit

down and listen to what will come." Presently the rigid figure of the girl seemed to spring into new life, although her eyes remained closed; she passed her hand over the keys and began to play and sing the following song, gently at first, with intense sadness and longing, gradually sinking and hopeless despair, which ended in a burst of passionate weep

O when shall the light of morning break And the night mists roll away?

O when shall my tortured soul find In the warmth of a sun-lit day?

have heard of a heaven bright and With its streets of gleaming gold, But not for me are the mansions rare, And the heavenly joys untold.

For I am loaded with many a Sin. And bound by dark passions' I'll find no rest till the voice of love

Lawton, Okla.

Shall speak to my soul again.

(To be continued.)

To the Editor: The Church Spiritual Light of this city is holding meetings, the fruits of which can be seen every day. Since my mother and I have been here, many people have been "converted" to our faith or rather knowledge of spirit return. Our desperate struggle to meet expenses and a few loyal, unselfish Spiritualists they could afford, but the cause has been greatly benefited by their noble

Only to-day I met Rev. Oliver B. Loud, the Congregationalist minister, on the street. He made himself known to me, and treated me as courteously as he would have treated any orthodox minister, and said that he had heard many kind remarks about the uplifting and spiritualizing

effect of our work in this city.

My mother is now in Muskogee, where she recently organized a society. During her absence I will attend to all the duties that have heretofore devolved upon both of us.

Though the greater share of my work this winter has been confined to Lawton, I am pleased to say that I have heard many good reports about the work all over the state. Our present state missionary, Mrs. Thorpe, is, hear, doing good and effective work in the interest of Spiritualism. Not long ago the state work looked rather unpromising, the only societies hold-ing meetings at all being those in Oklahoma City and Lawton. But conditions are greatly improving, as I hear that Perry is "picking up," and a ociety at Blackwell has been charered, as well as at Muskogee.

The Spiritualists of Lawton are enthrelastic over the state convention which is to meet here in September, and we wish to assure all delegates and friends that they will receive a cordial welcome.

Fraternally,
MILTON BAKER, Asst. Pastor, Church of Spiritual Light of Lawton, Okla.

Peace-Be Still. I hear a whisper in my ear: Peace-be still! hear a whisper-still I hear: Peace-be still! All things come to them that wait, Be it early-be it late-Then have patience-only wait; Peace-be still!

Ask the gods for what you will: Peace-be still! They your cup will surely fill: Peace-be still! They have gifts for great and small

They have gifts for one and all; some on you will surely fall: Peace—be still! E. H. GORDON. Oakland, Cal.

FIRESIDE ETCHING

Mattle E. Hull Writes in Answer to Her Many Friends and Corspondents. 11. 13

To the Editor: I trust when these lines fall under the eyes of my many friends who read your valuable paper, they will not conclude that I have just awakened from a "Rip Van Winkle" sleep, or that I have been "droning" the months away since I made a public report of my work, whereabouts, etc. I have neither been sleeping, nor have I been idle during my silence, as far as the general pub-He is concerned. I am glad that I have so many friends who waive all conventionalities in the way of correspondence, and continue to send me their written words, trusting that sometime they may meet a personal esponse. Real friends somehow have an understanding one with the other, and soul reaches soul many times, independent of voice or of pen. friends who must understand at times my condition, and knowing that their to write, not at regular intervals, but

when I have received an answer.' I have just re-read some of the letters sent by such friends as I have mentioned, and I find so many of these communications contain in substance the same questions that I feel at this time I can do no better than to ask the genial editor of The Progressive Thinker to give me space in its col-umns to respond to the queries that seem of the most interest to the writers who have addressed me.

First, How is my health? I ought

not to complain when I am enabled to regularly attend to the routine of duties that are incumbent upon me in connection with the home, school, and the First Spiritualist Church (which we consider an auxiliary to the school), and attend to a large line of correspondence.

My friends, as well as myself, had entertained some doubts as to how would endure the rigors of the Wisconsin winter climate, after having spent several seasons on the Pacific Coast and thus had escaped the bleak winds and the snows. I am glad to report that I have had less bronchial affection the present winter than before in ten years: the extreme southern portion of California was beneficial to me; I was entirely free from the throat trouble in San Diego and Los Angeles, but was continuously affected during the winter season in Washington and Oregon. Have I finished my platform work

No, friends, not if I have any choice in the matter. I have never, in all of my experience, felt so well equipped for public work on behalf of Spiritual ism, as since I was left a lone"Pil-grim," nearly three thousand miles from home, to continue the work the "Pilgrims" had planned together. And who shall say we are not at times participating jointly in the work. I feel in my lecture and class work, an added power, a personality at times that he, my arisen "yoke-fellow," is engaged with me; in fact, it has been well proven to others that it is so. I cannot ask space to go into details, but will say in passing, as surely as I know Spiritualism is true, so surely do I know that my arisen companion Moses Hull, is active in the work of promulgating the grand principles unlerlying the phenomena and the philosophy of Spiritualism His personality is sometimes so strongly market that persons who were familiar with his methods of presenting his ideas,

ecognize him as a factor in the work In the realization of the return of our spirit friends, the most satisfactory evidences are those that cannot be told to another; that the physical eve does not see the physical ear does not hear; there is nothing to which they can be compared; they are soul experiences, and no soul can present those experiences to any other soul Such evidences are self-satisfying; the world may laugh, scoff, ridicule, present argument, but any amount of one, or of all these, never can prove

that another does not know. Letters reach me every week, taining inquiries relative to Moses Hull's publications. Are the books still in stock? Can they be re-published, etc., etc. In answer would say, yes, the books are in stock, many hundreds of them; the world needs them, and I surely need some of the dollars we have invested in them. They can always be procured at The Progressive Thinker office and of the writer; the headquarters for the Moses Hull & Co. publications is Whitewater, Wis. As I have been a member of the Moses Hull Co. for thirty years, holding an equal interest with Mr. Hull, there was no obstacle in the way, when he dropped his work on the mortal side of life, to hinder the work of disposing of and republishing the books.

"What of the Morris Pratt school?" Our efficient asistant secretary, Mrs. L. S. Weaver, so frequently reports, I ing much in this article on the subject. I feel, however, I must pay a word of tribute to our most excellent students, some of whom will leave us at the close of the present term, having filled to the letter the requirements of the rules in the way of covering the ground that is required for graduation. We are loth to part with them: they have become so near tnd dear to us. They have been devoted to the work, and without an exception, they will do honor to the school wherever their lines may be cast, whether in public or in private life. At pres-ent writing, two of the Junior class are attending the Illinois State Spiritualist convention; they are there by courtesy of the official board, who exended an invitation, through Prof. Weaver, for two of our students to attend and deliver an address. Accordingly two young ladies were selected to go as the representatives of our

Dear Brother Francis, as I sit here writing these lines, I am aware of "Our Moses" presence; I wish a direct message could be sent von from that arisen soul. Why should he not be attracted. I am at his desk where he wrote you scores of communications. I am writing these words on the typewriter he used less than one hour before he closed his work on this side of life, but the strongest reason why he should be attracted at this time: He cherished you as a brother in spirit, and was in close sympathy with you in your work on behalf of the cause to which he devoted his best energies. In fact, I believe he now Price, 15 cents.

Judge in Trance Reviews Case; Sends Man to Death

Remarkable Story of Jurist's Feat While in Subconscious Condition, Brought to Light After Thirty-Seven Years.

Chattanooga, Tenn., Mar. 1.—A re- opinions being printed and is an aumarkable story has just come to light thority to this day on the technical here of an opinion of the supreme court of Tennessee affirming the death who wrote the opinion, and Peter sentence of Andrew Smith, colored, in Turney, afterward governor of Ten-

chief justice of supreme court when again retire. he was in a sub-conscious condition, a just when the soul prompts, and and never say on paper, "I will write again the facts, and is one of the reported court below.

870.
The opinion was written by the write the lengthy document, and

law points involved.

Next day Justice Nicholson had no trance, or in the midst of a somnam- recollection of the incident. The clabbulistic state, and the remarkable orate opinion covered all the facts, thing was that his opinion was thoroughly sound both as to the law and ended with an affirmation of the

HAMILTON, ONTARIO, CAN.

Good, Honest Mediums and Pleasant Occurrences.

To the Editor: The First Spiritual Society of Hamilton is steadily gaining ground by keeping supplied with honest mediums that are able to place the truth before a skeptical audience, so that they cannot refuse to listen and investigate for themselves.

our society, has just finished her last engagement with us for this season. She is also a member of the Ladies' Aid in connection with the society, and at the close of their business Now each suitor for her hand has meeting she had a very pleasant surprise, as Mrs. Goodwin, president of the Ladies' Aid, tendered her a very affectionate parting address, and on Ripley thanked them in her usual very effective manner, so as to leave an his unseen associates, for it is an everlasting impression on their minds axiom in society that chummy friends of the good feeling that she always has for the socieety. She was then escorted by all the members present to the dining room, where they were entertained by Mrs. King and her daughters.

After a couple of hours of pleasant that they gave her a fond good-bye,

We have Mrs. Birks engaged for the month of March, and C. Fannie Allyn to torment her for mixing friends from a distance from the city will make an effort to be present and bring investigators with them.

Pres., H. S. S. Hamilton, Ont., Can.

has a keener appreciation of the earnest, honest efforts of all workers in the field, whether that work is through the press or presented from

The last article Mr. Hull prepared for the press was for The Progressive Thinker. It was written four days before he closed his work upon earth. Those among your readers who read that communication under the head-Wanderings of the Hull grims," may possibly remember the last words of the article: "We commence our work to-morrow, we hope for the best, but are prepared for the

Thirteen months and more, have passed since I sat by the bedside of my stricken fellow-pilgrim, and ever since that time those concluding words have seemed to me like a half-prophe-When I realized that his lifeboat was silently slipping from earthly moorings, that he was in the embrace of "The White Angel." I knew he was not dying as a real man, as a soul, but I turned away with a pierced heart and a soul seemingly stunned. It was so sudden, so paralyzing to my senses. When the hand loosened its clasp, and I knew I had heard the voice that had for so many years been an inspiration to me, I was for the time benumbed. The tears were withheld in the frozen deeps of my being. Some one may say, "And you are a Spiritualist." Yes, I am a Spiritualst, but there is a great human side to my nature. I knew he would not leave me without comfort, but the world seemed so strange, so large, and so desolate without the bodily presence. That was the human But the test came, and when he was enabled to assist in sustaining me when I stood by his dead body, and voiced the message of the Spirit, I

was comforted. Days come and go, I am not with-ut my seasons of loneliness. There are reminders of the one gone on every hand, and unconsciously I yield to the passing storms that sweep my soul, but even then, the comforter is with me. He encourages me onward, and I know sometimes when I feel I am the most alone, I am in company

of faithful aids and teachers.
There were times when Mr. Hull was in the body, when the ways and the days seemed dark to us, but he did not lose courage, and his loyalty to what seemed his duty was failing. If I grew disheartened, he often quoted to me the old stanza (which I give below), with the slight alteration he gave it from the original:

'We must then be up and doing, With a heart for any fate. Still achieving, still pursuing, Learn to labor and to wait.

Mr. Hull had been a faithful student in the great lessons of life, he had learned to labor, and he waited with all patience. May I learn the esson as well, is my earnest desire. Most sincerely yours for the cause "ATTIE E. HULL. Whitewater lis.

"Immortality, Its Naturalness, Its Possibilities and Proofs." By J. M. Peebles, M. A., M. D., Ph. D., Contains the address rejected by the Philosophinal Society of Great Britain, with In-groduction and Explanatory Letter.

ASSUMES A NEW POSITION.

Private Sittings, Even for Money. This is my experience, after living

Would Have Mediums Cease Giving

with a medium for ten years: A few reasons will follow. I may

be excused for illustrating, in part, from my wife's experience. She is too sensitive a medium to mix into the lives and love affairs of other people Mrs. Ripley, the mother medium of for the latter is what most sitters want to know.

If a woman has two lovers, she usually wants some advice and in-structions about which one to choose spirit friends and chums who want their earthly friend to succeed.

If the medium and her controls favor one suitor, the spirit-chums of the behalf of the ladies presented her with defeated suitor are displeased and act a beautiful tea gown along with the best wishes of all the members. Mrs. position is revengeful, his spirit chums are like him, or they would not be axiom in society that chummy friends have like attributes. Hence, the defeated suitor and his spirit chums wish and think revenge and bad luck on the successful suitor; hence, also, they take out revenge on the medium for mixing in, and cause her trouble or sickness. One suitor may be envious and jealous, even to a crazy hoping she would soon be with us tinge. The defeated, envious spirits would bring sick, stupid, ugly spirits to the medium to make her sick and for April, when some of her old their exclusive affairs, so considered

by them. They would also bring some newly born or arisen spirit who had just recently died or passed from earth life on account of some old, lingering, chronic disease. You all know that when such a new spirit first comes in contact with a sensitive medium, the medium senses and feels all of the dying conditions and death scene, and that a personating medium acts it all out, which is not pleasant. Often the sick spirit may be around the medium for hours and days before the medium is aware of the origin of her sickly feeling. Then

it is work to get rid of the sick spirit. Sometimes the opposing, revengeful spirit gets a chance to control the medium to talk and vex his feelings; and gradually his identity with his earthly chum is revealed. They make the medium talk for them in an abusive manner; hence, giving readings concerning love affairs is not pleasant. and does not promote the medium's higher spirituality nor development

Giving readings tends to lower the medium's thought vibrations and quick inspiration. Most common people are slow thinkers: their thought waves or mental vibrations are long and slow. In order to give private readings and tests the medium must descend to the mental level or slow thinking of the sitter, and must mix into his material affairs, into business matters, into selfishness. Giving readings and private tests requires th aid of spirits living on a material plane of thought and action. They are quite selfish, yet in a worldly sense, grasping after money or its material equivalent. Hence, such a test medium is apt to become like comes a flatterer, a fawner, a sycograsping after money, to get clothes and lewelry to pride, and that of kindred spirits; many test-giving Indian maiden spir-

its still like jewelry and red clothing. A test medium soon grows to think that most every person she meets will soon be her victim for a reading, and pay her a dollar. She soon thus heocmes a flatterer, a fawner, a sychophant, to say most anything to please the sitter or to excite his wonder or interest, or to mystify him.

All such vulgar, material, worldly thoughts, are repugnant to higher spirits who would rather speak like orators and reformers, and thus uplift humanity.

Such advance spirits bring a happy feeling and inspiration to the medium that elevates her and happifles her mind for days, bringing her better health.

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SATURDAY, MARCH 14, 1908.

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A Philosopher's Reasoning.

H. E. Spelman, a correspondent of the "Ingersoll Beacon," in an article in the February number of that journal, reasons like a philosopher in support of the theory that continuous life beyond the grave is suggested by what scientists teach in regard to evolution. Hear him:

"If the universe, or the atoms of matter and force composing the Universe, have existed from all eternity, and there is no 'first cause,' then we have attained our present condition by evolution. We have evolved from atoms of matter and force to a being with mind. Does not this demonstrate that matter and force can produce and are capable of having mind? And if matter and energy are indestructible, why should we reason that this life ends all?

"Sir Oliver Lodge, one of the greatest of modern scientists, has demonstrated that energy has and will exist from and to all eternity, and it cannot be destroyed. If energy and matter have mind, and are canable of producing mind, would it not be reasonable to hope mind is indestructihie and that we may evolute beyone the grave to a higher and more intelligent existence, and the phenomena culminating in death lead on to immortality? Intelligence is compelled to halt and say, 'I don't know,' as we know nothing of the great beyond.

"All intelligent people who are not too biased to get out of the orthodox rut and inform themselves, must believe in the NATURAL, and abandon the supernatural; but I cannot find any reason why we should say: "The grave ends all.' Nature, the parent of everything, has brought us to our present condition by evolution, and we are justified in hoping it has something better in store for us beyond mortality. She has taken care to bring us thus far. Why stop with our present short span of life? Why not evolute forever, an eternity of progression?'

Christianity as the Harbinger of

Peace. Hallam, in his "History of the Middle Ages," page 22, Harper & Bros.' edition, gives un an unfavorable opinion of Charlemagne, who ravaged Europe during the eighth century and devastated Saxony in his wars to establish Christianity in opposition to the wishes of a free people. The people submitted when they saw total extinction was their doom, if they continued resistance. We quote:

"The great qualities of Charlemagne were indeed alloyed by the vices of a barbarian and a conqueror. Nine wives whom he divorced with very little ceremony, attest the license of his private life, which his temperance and frugality can hardly be said to redeem. Unsparing of blood HE BEHEADED ONE DAY FOUR THOUSAND SAXONS; an act of atrocious butchery, after which followed his persecuting edicts, pronouncing the pain of death against those who, refused baptism, or even who ate flesh during Lent."

The sanguinary acts of the great Christian conqueror, which led the way a little later to the Inquisition and the sacrifice of full five millions of lives, the noblest and the best of the race, was a practical exemplification of Jesus' words, Mark 16:16: "He that believeth not shall be

Metaphor, or Fact, Which?

The dust accumulating on untouched Bibles speaks as forcibly of departing glory, as does the grass that waves over the ruins of ancient Babylon. Yesterday a fetish, too sacred to be touched by other than sanctified hands. To-day its contents better known, its principal usefulness is found in its blank pages on which to write the family record

The Rascals

The way the Catholic priests ac ount for the identity of the ancient eligions and Christianity, is set forth as follows, in the words of Bishop Chatard, as given in 1904, quoted from the Catholic World:

"If we meet with some analogies with the doctrines of Judaism and of Christianity, and there has been borrowing, we have a right to assert, it s the Vedas that borrowed from the Bible, not the Bible from the Vedas." Again, in the same article with the

"It is a very curious thing to examine the text of the citation from the laws of Manu, and see how they are like the words of the Pentateuch." The learned author of "The Ten

Great Religions" says: "So numerous are the resemblances between the customs of this system the ancient religions] and those of the Romish Church, the first Catholic missionaries who encountered the priests of Buddha were confounded and thought Satan had been mocking

their sacred rites." But the truth is, all those so-called ncient pagan religions, as well their literature, and inscriptions on monuments antedete Christianity, some of them thousands of years, and are older than the alleged age of Moses by more than a thousand years. The earlier Christian Fathers, in direct daily contact with those ancient pagan religions which they had stolen and made their own, had a more reasonable story to tell, and it more clearly approximates the truth. Wrote Justin

Martyr to Antonius Pius; "If we hold some opinions near akin to those of the poets and philosophers in most repute among you, why are we unjustly hated? In saying all things were made in this beautiful manner by God, what do we seem to say more than Plato?- When we teach a general conflagration, what do we teach more than the Stoics? By opposing the work of men's hands, we concur with Meander, the comedian; and by declaring the Logos, the first begotten of God, or Master Jesus Christ, to be born of a virgin, without any human mixture, to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those you style sons of Jove; for you need

not be told what number of sons the writers most in vogue among you assign to Jove. There is Mercury, Jove's interpreter, in imitation of the Logos, in worship among you. There is Esculapius, the physician; Bacchus, torn to pieces; Hercules, burned to get rid of his pains. * * * As to Jesus being crucified, that suffering was common to all the sons of Jove, only they suffered another kind of death. to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame, the paralytic and the cripples from birth, this is but little more than what you say of your

Esculapius." Tertullian admits the existence of the doctrines of the Gospels in Gentile literature.

Melito, Bishop of Sardis, in an Apology, addressed to Marcus Aurel-

The philosophy we profess, truly flourished aforetime; but having blos somed again in the reign of Augustus, thy ancestor, it proved to be above all things ominous of good for thy king-

Ammonius Saccus, reported

Mosheim:

'All the Gentile religions, and even the Christian religion, are to be illustrated and explained by the principles of universal philosophy." St. Clement of Alexandria wrote:

"Those who live by reason are in some sort Christians, notwithstanding they may have passed with you for Atheists, such among Greeks were ocrates, Heraclitus, and the like."

We pass scores of similar passages we had marked for publication, as related by the Christian Fathers, yet they are only cumulative, still we must not omit St. Augustine, who flourished between 354 and 403; He proves to have belonged to the Manichean sect, of which Manes was the

founder. Said he: "That which is now called the Christian religion was really known to the ancients, nor was it wanting at time even from the beginning of the human race, until the time when Christ came in the flesh, from whence the true religion, not as having been wanting in former time, BUT HAV-ING IN LATER TIMES RECEIVED

A NEW NAME. Neither can we omit the statement of Faustus, a Manichean Bishop, who, in addressing St. Augustine, said:

"You have substituted your 'Agapa [love feasts] for the sacrifices of the pagans; and for their idols your martyrs serve the same honors; you appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their Calends and their Solstices; and as to their manners, those you have retained without any alteration, NOTHING DISTINGUISHES YOU FROM THEM EXCEPT YOU ASSEMBLE APART FROM THEM."

And now we conclude with a quota tion from Abulmerar, a Greek Chris-

uan, who wrote: "We have in the first decade the sign of the virgin, following the most ancient traditions of the Persians, the Chaldeans, the Egyptians, Hermes Esculapius, a young woman called in the Persian language Seclindos de Darzama; in the Arabic, Adrenedefa—that is to say, PURE, IMMACULATE SUCKLING AN INFANT, CHASTE. WHICH SOME NATIONS CALL JE-SUS. BUT WHICH WE IN GREEK

CALL CHRIST." The fathers of Protestantism are carcely censurable for not comprehending the truth in regard to the beginning of Christianity. The world was just awakening from a stupor of ages. Education was almost wholly limited to the priesthood. The Reformers were young men, born into the cha.ch, and educated for the ministry. They knew nothing of the frauds, forgeries and falsehoods which

had been employed to usher in the system which was running riot with human life, and was then selling indulgences to commit and excuse crime.

Our censures are for Popedom, the prelates and the Jesuists, who did not hesitate to commit any crime, if they thought it would in any manner advance the interests of the church.

Protestantism is at fault in pushing aside and punishing her own scholars who have learned the truth about church frauds, and have sacrificed their positions and means of support in trying to teach the people the Truth. The church should cease that

Milton, the Poet, a Medium.

Many years ago, the writer, then as now an ardent Spiritualist, read to an orthodox clergyman and wife, continued for several winter evenings, Milton's Paradise Lost. At its conclusion, said the dominie, "If any book was ever inspired it is Paradise Lost." We replied: "There are portions of it which have the imprint of inspiration." As we conned with care the article we gave our readers on the fifth column, fourth page, of our issue of Feb. 15, entitled, "What Science is Doing," the first paragraph of which

"Science is not content with measuring the human heart-beats or weighing the human brain. It is not even satisfied 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.'

We recalled the following passage in Book V., which Milton placed in the mouth of that winged hierarch, Raphael, in an address to Adam:

"Time may come, when men With angels may participate, and find No inconvenient diet, nor too light

And from these corporal nutriments, perhaps. Your bodies may at last turn all to spirit, Improved by tract of time, and

wing'ed ascend, Ethereal, as we; or may, at choice, Here or in heavenly paradise dwell." Again, in Book VI., Michael, the great archangel, during an address to

Satan, is made to say: "Spirits that live throughout Vital in every part, not as frail man

man n entrails, heart or head, liver or veins. Cannot but by annihilating die;

Nor in their liquid texture mortal wound Receive, no more than can the fluid All heart they live, all head, all eye, all ear,

All intellect, all sense; and, as they They limb themselves, and color, shape or size,

Assume, as likes them best, condense

or rare." That Milton, "old and blind," as he says he was, possesses what is now known as mediumistic powers in a superior degree there can be no question. In the closing stanzas of his

poem on his own blindness, he says: Shapes of resplendent beauty round me throng, From angel lips I seem to hear the

Of soft and holy song.

'It is nothing now, When heaven is opening on my sightless eves When airs from Paradise refresh my

The earth in darkness lies.

"In a purer clime My being fills with rapture—waves of Roll in upon my spirit-strains sub-

lime Break over me unsought.

"Give me now my lyre: feel the stirrings of a gift divine; Within my bosom glows unearthly fire Lit by no skill of mine."

Irresponsible Promises.

Ethan Allen, the hero of Ticonderoga and of Revolutionary fame, used to make mirth of the proposition of the Devil, to give all the kingdoms of the earth to Jesus if he would fall down and worship him. "Why," said he, "the poor cuss had not a rood of earth to his name, and yet was so generous in his offer for a paitry service."

Query: Is not the church equally hort of the "wherewith," when it proposes to bribe unbelievers with the joys of heaven, if they will merely believe Jesus is their Redeemer, the eternal son of God? Irresponsible promises are worthless in the business

An Observer and Wit.

The late ex-clergyman and lamented Moncure D. Conway, must have been something of an observer as well as wit, for, reminded one afternoon that 'This is Christmas Day," he respond-"Yes, the crowd is larger and drunker than usual. It is the birthday of the Christian's Redeemer." Conway did not believe that Gods

are born of virgins, hence the seeming

irreverent remark.

Christianity and the Inquisition. The Boston Pilot, a Catholic organ of Boston, said in its columns a few rears ago: "There can be no religion without an Inquisition." Had it said, "Christianity is what it is because of the inquisition," he would have declared a great truth. When the Inquisition was suppressed in 1808, the church lost its most successful de-

A Suggestive Question

Are Elderly Folks Most Interested in Spiritualism?

This question confronted me in the missionary work, and now it appears to he facing me in the national issues Lregrot very much to see the lack of interest taken by the young people in spiritual affairs. It was as a young man that I began as an en-thusiast in the Spiritualist cause.

The Children's Lyceum attracted Why does it fail now to enthuse the young men and women? If our societies do not furnish the social element to hold young people, the latter should make the conditions for that necessity. My young associates were all Spiritualists. You can attract the same to you! Why do you fail to do so? You look to the main society, but the society looks toward

A young man cried aloud in crowded theatre: "That is the work of spirits, but not half as good as I have seen!" when some persons on a Vaudeville stage were producing physical manifestations of a startling character, and posing as "Wonder

That is the enthusiasm that crops out occasionally, but why do we in the organizedwork fail to centralize it, and utilize it?

If our Young People's Union, led would hold its enthusiasm to a high pitch, the cause would attract the young Spiritualists, who are numerous as the elders. But, in this executive office of the

N. S. A., I get very few letters from young Splittualists. This is an appeal I now make, to write to me and state your case.

Tell me what you think should be done to encourage you. need you in the work! How can we obtain your sunport and enthusiasm? Without you our struggle must be prolonged; with you our success will be assured.

Let us revive the Young People's Union. Then the Children's Progressive Lyceum will be assured of great and

growing interest. These are the reflections of my official position in the receipt of letters from elderly people.
In a late letter to The Progressive

Thinker, I recited the sentiment of an elderly donor to the N. S. A. funds. That inspired a good lady to write to me and send a donation of twenty dollars. She said: "I have passed my 78th birthday, and with the old lady of over 80 you mentioned in your article in The Progressive Thinker, I give this. It is a widow's mite. I GIVE IT WITH MY WHOLE SOUL! willingly, too, for the truths of Spiritualism are the great source of my happiness, joy and love, during these, my declining years. I trust that the fund will continue to increase, and thats all who read your article will puttern after the liberality of our

good sister." My soul cries: "God bless her!" Now, the question is: "Is Spiritualism of more benefit to the aged than to the young?" Shall we hear from

Unto the aged the philosophy and phenomena of Spiritualism appear with great force. You are each growing into the elderly class. can scarcely realize that I have outgrown my youth, but years are of the numerical quantity to make me reflect.

You, too, are coming on! As I commenced to work for Spiritualism in my youth, hence I believe you can, with great satisfaction to yourself. It has blessed me! So, it will make your life satisfactory, and draw to you congenial companions. Try it! I will not ask for a contest of interest between young and elderly people, but I believe the young peo-

given them. This is a matter that will attract much interest, if given some prominence. Fraternally,

GEORGE W. KATES Secretary N. S. A. Washington, D. C.

THE WORLD I AM PASSING THROUGH.

The following poem is by Lydia Maria Child, born in 1802, author and abolitionist, who wrote a book on slavery during slavery times, which had a great sale, but cost Mrs. Child many friends:

Few in the days of early youth Trusted like me in love and truth. I've learned sad lessons from the vears:

But slowly, and with many tears; For God made me to kindly view

The world that I am passing through. How little did I once believe That friendly tones could e'er deceive! That kindness and forbearance long, Might meet ingratitude ond wrong! could not help but kindly view

The world that I was passing through. And tho' I've learned some souls are I would not therefore, hate the race; I still would bless my fellowmen, And trust them the deceived again God help me still to kindly view

The world that I am passing through. Through weary conflicts I have passed And struggled into rest at last; Such rest as when the rack has broke A joint, or nerve, at every stroke. The wish survives to kindly view The world that I am passing through.

From all that fate has brought to me I strive to learn humility. And trust in him who rules above, Whose universal law is love. Thus only can I kindly view The world that I am passing through

When I approach the setting sun, And feel my journey nearly done, May earth be veiled in genial light, And her last smile to me seem bright Help me till then to kindly view The world that I am passing through. And all who tempt a trusting heart From faith and hope to drift apart-

pain Of losing power to trust again! God help us all to kindly view The world that we are passing through.

society as themselves. -Roman.

Charles Bailey, the Wonderful Medium.

We are Glad to Again Present Our Readers smile in ignorance. Christian So Another Account—as Published in the Har-long time and have been cuthrough the mind by suggestion. binger of Light, of Melbourne, Australiaof the Remarkable Manifestations Given all the worlds, planets, and constellations—is controlled by universal mind. As there is a drop from whis through the Mediumship of Mr. Bailey.

In the October number of the Revue Scientifique du Spiritisme, a leading French journal edited by Gabriel
Delanne, the gifted author of "Evipous Life" and other the specific with the specific of the source of all power, by a study of nature, and by close adher the specific with the specific with some of the laws of health and right. dences of a Future Life," and other volumes, special mention is made of most intelligent physicians who have sires to become a teacher of mind these scances. There is an account passed from your earth plane and they cure to attempt to heal others unless a each month in this paper of what inform me that they have met in their that person is himself living rightly. transpires, but in this latest number surprise is expressed that they are not more generally noted by the European press. Although so frequently denied by skeptics, "it would be difficult," says this writer, "to explain how nests with eggs (as in this that if the mind can produce disease it supplement), living hirds and other noteworthy apports could be brought by fraud." Besides this, attention is for a little time; because I have met directed to the most astonishing fact with hundreds and thousands of perof all, that addresses "with exact facts sons who have been cured by the different nations of ancient and mod-ern times should come through the lips of Balley. It is true," the report people to train their minds; in other goes on, "that it is easier to pass over words, not to allow mind to have an in slience these marvels than to rebut them," and it is regretted that "adversaries scarcely speak of such things thinketh. Thoughts are, moreover, while dwelling with so much persistence on all that is open to discussion in mediumship." There is a growing desire all over the world to draw a sharp line of demarcation between phenomena that cannot be scientifically tested and those of the Bailey seances and others engaging the attention of scientists in Italy and elsewhere. A highly suggestive article from the pen of Dr. Hager, of Chicago, in The Progressive Thinker, suggests that those who see the importance of this should call themselves "Spiritual Scientists." The doctor says that it is a fact "that in Europe Spiritualism is on a much higher plane than elsewhere, because it is almost exclusively in the hands of the scientists," and he contends that Spiritualism must get on these modern scientific lines if it is to claim the attention of thinking, intellectual

One of the most remarkable exhibitions of spirit control took place on Nov. 22, when Dr. Robinson translated a number of manuscripts brought from Thibet. To ordinary people these are perfectly unintelligible, but in the dim light came through the lips of the medium a most learned and interesting translation of the time and weather-worn MSS. lying on the table. Most interesting of all trained mind over the untrained mind was Dr. Robinson's interpretation of the subject. When you come to the some containing hidden writing, which he promised might, by a process to be explained, be later made great deal more about his wonderful visible to us. Thus a visible line said on one of these: "There deep by the water's edge will it be found." The invisible lines then gave directions where hidden precious metals could be found at the water's edge and the time to go in search for them, when the Thibetans would be at their prayers. It may be possible in the future to reproduce some of these trans-lations and fac-similes of the MSS. ther noticeable things have been the turtle about seven inches in length, and the growth of a spirit plant by a new Indian control. Special conditions had to be made for this, and the flower-pot was carried round the circle, when the spirit-plant, which was

everyone present. The following is a brief account of the seances held since those recorded

in our last issue: 64th Seance. Nov. 1. Address by Signor Valetti on "A Search for the Holy Grail. Phenomena. Two birds, the second one caught in the light as described before. Clay with Mosaics. Nest brought of fine texture; very beautiful. Manuscripts from old dry

well in Thibet. 65th Seance. Nov. 8. Address by Signor-Valetti on "Italian Painters of the Renaissance and their Spiritual Conceptions." Phenomena. Lump of clay with Mosaics. Bunch of wet seaweed. A nest with two eggs brought as a special test for visitors after searching the medium. It was shown round the circle and then taken away

66th Seance. Nov. 15. Address by Dr. Channing on "The Powers of the Mind," reproduced below. Phenomena. Clay with Mosaics. Flower pot placed on table at request of Abdul,

ble evening. A bundle of manuscripts tality into his patient. I remember little removed from the animal creatfrom Thibet translated by Dr. Whit-once, in Connecticut, America, a wodevelopment of writing among the of sickness for a long time with an are only fit subjects for burning phenomena, but testimony from seves who lived in the same town had no dwells a spark of the Divine, with eral sitters as to great benefits regreat love for medicine or the present arious nations of antiquity."

SPECIAL REFERENCE TO HEALING.

lins Street, Melbourne.

ittle understood-man and his wonderful powers. We have often heard we will but avail ourselves of it. the question asked, What is mind? is simply disputing facts. Mind is es-May they themselves be spared the who trouble themselves to look for it. It is a scientific fact, that a very large—when you hear of Christian received peace will be able to point arge number of the diseases that peo- Science healing turn up the corner of others to the source of peace and of The law imprinted on the hearts of large number of the diseases that peo- Science healing turn up the corner of ple suffer from are brought about the mouth and smile. You simply happiness, which is God. men is to love the members of

In the October number of the Re- through permitting the mind to gain just been speaking with some of the living. It is folly for any one who depractice hundreds and thousands of I cannot understand anyone who is a people who never ought to have been constant drinker of alcohol or smoker sick, and who were not in reality ill. of tobacco attempting to set up as a but had permitted their mind to gain mind healer. I believe that these complete dominion and influence over things defile the human body. I do the body. It is logical to suppose should also be able to heal, and I shall dwell on this phase of the subject of the history, manners, geography of mind. There are among you Chrisinfluence over the body for ill. The Old Book declares that man is as he substances, and may be projected for good or for evil. Hence it is possible ple make the same mistake as the to heal persons at a distance by projection of healing thoughts.

Mesmer and Present Day Magnetism. Score of nervous diseases from which people are suffering at the present time upou your earth plane would be swept away if the physicians treating the patients could implant in their minds that they are not really ill1; that they have no organic disease, and that they should and must get well. This is "suggestion." I suppose all of you have read the life of Mesmer that we make are laughed at, but in and how people denounced him as a fraud and charlatan. For long years after his death demonstrations of mesmerism were regarded as entertainments got up to deceive, and the subject under the mesmeric influence as one in collusion with the mesmerist. Mesmerism has given place to magnetism, which is its true name. At one time a majority of people believed that some base influence proceeded from the operator to his subject. Now, permit me to say that this is a mistake, as well as the fallacy cufrent at the present time, that it is only weakwilled persons who can be magnetized or hypnotized. It is not besides a base influence that proceeds from spirit side of life you will know a power, because if you desire to control medium so as to speak to relatives rrational about the trance state. If it be possible for the man in the flesh to hypnotize one of his fellows, then you would expect that when the spirit gains its highest activities out of the body it should be able to hypnotize its fellows, especially those with mediumistic gifts. It is possible that diseases that has been brought into subjection is not necessarily weak. But with some if they have any ailment, their again.

it will be necessary for you to hypnotize the medium. symptoms are aggravated, and they feel thusiasm, if some encouragement is a mass of light, became visible to through their keen nerves all the evil ualists should disseminate knowledge on this subject. You cannot expect the ordinary physician to know much about the matter, for the reason that he has been long years in a certain school, and does not take kindly even to scientific discoveries, which are regarded as fads, and the person using them as cranks. There is present tonight Dr. Motherwell, who, I am informed, was a resident of your city some years ago. He has just stated that this is undoubtedly true, as he

has proved it in his own experience. Spiritual Healing. Magnetism will play an important part in the future with medical practitioners. Through its influence it will be possible to perform certain operations without the aid of anaesthetic. The discovery of chloroform has been an undoubted blessing to mankind, but it has its dangers. Thousands die under it, and, at the best, it is a disagreeable experience. A subject when magnetized will not experience seed placed in soil by one of the sit- any disagreeable sensations or incur ters, and plant about 6 inches high the risks of chloroform. Indeed, after an operation, the medical magnetizer 67th Seance. Nov. 22. A memora- should be able to infuse life and vicomb with introductory notes on "the man who had been lying upon a bed been told for a long time that you No affection of the spine. An old Quakerceived from attendance at the circles, day system of healing. Visiting this sick lady one day, she said to her, THE POWER OF THE MIND WITH "Friend, hast thou ever read the Special Reference TO Scriptures?" The invalid replied Scriptures?" that she had: "Hast thou ever read how the Great Healer said to those Address Delivered by Dr. Channing on who showed faith, 'Arise and walk.' Nov. 15.—Specially Reported by Miss M. Wilson, Shorthand Writer Miss M. Wilson, Shorthand Writer day? Disease is an enemy, perfect and Typist, Premier Buildings, Col- health of spirit, soul and body, is what God intends for all His children. Suddenly the sick lady caught the edfe you can get on this subject the It is with much pleasure that I idea, and said, "That is true." The better for yourselves when you pass speak to you to-night on "The Powers Quakeress then said, "God has not into the spirit world, and with added of the Human Mind" a subject the target of the Human Mind" a subject that is of the Human Mind," a subject that is | changed, and that power whereby the | knowledge you will be able to return Nazarene healed is present to-day if the question asked, What is mind? say unto thee in the name of Jesus of to come. In doing this you will be Let me say once and for all that the Nazareth, rise up and walk." The fulfilling the law of God. You can brain is but an organ of the mind. woman rose and walked, and never do something towards it while you are When the materialist disputes this he returned to her bed again but to rest. In the flesh; you may not be able to The healing power had reached that deliver scientific addresses, but you sence—spirit, and the human spirit woman; her mind had been influenced, can tell of your experiences and the is a portion of the universal mind or it had acted on the physical organism satisfaction that it brings you. If in spirit, whom men call God. God is and the nervous affection from which touch with the spiritual it must have not an anthropomorphic Being. That she had suffered for some eight years brought you peace and comfort and conception is irrational, and the pow- was instantly cast out. It is in this satisfaction, and if it has not done so, conception is irrational, and the pow-was instantly cast out. It is in this er of God manifest throughout the field that the Christian Scientists are then indeed has your work been in universe can be discerned by those making great headway. Some of you vain. You have been looking to the at wrong source. But those who have people-I mean the community

do not agree with their teaching ci ried to the extreme. In spirit life take the middle path. The univers great ocean of mind in every physical organism, you should have greater powers than some of you possess tonot say that alcohol in moderation does a great deal of damage; but I do assert that excesses of all kinds defile and injure, and that a man cannot be possessed of this great and glorious healing power unless he lives: a pure life.

Thought and Prayer. As thoughts are substances, the pr.

ection of good thoughts to other persons can do them good, and here is found the secret of prayer. For long, years people have wondered, while some have reviled and others sneered, at the power of prayer. Many peostreet corners, so to speak, and lift up their voices that all may hear. It is not necessary even to move the lips in prayer, but simply to project the thought towards the object of your affection, and as thoughts are substances, they travel through the ethers and take effect. They are received in many cases by the mind of the one you are praying for. The time is com-ing—I do not care if you believe it or not, because nearly all the statements; after years scientists prove them to be true-when you will be able to project a message to a friend, 500 miles away. The trained mind will be able to project its message, and assuredly it will be received by the other mind and acted upon just as if sent from the telegraph office. This question has its dark side also, for if it is possible to do good it is also possible to injure. I know that there are myriads of people done to death by evil thoughts and malice of others. But I tell you for your consolation that the man living according to his light and conscience and daily communication with the spirit world is guarded and protected in a manner other people are not. It is very hard, nay impossible, to break through sucha guard, I assure you. That man or woman is safe against all evil influ-

The Power of Mind Illimitable.

The time is coming-another prohecy-when it will be known in a court of justice if a man is committing perjury or not, because it will be possible through an invention not yet discovered, but the idea of which will be planted in minds or the earth plane by spirit power, to discern if a man is lying or not. These statements may seem strange to you but just look ful inventions and discoveries. Just think of the scientist who invented the machine whereby you can box up the human voice and reproduce it Your forefathers would have believed such a thing to be possible, and would have sought to incarcerate you in a madhouse if you had suggested it. The sending of messages without wires is leading up to what I have told you to-night you will be able to receive your own. messages without a Marconi instrument to receive them. Round about you is a subtle influence which you. call ether. There are as many ethers as there are kinds of electricity. By medium of the others wondrous things are brought about, of which you know nothing; electricity, that little, is found in every part of the

wonderful force of which you know so universe, and what an important part it plays in your very existence. There is nothing that you eat or drink or wear but what you are indebted for in some degree to electricity. has groped for a long time in darkness, but a better day has dawned for He may now investigate and him. test all the secrets of nature without fear. You may have faith, but if you cannot demonstrate the world not take much notice. Spiritualism courts inquiry, and Spiritualists should be teachers of these grand and noble truths. You should teach men that they are not puny creatures, very tell you. No. You are sons and daughgreat posibilities. You are not under the curse of God, you are under the blessing of God, because you are part of Him, and He says, search, probe, prove all things. Law is growth, law essence, and with the reception of knowledge man rises up to the highest state, becomes, in fact, a god.
"My people perish," said the prophet, "for lack of knowledge." I come to you to-night to tell you of your high estate. The more knowlto the earth plane to help those who I toil and suffer, and are seeking a city

MARYLAND MUSINGS.

Playmates .- By the Bentztown Bard.

he's talking to Rosa and Annabel asough there's nobody there but her helf that I see; She's talking to Flora and Linda and

But I look for her playmates beside her in vain; She chatters to Polly as if she were there.

high nothing seems present to me but the nir, when I come by with a doubt in my tone shadows my little one's play-

mates have flown!

Fust now as I sat by the window in dream I thought from her talk that her friends in a stream Had dropped in to bid her good morning and say

It she wanted them to they believed they could stay; But, lo, when I looked she was all by herself,

Her tongue all a-chatter, the wonder-And nothing at all in the room could I see

Of Rosa or Flora or Annabel Lee.

Last night when we sat for the story Her playmates came back through the dusk in a throng:

She chatted with Flora and laughed with Louise, And called them her cousins as pat as Some seemed to dwell in far cities of

fame, But however, they journeyed or whither they came. puzzled me still, to the point of despair My own little girl was the only one

Day after day in her spirit of dream talks with the playmates shadow and gleam: A touch of her fancy, and, lo, in the

They come like the velvety breathing of bloom: Each with a name and a charm of her own. A voice of distinctive, though similar

'And they tell of their studies, their dolls and their beaux, Their bonnets and ribbons and child furbelows!

One is a princess and one is a queen; At least I have heard, though I never Their Majesties come in their coaches

and four With a rattle of wheels rolling up to the door; And when I have asked where their Highnesses are She fosses her head and she glances

afar With a mystical manner as much as to "Oh, papas don't know anything about play!"

Sometimes I gather from what I o'er-That she quarrels with her playmates of shadow, oh, dear, The same as all little girls will when they're wild With the fervor and fancy of spirit-of-

But sooner or later 'tis easy to see She's made it all up with her Annabel And Rosa and Flora and all of the

As they chatter together, forgetting their tears!

Fairles of fancy, dear playmates of dream, the make-believe region of childhood and gleam. Play on 'neath the willows and here

For often I feel like a romp with you there, And I join in the chatter and joy in the bloom

Of the shadowy company filling the room: 'And I am learning to love-though ! Her beautiful Rose and her Annabel

Lee!

SEND CATS TO EAT RATS AND BANISH INDIA WOE.

Salvation Army Officers Gather Thousands of Felines for Deportation as Part of War to Exterminate Bubonic Plague.-But Who Made the

The Salvation Army, using the harmless American cat as a weapon of extermination, is preparing to wage relentless war on the bubonic plague and drive it out of India. Millions of felines will be sent to India to kill the rats that infest that country and Ithus deprive the plague of its most

prolific spreading agency. The dreaded scourge is scattered proadcast by a flea that thrives on the bodies of rats. If the rats can be exterminated the army officers think of course the flea must go also, and that would end the plague.

The natives of India might kill the rats themselves, but they have a su-perstitious reverence for the lives of animals, and refrain from killing them, no matter what the provocation. But they have no objection to one animal killing another.

It has recently been discovered in the Punjab that the bubonic flea never infects a cat or a guinea pig, and these immune animals are therefore to be employed in driving out the infection.

Already vast numbers of cats and linea pigs have been collected by the Balvation Army in England and shipped to the oriental country, but It is only recently that the movement has been begun in America. Minneapolis, Minn., is the first large city to report activity in the movement, and the cat collectors will get busy in Chi-

Ensign Lillian Wagner, of the Chicago army headquarters, said last night that all the corps in the city would be glad to undertake the gathering of felines for deportation, because the Salvation Army believes in movement which makes for

mental, moral or spiritual health. 'There are seven or eight cats in our flat that I would be glad to con-Liribute," she said.—Chicago Record-

WHO IS RESPONSIBLE FOR THE CRIME? The Assassination of Father Lee in

Denver, Colo

Four days ago one Guiseppe Allo, an illiterate Italian, a very recent arrival in the United States, shot and killed Father Leo. a Catholic priest in this city. Ever since that deplorable event the cry has gone up from Catholics and a few ignorant Protestants. that the assassin is a "Socialist-Anarchist." Father O'Rvan in his sermon called him a Socialist. In the course of his address he declared:

"Agnostic, materialist, atheist, so cialist, anarchist-they are all but a dread succession of diseases-rather various phases of the same disease." Now I abhor violence of every sort and have nothing but condemnation for the murderous act of Alio, the assassin, but I pity the ignorance of Father O'Ryan, who is not better informed than to class socialism and anarchy together. Webster's dictionary would show him the difference. He might as consistently allude to a bird as a "white-black bird." The arger number of intelligent people of this age knows that socialism and anarchy are as opposite in their aims and methods as the East is opposite the West.

Rev. O'Ryan's discourse revealed the belief of the Father that there is but one true religious faith, and that the Roman Catholic. He did not directly say that Protestantism is a "dread disease," but strongly so inti-mated. Now I enter my protest against classing Ruskin, Hugo, Wallace, Flammarion, Ingersoll, Frances Willard, Ella Wheeler Wilcox and hundreds of other scientists, statesmen, poets, and philanthropists as anarchists and assassins, or that they teach anarchy or violence.
As to Guiseppe Allo; Mr. G. Map-

pelli,bookkeeper of the Frazzini Bank, of this city, who knew the assassin well, says the man was clearly in-Since coming to Denver could secure no employment and was destitute. In Italy he had serious trouble with the priests because of a strike of workingmen for better conditions. He was a devout Catholic, but as a striking shoemaker he was persecuted, assaulted, and excommunicated from the church. He held the priest responsible for his separation from his wife and children. Because of this priestly ill-usage he became embittered against all priests-so much so that he went forth to kill them. Now, in all candor, I ask, was socialism (which is another name for universal brotherhood) responsible for this man's hatred of Catholic priests? Who drove this Catholic man insane?

Again: In the Denver Post of Feb. 26, the statement is made on Catholic authority that: "As Alio was once a Catholic, if he should desire to avail himself of the privileges of the confessional he could not be denied absolution. The forgiveness of sins is one of the fundamental doctrines of the Catholic church, authority for which is found in the New Testament in St. John, who says: 'Whose sins ye shall forgive, they are forgiven

them.' Now I am pretty conversant with the standard writers on socialism, and not one of them teaches their adherents that they can hate, and rob, and murder their fellow man, and then "confess" their crimes to another fellow-mortal, and be, by this act, "absolved" from all blame and thus wipe out all the consequences of their crimes. Neither do I know of any agnostic, materialist or atheist who promises any such easy escape for

is an infamous slander on a noble movement for the betterment of humanity to call him such. He is a Roman Catholic. He was reared in that church, and his church brethren cannot now unload him upon socialism.

It remains to be seen if his "priest confessor" now absolves him from all sin for killing Father Leo, according to the law of the church, and then insist on the state of Colorado taking him to the scaffold and choking him to death. If so, I shall be glad to be informed what logic they justify the hanging of a sinless, pardoned, sainted soul. Perhaps they may forgive his sins as a Catholic, but choke him to death as a Socialist-Anarchist. R. A. DAGUE.

Denver, Colo.

PASTE THIS IN YOUR HAT.

Read by the Author before the Mass-Meeting of the Chicago Spiritualist

We've no fault to ilnd with people who have ideas of their own, But we must insist most firmly on

their letting us alone; We don't care to be disciples of a dead and mildowed creed, And are proud to be from blindnes and old superstition freed;

We do know we are not perfect, and in soul without a flaw, But demand the right of freedom and of neace before the law.

We don't worship wooden idols, nor a God of brass or stone, But we love, and sweetly cherish all the spirits of our own. We can build no gaudy churches with

the money others earn, But we can unto our brothers often do a splendid turn. We have little in our purses, but on justice we can draw. And demand the right of freedom and

of peace before the law. We've no wish to be protected in the wrong things that we do, But we claim to be entitled to respect

when we are true. We may not possess religion in old

Orthodoxy's way. And bow down unto Jehovah as used to yesterday, In the frailty of our thinking, and in

dreadfulness and awe, But demand the right of freedom and of peace before the law.

We may have no church communion, with unleavened bread and wine. But we DO have SOUL-communion with our friends and the Divine. We may have no walls of jasper, and no Heaven paved with gold, But the sacred truth within us will bring wealth to us untold.

In the future life, and knowledge and no fickle faith of steaw Shall prevent our right of freedom and of peace before the law DR. T. WILKINS.

PROMINENT SPIRITUALIST PASSED TO SPIRIT LIFE.

Meets death She Defled in Verse-Eliza A. Pittsinger, Once Famous, Answers Final Call-Passing of Aged Woman Whose Writings Were Popular in Early Days

many who as little children learned to recite and reverence her poems and verses there is the sorrow that comes with the loss of a dearly loved friend. Early in the morning of Washington's birthday, just as the sun rose on the beautiful vista of the spreading city that she had loved to watch from her home at 571/2 Prospect avenue, the woman who thirty years ago was one of the best known poets in all the West and whose name was a household word here, passed quietly away, her popularity but a memory save to those who had known her in childhood

friends who gathered around her. To them almost her last words were, "I am not dving." and her thoughts were centered on a hereafter of poetic fancy and freedom of soul that she had often pictured to them by voice and in song. She was eighty-four years of

and the small coterie of old time

Writes War Songs. In the early sixties and the seventies the name of Eliza A. Pittsinger was one to conjure with in the poetic world. Then her poems breathed of the eternity of life, the sublimity of love, and the glory of patriotism in a way that thrilled the people. With patriotic fervor she wrote war songs, the inspiring words of which stirred many a California youth for cause of the Union in the days of the Civil War. There was something about them, so said an old pioneer friend, that seemed to make the blood quicken and to move the spirit of

the sluggish. "The California Poetess" she was called. Her poems were recited in the schools and taught by teachers of elecution. No public meeting was complete in those days without a rendition of one of her thrilling "Bugle Peals," or her "Song of the Soul Victorious,' a lyric on the immortality of life which she considered her master piece. From one end to the other of the state of California she was known and revered, and her fame did not rest there

But in later days the lyrics of the gifted woman grew less inspiring, though her enthusiasm never wavered. Slowly among the rising generations of young people her popularity waned and faded away. At the time of her death her name was practically unknown save to those who remembered and could not forget her triumphs of former days.

Eliza A. Pittsinger was born in Massachusetts and came to California from her home in Chesterfield in 1852, making the voyage around the horn At the outbreak of the civil war she devoted her whole energies for a time toward molding the public sentiment for the Union. After a visit home to Massachusetts she was married, but, her life proving unhappy, she was soon divorced. When she again returned to California she began writing for different papers, taking a deep interest in Spiritualistic investigations and phenomena. She was a regular contributor to the Golden Era, the Carrier Dove and the Banner of Light.

Poem on Earthquake.

For many years Eliza Pittsinger last May she had practically lived alone. As late as 1906 she wrote a short poem on the earthquake, and it was one of her hopes to some time have all her works gathered and published.

Though her great age of eighty-four years had made her feeble, she had been ill but four days before her death. To the last she protested that she was going to recover.

What she considered her greatest poem, "Song of the Soul Victorious," treated of the eternity of life, one of her favorite theme. Some of the best verses follow:

They say I am only mortal, Like others I'm born to die; In the mighty will of the spirit, I answer "Death I defy."

And I feel a power arising. Like the power of an embryo god, With a glorious wall it surrounds me And lifts me up from the sod.

I am born to die?" Oh, never. This spirit is all of me. stand in the great forever, O God. I am one with thee.

-San Francisco, Cal., Call.

Shelley. Dear Shelley! Rare and sympathetic

beart! Enthusiastic votary of art! The sweet, soft music of thy written words Is as appealing as the songs of the

birds. From all the depths of tragedy and pain. Thy heaven-guided pen hath drawn the vain

Wild cries, the awful miseries of Whose lives are sacrificed to gnawing woes.

Immortal child of soulful poesy! To suffer was thy bitter destiny; Thy worshipped memory is drenched with tears: Ah! few and luckless were thy earthly

years. Oh! youthful author of impassioned song! Thy days were neither prosperous nor

Thou wast a prophet sent from spheres, above;-Embodiment of tenderness and love. MILTON BAKER.

Lawton, Oklahoma. "The Widow's Mite and Other Psy-Funk. Price \$2.00.

vival of Bodily Death." By Frederic W. H. Myers, edited and abridged by his son, Leopold Hamilton Myers. This is an invaluable work on the subject of Spiritualism. Price \$3.00.
"Materialization." Py Mme. E. dEsperance and Rev. B. F. Austin. selient. Price 10 cents.

"Human Personality and Its Sur-

AN IMPORTANT QUERY. Its Answer by Dr. G. B. Warne.

Has our able and always instructive brother, Hudson Tuttle, at last een caught napping? In The Progressive Thinker's Ques-

ion and Answer department of Mar. , the sage of Berlin Heights used this language in reply to a query by A. Eliza A. Pittsinger, at one time one Shiel: of the most popular of California po-"To be accurate (Camille) Flamstesses, is dead, and in the homes of

marion has not investigated Spiritualism forty years. This "lifest work" is now two years old, and the author does not deny his belief in Spiritualism therein. He simply denies belief in some forms and manifestations, in which he has a following of most Sniritualists.' The preface to Flammarion's "Mysterious Psychic Forces" is dated De-

from the press of Small, Maynard & Co., bearing the imprint of 1907 upon its title page, which year also marks the publisher's copyright. On page 440 the eminent French astronomer uses these words: "Up to this day I have sought in

cember, 1906, while the volume came

vain for certain proof of personal identity through mediumistic commu-Again on page 436 we find the following as to our phenomena being

caused by "Souls of the Dead:" "This is far from being demon-strated. The innumerable observaions which I have collected during MORE THAN FORTY YEARS all prove to me the contrary. No satisfactory identification has been made. The communications obtained have always seemed to proceed from the group (sitters) or heterogeneous, from SPIRITS OF AN INCOMPREHENSIBLE NATURE." Now, Flammarion tells us, Nov. 15, 1861, was the date of his debut into

psychic studies under the tutorage of Allan Kardec, whose funeral oration he delivered after the latter's death. Mar. 30; 1869. Brother Tuttle doubtless had in mind the French astronomer's pre-ceding volume, "The Unknown." In

both the earlier and later of these works, Flammarion reaches identical conclusions, viz.: "The soul exists as a real entity

independent of the body.

"It is endowed with faculties still unknown to science. "It is able to act at a distance. without the intervention of the

senses. Our French coadjutor seems to be inclined to the view that the phenomena may be due to a special order of souls who have never occupied mortal bodies on the earth plane. That theory recalls the teaching of Christialty that angels were created angels and have never been mortals...
GEO. B. WARNE.

HE MAKES A NEW MOVE.

He Doesn't Want Apy Phenomena in His Spiritualism, and Leaves Our Ranks .-- Verily, What Next?

To the Editor of the Sunday Jour nal: Having severed my connection and labor in the ranks of Spiritualism, not because I have rendenced the many truths contained in its philosophy, but because for the greater part its followers are wedded to the phenomena, the results of which I beieve from actual experience to be disastrous to the spritual growth of the human soul, leading men and women to live lives on the material plane of life, who never aspire to the divine ne wrong doer.

Ilived with her invalid sister, Almira teachings of love and God and who of Guiseppe Alio is not a Socialist. It Ingram Holcomb, and after she died care not for the upliftment and salvaling tion of their fellow men, but live in the mire and dust of material things that do not draw the souls of men and women heavenward and Godward. I have come to the parting of the ways far as we are acquainted with them, and shall devote my life to the work of the Master to raise the fallen and the drunkard and lost of earth, enleavoring to show them the more excellent way. My room, which I have used for a circle room in the past, vill be opened on Sunday evening, 93 Bridgham street, as a papel temperance mission, reaching out to all in need of help, and if possible pointing the way to a higher and a better life. I was formerly engaged in temperance work in Maine for more than twenty years, and have many experiences in that work. This work will be con ducted from a Christian standpoint, and I shall endeavor, with God's heln and the many friends interested, to lead many to a life of righteousness

and peace. . So I must say farewell to the past, thankful for all its experiences, and set my face toward the fight of divine truth and looking to God the Father who leadeth us into all truth.

A. T. MARSH. Formerly president of Providence Spiritual Association at Columbia hall for four years.

-Providence, R. I., Journal. The Sunbeam's Message. One morh, when the clouds were

drooping And the day had just begun, There came o'er the eastern hilltops A glimpse of the rising sun. And the fields and distant woodlands By you regal splendor kissed, Were drenched in a lambent glory A soft sea of golden mist.

stood at my chamber window While the gorgeous vision stayed; Till a mass of sombre rain-clouds, Low over the brilliance strayed. And methought of lives so burdened By dark clouds, fast drifting down, That only a golden gleaming. through their lowering

turned away from the window, To the cares that filled the day: But the sheen of misty brightness I saw pictured all the way. And I mused upon the message Adrift on the golden sea,

frown.

That had left its royal harbor And floated over to me. Gather the ends of the sunbeams That gleam through life's clouded

way, And weave them into a mantle Of glist'ning, shimmering ray. Wrapped in this beautiful garment, The clouds will scatter and flee; and this was the message sent me That morn, from the golden sea BERTHA A. WEEKS. Willimantle, Conn .-

"The Arcana of Spiritualism.' Hudson Tuitle. Price \$1.25.

Georgia Gladys Cooley

Letter from New Zealand

TO THE EDITOR: YOUR VERY WELCOME POSTAL OF CONGRAT-ULATION REACHED ME IN WELL-INGTON, N. Z., FOR WHICH I THANK YOU VERY MUCH. I FEEL MYSELF UNWORTHY OF SUCH PRAISE, BUT HOPE TO WORK FAITHFULLY FOR THE CAUSE THAT I MIGHT MERIT ALL YOU SAY OF ME.

I MET ONE OF MY VERY DEAR FRIENDS, WHO HAD MUCH TO TELL ME ON MY ARRIVAL HERE; MUCH THAT FILLED MY HEART WITH JOY AND SOUL WITH STRENGTH. THAT FRIEND WAS THE PROGRESSIVE THINKER. THE WEEK WITHOUT YOUR PA-PER IS LIKE A MEAL WITHOUT FOOD, OR A HOUSE WITHOUT HEAT: THE FOOD AND WARMTH IT BRINGS SUSTAINS THE SPIRIT, AND ONE FEELS STRENGTHENED AND ENLIGHTENED THROUGH READING IT. MAY IT LONG LIVE. AND YOU WITH IT, AND MAY THIS NEW YEAR PROVE ITS BEST IN VALUE TO ITS READERS AND IN RETURNS TO ITS EDITOR. WHO HAS, EVER BEEN FEARLESS AND COURAGEOUS IN HIS WORK FOR TRUTH.

Yours for Truth and Progress, GEORGIA GLADYS COOLEY. Wellington, New Zealand.

HELP HER, IF YOU CAN.

An Earnest Plea for an Aged Worker. To the Editor: Permit me to make use of your humanitarian nature, and

ask you to give space to the following: One of the oldest workers in our cause, one who has manifestly toiled for humanity, is in real pecuniary need in your city. She has written many valuable books, and they are for sale by her: among them, "Three

Lessons in Eugenics or Race Culture, the ripe thought of 80 years; price \$1.00, and "My Century Plant," \$1.00; paper, 50 cents; and "Woman's Source of Power," 25 cents.
Those who send \$1.00 for the Three Lessons can have with them their choice of "Woman's Source of Power," or "Bible Truths Bursting Their Shell."

It is strange that one who gives such valuable books to the world should suffer want. Address her, Mrs. Lois Waisbrooker, 335 North 50th Court, Chicago, 111.

Thanking you, Mr. Francis, for the space, I remain, Yours sincerely R. STARCKE.

Beaver Falls, Pa.

Spiritualism a Religion. To the Editor: There have been for some time past, at different periods, articles in regard to Spirit-

ualism as a religion, appearing in The Progressive Thinker that have interested me very much. To my mind, religion means a form of worship, whatever that form may be, denoting and signifying the belief people in a future life, and teachings as to ways and means of enjoying and gaining that future state, whatever or however that may be. Every race of people on the face of the earth, civilized and uncivilized, as have some form of religion. Therefore, we can readily see what the word means, and at once the mind turns to the invisible sphere of nature, and the immortality of the human in dividuality and the ethical and moral teachings which prepare him for its enjoyment. I am not an agnostic, an atheist, a materialist, nor an infidel. but a Spiritualist-have I no religion? If the word signifies worship, is there a true Spiritualist in all the land that allows a single day to pass over his head without worship? That every avenue of his being is not filled with a divine reverence for the greatness, the sublimity, the grandeur of nature

that which the Spiritualists call God. Because the Christian religion (so called), of the present day has degraded the name, has fallen from grace, and lost most of its virtue, and all of its spiritual gifts, is no rea son that the word religion is not just as beautiful as it ever was. Primitive Christianity was true religion, founded, based and built on spiritual manifestations—spirit communications

through mediums or sensitives-true religion. But the most important part of this question lies in another -direction. Brother McColgan, in The Progressive Thinker, No. 952, asks if we wish to establish a priestly hierarchy. I say. NO; but, as an American citizen, do demand the same rights and priv fleges as the ecclesiastic fraternity enjoying the same protection under law. If our municipalities, states and government legislate taws granting special privileges to religious or ganizations, exempting their prop-erty from taxes, and granting them certain protection, then I say that Spiritualism must enjoy the same

privileges. And as long as we have such laws, it is suicidal to think of proclaiming that Spiritualism is no religion.

And again, history has never re corded a harum-scarum, go-as-youplease movement that ever amounted to anything. .WE must be organized and have a head, an official head, state organizations, and the states all centered in the N. S. A. Give out individual and collective support to the N. S. A. And when they issue ordination papers to a true medium under the name of religion, let them be protected. And if preachers can ride on half fare, for God's sake let the poor half-paid mediums do the same REV. J. F. IRELAND.

MANUAL of Magnetic Healing. . Instructions with reference to the use of Magnetism as a Therapeutic Agent, and also some advice as to the Development of the Psychometric faculties in those who have that gift undeveloped. To which is added an Appendix on Vegetarianism. By Daniel W. Hull, M. D., M. H. Price 25 conts.

MINNESOTA STILL SURGING AHEAD.

Turned Away.

Took Two Crowded Halls to Hold the People, and Then Some Were

To the Editor: The State Spiritnalists' Association of Minnesota has just closed the most successful threedays' mass-meeting that was ever held It took two large halls, instead of one, to hold the people. Odd Fellows' hall, where the annual mass-meeting had been held for a number of years past, proved too small to hold the crowds that came, and an overflow meeting had to be held in an adjoin ing hall in the same building. People came from all over the state, also from North and South Dakota and Manitoba, and we had large audiences at the first meeting. Surely the signs

are splendid and the cause of Spiritualism goes marching on.
Dr. Geo. B. Warne, president of the
National Spiritualists' Association of the United States, was the principal speaker at the Saturday and Sunday meetings. His subject for Sunday evening was "The Present Outlook for Spiritualism," which of course was

ably handled. The local workers should be ever kept in mind for the splendid work done by them, and each one the best in their particular field, and added much to the success of the massmeeting. Among those who took active part are: Mrs. Carrie Tryon.Mrs. S. M. Lowell and Miss Alice Wickstrom, of Minneapolis; Mrs. Joseph P. Whitwell, of St. Paul; Mrs. Paul Buehler, Mrs. Emma Peake, Mrs. C. W. Lutz, Mrs. E. A. Sauer, Mrs. Mary Griffin and Mrs. H. P. Courtney.

The music under the direction of Mrs. Maud Pratt, assisted by Miss Lillian Swanson, was exceptionally

Another feature which must not be omitted is the Lyceum, which, under the direction of Mr. J. P. Whitwell, gave a very interresting program Sunday afternoon, before a large audience. Mr. Whitwell is proving himself very ant at teaching these little folk and as a teacher is gifted with the faculty of establishing sympathy between himself and his pupils. He has courage and his heart is in the

All in all this was a "red-letter mass-meeting, and Minnesota is proud. The Progressive Thinker was much in evidence at all the meetings.

FRANK E. IRVINE, Secy. S. S. S. of Minn. St. Paul, Minn.

A LONE BACKSLIDER Once a Prominent Spiritualist and Lecturer, He Now Thinks Our Glorious Cause is to be Split

in Twain.

Rev. Dr. C. W. Hidden, of Newburyport, Mass., a former Spiritualist and Agnostic, but now a preacher of the Congregational denomination, addressed a gathering of Spiritualists lately in Frances Willard Hall, Providence, R. I. These particular Spiritualists are about to form the "First Bible Spiriual Church," a movement which is understood to be a radical departure from the old doctrines of Spir-

itualism. Dr. Hidden cited this movement as one of the "advancing rumbles" of the upheaval which he said was coming in Spiritualism. This upheaval, he asserted, was to embody a division of Spiritualists into two classes, the one adhering to "phenomena," the old basic principle of the cult, while the other was "to seek for the higher things of life along religious or philosophical lines, and thus draw nearer to God. Dr. Hidden said:

"While engaged in evangelistic work in Lewiston, Me., I saw in the basement of a big department store placard addressed to employes. It was headed, 'Taking the Initiative.' and conveyed the thought that the employe willing to take advantage of situations as they arise, to do right thing at the right time, is bound to add to his value to the store and win the approval of the firm. "In life; as in that department

store, it is taking the initiative, doing the right thing at that right time, that counts. There is a lesson in this for you. An upheaval of Spiritualism is coming. The advance rumble of this novement is in our ears to-night. Spiritualists are dividing into two classes-one wedded to phenomena; the other seeking for the higher things of life along religious or philosophical lines, and thus drawing near-

er to God. "The class to which you belong is indicated by the use of the words Bible and church in the name of your proposed organization, viz.: 'The First

Bible Spiritual Church.' "In all fairness it seems proper to say that in turning away from the things lacking in the soul-satisfying quality, you have taken a tremendous stride forward. It remains for you to take advantage of the situation, to do just the right things to win the

approval of God and the world. "You are at the parting of the ways; face to face with the sunrise. The past is behind; the future before Will you go forward or turn back? Will you linger on the border of debatable land, or press on to the glorious country illumined by the golden glow of Calvary? If it be your purpose to have done with the past to love and serve God faithfully, the time is not distant when the Master will hail you in the glad, sweet cry Thou art not far from the kingdom!

"Naturally my first thought is that the wiser plan is to secure direct connection with the church of Christ. But if you are not quite prepared for this step, it would be unfair to press my personal views while present as a guest."

The New Life. This book deals with the principles and laws which open unto man the floodgates of infilite creative power, and put him into conscious possession of his birthright, he mastery over all things. Price

cloth, 80 cents; papr, 50 cents. "A Short History of the Inquisi-tion." What It Was and What It Did. To which is appended an Account of Persecutions by Protestants Persecutions of Witches, The War Between Religion and Science, and the Attitude of the American Churches Toward African Slavery. Fully Illus-

trated. Price, \$2.00. In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

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

Drugging.

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There is no need of cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experiment, as many people report having been cured of falling eyesight, cataracts, granulated lids and other affilictions of the eye after being pronounced incurable through this grand discovery. Rev. C. Brunner, Pastor of the Reformed Church, Bridgeport, Ct. writes: "So far your Actina has done me good and in yeyesight has greatly improved and I have good hope that, by continuing, my eyesight will be restored."

Mrs. T. F. Moyle, Waterford, Wis., writes:—"About two years ago I was taken with Iritis in both eyes and nearly went blind and it was thought an operation would be necessary. I sent for an Actina last April and it has taken all the inflamation out and my eyes are now well.

Mr. A. O. T. Pennington, Special Agent Mutual Benefit Life Insurance Co., Kantina for several years, I cheerfully recommend it for the cure of cye, ear and throat affections. It cured my mother of cataracts,"

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and is self-administered, It will be sent on trial, postpaid. If you will send your name and address to the Actina Appliance Co., Dept. 342B, 811 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's Treatise on disease:

Good Books.

BOOKS BY LILIAN WHITING.

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

"The World Beautiful." Second Series. Comprising The World Beautiful; Our Best Society; To Clasp Eternal Beauty; Vibration; The Un-"The World Beautiful." Third Se-

rles. Comprising The World Beautiful; The Rose of Dawn; The Encircling Spirit World; The Ring of Amethyst; Paradisa Gloria.

"After Her Death, a Story of a Summer." This book contains a portrait of Kate Field and a sketch of how she made her with the state of the state of

how she made herself known in Europe after her death in Honolulu. "The Spiritual Significance." tains the following interesting chapters: The Spiritual Significance; Vis-ion and Achievement; Between the Seen and the Unseen; Psychic Communication; The Gates of New Life.

"From Dream to Vision of Life."
As the title implies, itcarries one from the mortal to the immortal life; Full of spiritual thought. "The Outlook Beautiful." Contents: The Delusion of Death; Realizing the Ideal; Friendship as a Di-vine Revelation; The Ethereal World; The Supreme Purpose of Jesus; An Inward Stillness; The Miracle Mo-

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

"From Dreamland Sent." of the Life to Come. This is Miss Whiting's only book of poems; each one is filled with poetic thought.

All of these books are in uniform binding, and are especially appropriate for gift books. Price \$1.00. each.

· DAINTY GIFT BOOKS.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it withspirituality. None can read it without pleasure and profit. Price 50c.
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.."The Kingship of Self-Control."
By William G. Jordan. Price 30c.
"Every Living Creature;" "The
Greatest Thing Ever Known;" "Character Ruitding." By Palab Wolde.

acter Building," By Ralph Waldo Trine. Price 35 cents each. "Fate Mastered. Destiny Fulfilled." By W. J. Colville. Price 30 cents.

BOOKS FOR THE WORKERS. "Farm Engines, and How to Run Them." The Traction Engine; The Science of Successful Threshing, By James H. Stevenson. Price \$1.50.

"Dynamo Tending, for Engineers or Electricians." By Henry C. Horstmann and Victor H. Tousley. Price \$1.50. "Modern Carpentry and Joinery." By Fred. T. Hodgson. Price \$1.00,
"Practical Bungalows and Cottages." One Hundred and Twenty Fine Designs. By Fred. T. Hodgson. Price \$1.00.

er's Standard Library." Four books in a box, including—"Practical Uses of the Steel Square." Vols. 1 & 2, \$1.00 each.
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"Practical Carpentry or the Build-

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

can be found in our Catalogue.

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Preparation. Proper combinations and menus. with the reason uncooked food is best for the promotion of health, strength and Vitality. By Mr. and Mrs. Eugene Christian. Illustrated. No one can afford to be without this book. Any one who tries some of the

special recipes will discover that proper preparation increases the palatabilit food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes of this cook book. It will simplify methods of living-

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BALPH WALDO TRINE. Each is building his world from within; thought is the builder; for thoughts are forces—rubite, vitel, irredictible, omnipotent,—and according as used do they bring newed or imposence, pchee or paintenances or failure.—From Tile page.

The above bucks are beautifully bound in gray-green raised cloth, stamped in deep old green and rold, with the top. Price, \$1.25. For sale at this office.

General Survey.

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

THIS GENERAL SURVEY DEPART MENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS BAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

KEEP COPIES of your poems sent to

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

W. J. Colville gave cleven lecture in Santa Cruz, Cal., February 26, 27, 28, 29, and March 1 and 2, under the auspices of the First Spiritualist Soclety, which is now in a thriving condition. Eight of these lectures were delivered in N. S. G. W. Hall, Pacific avenue, the other three at the residence of the President, F. H. Parker, 186 Mission street. Great interest was displayed by representative people, and there is great general interest in all phases of progressive thought that enterprising seaport city, which is a truly charming place to visit at any season, the summer is the time when it reaps its golden harvest. Mr. Colville is now in San Diego, lecturing daily in the beautiful spiritual temple, 7th st. His permanent address is 2309 Santa Clara avenue, Alameda, Cal.

Mr. and Mrs. A. W. Bloom will give circles every Wednesday evening during March for the benefit of the Chicago Spiritualist League, at their home, 1113 Lincoln avenue, 3rd flat.

Will V. Nicum writes: "My camp dates for this summer, so far, are filled from July 9, to August 22, except one week, beginning July 27, and closing August 3. Any camp and closing August 3. Any camp desiring my services during that week that is vacant can address me at 1551 West 2nd st., Dayton, O." Frances Spalding writes: "Sunday,

February 23, I closed a month's work for the First Spiritual Society of Elyria, Ohio. The audiences continued good throughout the month. The ladies of the society are holding socials and sewing circles, and preparing for a sale in order to help along in the good work, and so proving themselves a veritable Helping Hand. During the month I held one seance in Loraine, and three meetings in Wellington. Sunday, March 1, I opened a two-months' engagement with the Temple Society of Cleveland. will answer calls for week evenings in the vicinity, and will officiate at funerals. I have a few open dates in the season of 1908 and 1909, and would like to correspond with societies wishing for my services."

G, A. Letford, the Drummer Medium, of Chicago, who represents Bucklin & Co., was here Tuesday night and yesterday, a guest of the Orange. We have known Mr. Letford for the past ten years, and he has proved himself to be a tried and true friend. He probably has more friends among the newspaper men of Florida than any other man who travels the State, we can certify to the fact that a fairer man does not live. We are always glad to meet George Letford.-Chronicle, Inverness, Florida.

Mary C. Vlasek, Pastor, writes from Los Angeles, Cal.: "The Society of Spiritual Progression is holding vell-attended meetings at 337 1/2 S. Hill Los Angeles, Cal. Our Lyceum meets at 9:30 a. m. On February 16, the children were presented with a valentine. We have a lyceum postoffice which the children use to sendletters to their leaders or .friends. dropping a penny when they mail their letters. This fund is used to buy books for the lyceum library. We have a library of 78 books. . We have conference and messages at 10:45 a. m., in which interesting talks are given. At 2:45 p. m., circles are comforting messages to those present. These circles are well attended. At gressive League holds its meeting. At 7:45 p. m., we have the lecture and messages by the pastor, Mrs. Mary C. Vlasek. These are well attended. The Ladies' Auxiliary, the Sunshine Club, meets every Thursday afternoon at 2 p. m., at the home of the pastor, 121 E. 30th st. The tladies are doing a good work in help-ing others. We hold a social every fourth Friday of the month, and have good times. We would invite all visiting Spiritualists to visit our meetings; the doors are open to all."

E. H. Thompson writes: "The Fraternal Daughters held their regular weekly meeting in Atlas Hall, Ogden avenue, February 4, The following mediums took part: Sister Dr. Caird, Sisters Adams, Lloyd, Windell, Biehler, and Goldstein. We had a very successful meeting. Our next will be March 11, 2:30 p. m. Don't forget our Get-together Social, given by the men. This will be the great est treat of the season, at 8 p. m." A Correspondent from Fitchville,

Vt. writes: "Mrs: Laura Cummings of Hardwick, served the people here the 26th of January and February 2nd, with good success, and while here she organized the society as 'The Progressive Spiritualist Society, of Fitchville,' and Mr. Dwight Hammond was chosen president by unanimous vote. A Ladies' Aid, with Mrs.' Jane Hammond as president, was also organized at the same time with a good board of assistants, and at once began their work of holding a supper and social, February 4th, at the home of the president. one was enthusiastic in regard to the work, and each one seemed ready and willing to put their shoulder to the wheel for the cause of Spiritualism. The meetings are held in the Universalist Church, with good audiences from both societies. The entertain-ment hall was burned last fall, so it was decided to hold the supper in the homes through the winter. The new society has about 25 names now, as charter members. We hope to have Mrs. Cummings with us again in the filled to its capacity. Coming to us

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, this office, for they will not be returned legible hand, and thus avoid the neif we have not space to use them. cessity of preparing your copy for the printer. Please bear this in mind.

> Correspondent writes: "An error was made by 'Correspondent' a week or two ago in the write-up of the Siarlight Society, 586 W. 32nd street, in stating that Mr. Bunde was the pastor of the society. Mrs. C. Weinick has the honor of occupying that position, and Mr. Bunde lends his valuable assistance, with pleasure. This society is progressing nicely, and is destined to be one of the largest auxillaries to the State Association in the city. They hold Sunday evening, Monday evening and Friday afternoon services, and a board meeting once a month—the first Tuesday in each month.

A. W. Clayton writes from Victoria, B.C.: "Mr. Henry E. Howse, formerly president of the London, Eng., Psychic Research Society, has been doing excellent work on the platform in this city under the auspices of the Victoria Psychic Research Society. Howse arrived here early in January, after an exended tour of Australia and New Zealand, and will tour Canada and the United States before returning to England. Mr. Howse is a faithful worker in the service of Spiritualism, and one whom we shall be loth to part with."

Paul McArthur of St Louis, Mo. has been again elected president of the Missouri State Spiritualist Association, good evidence that he is appreciated in that state.

A. M. Cane writes: "The Cambridge, Mass., Spiritual Industrial Society will hold its regular meeting Friday, March 13, in Cambridge Lower Hall. Emma E. Zwahlen, president: Mr. Frederich Nickerson will be the speaker; public supper at 6 o'clock; meeting at 8; business meeting at 5 p. m."

A. D. Morgan, Secretary, writes from Washington, D. C.: "During the months of February and March, Oscar A. Edgerly as lecturer, and Mrs. Hattie Ripple as test medium are serving the First Accoclation of Spiritualists of Washington, D. C. This s the third consecutive year that Mr. Edgerly has filled engagements with our association. During his present engagement his guides continue to give us the same eloquent and instructive discourses they have furnished in former engagements. Mrs. Ripple's work as message medium is all that could be desired by the most exacting critic. We feel that with Mr. Edgerly as lecturer and Mrs. Ripple as message medium, we have a fine combination for the proper presentation of both the phenomena and philosophy of Spiritualism. The value of the work accomplished is proven by the good audiences that we have in attendance on each Sunday."

Mrs. G. Gibbons writes from Montreal, Canada: "I am delighted with the Premium Books, and think they are beautiful and marvels for the price.

The cause of Spiritualism in this city has been steadily growing since the Church of Spiritual Light was organized. The peculiarities of their belief have been attracting considerable attention since they have been conducting regular religious services; and the cause in this city has had the added advantage of novelty by the fact that one of the speakers for the local organization, Rev, Milton Ba-ker, is the most prominent boy oragiven. At 2:45 p. m., circles are ter in the United States today. There held by the different workers, giving have been literally hundreds of people in the United States converted to the belief that the dead come back to 6:30 p. m., our Young People's Pro- visit their earthly friends as the result of his lectures. Though a firm believer in spirit return, Mr. Baker is enthusiastic in his denunciation of anyone whom he has reason to believe to be a charlatan, seeking to make a living by fraudulent spirit phenomenon. He says that the fact of spirit communion is to him a serious matter and that deception under the name of Spiritualism is the blackest of crimes.-Lawton Star, Oklaho-

ma. Wm. Christie writes from Toronto, "I cannot renew my sub-Canada: scription for your valuable paper, The Progressive Thinker, without expressing my gratitude to you for sending forth such a powerful auxiliary to the great case of Spiritualism. I would also say that your Premium Books have been a source of pleasure and profit to me in building up my faith in such a beautiful and consoling doctrine. I' am advanced in years (although a young Spiritualist), being in my seventyfifth year, and have all along professed the Presbyterian faith, but I am glad to say I have freed myself from what I now consider 'man-made creeds; although I do not want your numerous readers to infer that I have given up faith in some of the great truths contained in the good old Bi-

Libbie Shelton writes from Indianapolis, Ind .: "The Progressive Spiritual Society is proud of the glowing reports from Lake Helen, Florida, of Mrs. Annie Throndsen's work there. She has served this society nearly three years as speaker and message bearer, and we who know her so well are not surprised to hear of her success there. She would succeed in any place. During her absence Mrs. Asa Talcott, the talented inspirational speaker and medium of Minneapolis, Minn., has been serving us. Notwithstanding the inclement weather. we have had every Sunday and such counter attractions as William Jen-nings Bryan, she has had good sized audiences. Last Sunday the hall was an entire stranger, except to the one TO THE SPIRITUALISTS OF

OREGON-The State Board of Spiritualists arnestly desire to come into communleation with every Spiritualist throughout the state of Oregon. Will all those who read this please write to the state secretary, Mrs. W. J. Youmans, 445 Columbia street, Port-953-3t land, Ore.

who recommended her, she has made herself loved by all the members and many friends not connected with the society. Our only regret is that she leaves us so soon. We have nothing but praise and commendation for her and consider ourselves most fortunate in having secured her. Her beautiful poems were especially appreciated. Mrs. Josephine Ropp, the well-known medium, kindly offered her services free of charge Sunday evening, and gave many messages and tests from the spirit world that ought to convince the most skeptical. Mrs. Ropp has few equals and no superiors in her line of work."

Titus Merritt writes from New York: "Those who have not availed themselves of the grand opportunity of your kindly offer to procure a valable library from the premium book list at a nominal price, have made a mistake. I have sold and received subscription for Brother Francis' paper from the first issue to the present. Some have felt able only to purchase a part of the list, and many the complete set, and subsequently expressed their satisfaction, and concluded they had made a good investment. I am still receiving orders. My perma-nent adress is Mills Hotel, Bleecker St., New York."

Mattle E. Hull writes from Whitewater, Wis.: "Somehow the thought seems to be abroad that I desire to make no more engagements. I have not suggested in one line of the hundreds of letters written during the past year, that I intended to leave the field as a worker, if opportunities were mine to work. Possibly my silence during the past winter as far as the general work has been concerned, has led the Spiritualists to think I was 'resting on my oars,' and intended to prolong the rest, but I have been as actively engaged as one could well be. I shall continue with the school until at the close of the session in May, but can attend to a few Sunday calls during the time intervening between this and the date of closing, which is in May. Members of the class which graduate when the present term expires will conduct the services on Sunday evenings; this will relieve me, as the pastor of the Church organization, to go elsewhere. My periods of director of the psychic class are Tuesday a. m., and Thursday p. m., so I can easily arrange to make short trips if friends in adjacent points desire my services. I am ready to make dates with camp meetings or otherwise. Address me at Whitewater, Wis."

Geo. H. Brooks, the lecturer, writes from Columbus, Ohio: "My case is called for March 11, at half-past I leave here next Thursday, nine. and will let you know as soon as the case is decided."

Tourists visiting Los Angeles, Cal., will always find The Progressive Thinker for sale at the store of Oliver & Haines.

Chas. A. Thompson writes; Allow me to thank you for the pleasure of being able to read in the columns of The Progressive Thinker that masterly lecture by Professor W. M. Lockwood. I think it is one of the many treats we get when we least expect it. I shall try my very best on the coming Sabbath to get as many as possible to take that Progressive Thinker. only wish that every Spiritualist and every member of any church throughout the length and breadth of the world could read it, with an unblased mind, and then we would see the real work that The Progressive Thinker is trying to accomplish for the good of our cause."

Dr. T. Wilkins writes: "The name of Mrs. Mary Weaver was accidentally omitted from my report of the convention, as a message-bearer. These errors will creep in. Mrs. Weaver is one of our best message mediums. and is always so willing to work wherever her services are needed, and without murmur, that her name cannot be lost sight of by any slip of the memory of correspendents. Her services for the League Saturday after noon were exceptionally good."

The Band of Harmony will hold its next regular meeting on Thursday, Mar. 12, afternoon and evening. Supper at 6 o'clock, at hall, 309 Masonic Temple. These meetings are always full of interest. Mrs. Richmond is ever ready to give a warm welcome to visiting strangers.

Correspondent writes: "The Illiiols Sunflower Club will hold its third annual entertainment or birthday party, on Friday evening, March 20 n Washington hall, Fraternity Hall Building, 70 E. Adams street. A good supper will be served from 5:30 to 7:30. A literary program will then be given. Fine talent has been se-cured. Mrs. Sofile and Miss May Mc-Donald, who so kindly gave their help two years ago, will favor us again this year. The balance of the evening will be given over to dancing. Good music. The supper, entertainment and dance are twenty-five cents each. We, however, give all three, as well as a hearty handshake and smile of welcome for the small sum of twenty-five

Ruth McMenamin writes from Atlantic City, N. J.: "I would like to call the attention of our Spiritualist friends to the fact that there has been added another star to the cause of Spiritualism. The First Spiritual Soclety of Atlantic City (colored) been organized. These friends have been holding their meetings for the last four years. They have now applied to the N. S. A. for a charter. They have thirty-eight active members. I have come in touch with these people for four years, and they are a spiritual class. They have an organized choir, and the singing is wonderful, and it gives the mediums a condition which enables them to give fine messages. The writer always gives her services gratis, and her messages have always been acknowledged by those who receive them. Their regular medium is Mary E. Henry, 1027 Baltic avenue, who is a sweet voiced Christian woman, and is a credit to their society. The attendance to the week services always is great, usually 80 to 100 being in attendance. I am now calling on white friends to gather and form a society. 50 cats.

They have never been organized as a body, but always holding meetings weekly. I hope when next I write ! can say another star has been added to the list of the N. S. A."

Carrie L. Hatch writes from 9 Appleton street Appleton hall, Boston, Mass.: ["The First Spiritualist Ladies" Aid Society met as usual. Supplementation of the street of th per was served as usual, and social hour after tea. Next Friday, Mar. 13 we will have a costume supper and a fine entertainment in the evening, consisting of recitations, singing, dancing, etc. BBe sure and attend. Remember the sixtieth anniversary is to be celebrated this month. Watch for news." Correspondent writes: "If anyone

believed the Spiritualists were not in

earnest in their endeavor to unite in one grand city organization their bellef was put to rout by the fullness of Handel Hall, Saturday afternoon (Blue Room), and evening in the large hall, March 7, and by the flow of soul, the feast of reason and manifestations of the truth underlying Spiritualism. The Chicago Spiritualist League proved itsely THE organization of the city, and it is neither the time nor the purpose or desire here to speculate upon the incentive to this union—it is too good and too near the right move to speculate Everyone was in harmony with everyone. Time and space are inadequate to do justice to the occasion; the meeting having been held on Saturday and The Progressive Thinker going to press Monday morning. But suffice it to say every speaker, every medium and every worker did his and her best towards the success of the meetings; the purpose of all was united and their acts proved it. The League now has about 200 members, and at the present rate of increase will soon go beyond that number. The next public meeting will be April 11, at the same place. We cannot close the write-up without a hint at the fact of the splendid music by the Richards Family Orchestra, of Roseland, the oration by Harry Burgess, dressed as a Pawnee Indian, something new, good and true, and the rope trick; which final end-ing was the means of leaving a tired audience in a good humor." Correspondent writes: "The Church

of Progressive Spiritualists, 3329 Vernon avenue, was filled to everflowng on Sunday, March 8, by an enthusiastic audience. Rev. J. H. Dem-by delivered one of his very forceful and highly inspired discourses, to the edification of all, Dr. T, Wilkins read a new original poem entitled 'Down the Mortal Great Incline,' to the appreciation of all. The usual good singing and the many others to follow when your reporter retired, told of itself what the interest would be and was. Mr. and Mrs. Kirchner were on liand, as was Mr. Perry, of Roseland, and Panother young man, whose name has escaped us now. The hall contained many strangers, and the indications are this society is progressing beyond the expectation of the most sanguine."

Reporter writes: "The Church the Soul, Sunday morning, March 8, presided over by Mrs. Cora L. V. Richmond, and her band of intellectual workers, was treated, as usual, to a splendid discourse by the pastor, and though the audience was small, it was certainly an attentive one and a well instructed one. These meetings should be attended by a full house being held in the morning, as they are, and at a time to interfere with no other meeting of a spiritualistic character in the city. Good, digestible and wholesome soul food can be had at every discourse of Mrs. Richmond, and those having afternoon and evening meetings will do a splendid thing to attend and receive an extra inspiration for their own services. Fill up that little hall, 3rd floor, Masonic Temple."

Correspondent writes: "Dr. T. Wilkins delivered the discourse at Wilcox Hall, 361 E. 43rd street, Sunday, evening, March 8, on the subject of 'Love and Harmony,' to an interested audience. Mrs. A. W. Bloom gave the messages in her own inimitable style and with accuracy. The meet ing was well attended, and the audience had a perceptible light of inquiry as to the time when they can see their own Mrs. Cleveland back in her place, which was answered by Mr. Hooper, the manager of the meeting, in the promise of a hope to have her there in a week, that she is rapidly improving, but not yet able to work.

Mrs. M. L. S. Chase writes: "Mrs. Cora Richmond of the 'Church of the Soul,' Masonic Temple, will speak for the Roseland Spiritual Culture Club, at Bock's Hall, 11526 Michigan ave. Sunday evening, March 15. Everybody invited to attend and hear this world-renowned speaker."

A member of the society writes: "The Golden Rule Spiritualist Socie ty, presided over through the month of March by Prof. W. F. Peck, of St. Louis, has considerable on the board for the edification of the public this month: Besides the afternoon and evening lectures each Sunday, there will be an entertainment and fashioned and new-fashioned dance, and supper at the hall, 43 Paulina street, Saturday evening, March 14,; a Home Social at the residence of Mr. and Mrs. Boll. 430 Clairmont avenue. near Polk street (Western avenue car.), Saturday evening, March 21. Ice cream will be served, music and recitations and a general good time may be expected; and last, but not least, on Saturday evening and Sunday, March 28 and 29 this society will hold Anniversary Services, and will present a good program at each service, and Prof. Peck will deliver the anniversary address in his own good and forceful and impressive All turn out and make this a veritable celebration in honor of the cause we love."

Wanders Far, Comes to Senses St. Louis Mo. March 6.—While wandering almiessly along Broadway, not knowing, what city he was in, V. H. Simonson, a salesman for the Yaw-man & Erbe, Manufacturing Company of New York, who disappeared from Patterson, N. J., one week ago, suddenly recovered his senses to-day and made inquiry to find where he was. He at once reported at the branch office of the company here.

BOOKS BY LEROY BERRIER. The Cultivation of Personal Magnetism. This book teaches how best to conserve and use Personal Magnetism Price, cloth binding, 80 cents; paper,

Come, Let Us Reason Together and Evolve Ways and Means, and Push the Car Along

To the Friends and Co-Workers: Do not think for a moment because the election of State officers and the Mass-meeting are over and events of the past, it is time to lean your elbows on your knees and your chins upon your hands and wonder what

the new Board will do. Don't stop to speculate upon things that are beyond your power to ascertain, but do what you know ought to be done by you, and throw out to the new Board thought-waves that will act as a propelling power in their human machinery, in the right direcion.. Hope for the best; hope for the right and work for the right and the best.

Let us form an endless chain of workers, and all pull together in one band of united laborers. If it needs more dollars let us give more dollars. If it needs more love and union let us love and unite and push that infernal disorganizing "Madam Grundy" back into the rear and finally into the quie grave under the dumb clod. Let the earth cover her horned head and cloven feet, and then forget that any such being existed.

Let every worker in every auxiliary help every other auxiliary, when opportunity presents itself, especially the weaker ones, when they have a social, a bazaar, a dance or anything else to raise funds for the work, fo the good of the Cause; turn out and give them a crowd and they will serve you the same when your society has similar entertainment. Instead of making your special society the exclusive field of your labors, go your neighbors with your whole soul wide open and let them know you be long to the same State organization and the same cause, and that you are brothers and sisters in the true sense of the word. Go with love and grace in your heart and your dollars. in your hand. Make your love and fellowship and appreciation known in a tangible way.

You haven't half showed your love for the cause so dear to your heart till you have clasped hands with your brothers and sisters, your neighbors and your friends. Your loved ones do not teach you selfishness, envy and givenWILKINS SIX March 5 gossip. You have no time to spec-

ulate upon how much the antagonism of some other organization will injure your parent Association. That wil take care of itself if you look straight ahead, go straight ahead and be true to the forces that urge you in the right direction. Spiritualism appeals to each one in

accordance with his or her desires and inclinations, as well as their capacity to receive it. If they are of a commercial and material make un it is likely to appeal to them in a selfish and commercial way, and breed an ambition to be at the head of some thing that will evolve some personal good, but on the other hand, when it appeals to a man or woman as a grand and glorious truth the world should have, a peace-giving and comfort-giving principle that can reach the soul of the depressed, the despondent and heart-broken mortals on the verge of desperation and self-destruction, it has no place in their being to be trifled with.

It is to be expected that the State Association will have dissenters in and outside of the membership, but we must heed not the little obstacles they throw in the way of the great onrush of Spiritualism. There are socleties running independent today in the city and out of the city, that are doing a great good for the cause, and in many instances, the heads of the societies are individual members of the State Association, patrons of the same, and as good supporters as any one. Some day we hope to induce these to become auxiliary and in whole fellowship with us, with their little societies, but we do not feel to exclude them from our attention and brother. ly assistance, unless they become in eality antagonistic to the State and National Associations.

Wisdom from on high brings us the thought that we must blend in one harmonious whole, with one aim and one object-that of progress, and we must utilize those thoughts if would press, on to success, and not stop to stoop and indulge in the silly deteriorating thoughts and words upon the plane of the selfish souls. There is no way we can become

power for good but to be good within ourselves and then unite that good ness into one great working body We all love the cause to the extent of our ability, and have our own pe culiar ways of expressing it, but the one who loves only to propagate and boost a personal ambition has only a small conception of the real value and possibilities of this great movement

There is nothing selfish in the basic principles underlying Spiritualism. It is plain to be seen the phenomena are coming through all conceivable and possible doorways, whether it be in the house of a Spiritualist, a Methodist, a Baptist, a Catholic, or an agnostic, where there are conditions favorable, the truth is presented from the other shore, that life is continuous, and that the conscious individu al here remains a conscious individual through the change of death, and that those individualities have privilege and the power to communicate one with the other.

Now doesn't it seem silly to think we have it all and a warranty deed to it; that it is ours by divine right; that we can use it to further our own selfish ends, to foist our own ego?

One medium cannot have the mediumship of another. One speaker cannot have the inspiring band of another. There is nothing to quarrel about; nothing to be jealous over each one has the phase that is adapt her characteristics: his or her adapt ability. No one can take from or add to, to the injury of the other. If it is true mediumship; if it is true in spiration there is no need of fear for its retention and utilization, if the possessor holds himself or herself in perfect harmony with those forces and the work by them laid out to be done.

Come, let us reason together, and be brothers and sisters all, and pull for the larger and greater success of Spiritualism as a factor for the great-

est possible good to the human race, and thus help to fill the mission of its coming.

Buckle on your harness and keep in the middle of the road and your beloved guides will aid you to the highest possible accomplishments. T. WILKINS, President. Illinois State Spiritualists' Association

Important Notice.

To the Readers of The Progressive Thinker: As State Missionary of the First Spiritual Association of the State of Oklahoma, I am ready, upon call, to charter and organize new societies. As lecturer and test medium for our noble cause, I am ever ready to help in the advancement of Spiritualism and its philosophy. I will be pleased to hear from any one needing my services. REV. S. E. G. THORP,

State Missionary, 128 W. Tenth Street. Oklahoma City, Oklahoma.

HEAVEN, LIKE LIFE, IS WITHIN,

Underneath the snow, In the heart of things. Sparkling soft and low, Something seems to know, Something sweetly sings, "Spring is coming!"

Life occult and sure, In the buds so still. In the earth so cold, In the air so pure, O'er dale and hill.-Locked in Winter's fold. Rocked in Nature's mold-Slowly swells until Spring has come.

Underneath the cares. Along the dark way. Of those who complain Of hunger and pain, Those who are leaping In destructive snares, Those who are reaping Their harvest of tares. Is something keeping The sad heart to say:

"Heaven is coming!

In the eye of those Who have overcome, Are beams that disclose A nearness to home. In the patient face, In the loving breast, In the quiet grace Of a life that's blest With a right living

And a right striving, With a clean seeing And a wise willing: Is sensed that sure gleam Of light-that pure beam Bridging soul to soul. And earth to that goal Within, which speaks of The triumph of love-And Heaven has come

HARVEY W. JACOX. Caledonia, Mich.

PASSED TO SPIRIT LIFE,

[Obituaries to the extent of ines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About 7 words constitute a line. 1

Passed to Spirit Life, February 26. 1908, from San Jose, Cal., Arthur Martin, beloved son of Mr. and Mrs. H. D. Anderson, aged two years. Little Arthur was a lovely and promising child, the idol of his parents, and the sunlight of their beautiful home. The white casket where the little wax-like form rested was airly embowered in flowers, whose fragrance filled the house. The funeral was largely attended. The undersigned officiated.

NETTIE PEASE FOX.

Jacob Beber passed to the higher life, March 1st, 1908, at his home in Jackson, Mich., aged 72 years. He was a devoted Spiritualist, loyal, and zealous. He held to his beautiful faith, and had faced the great and final change in life with calmness, many floral tributes surrounded his remains. Services were conducted by the writer hereof. LAURA L. CRAWFORD.

Detroit, Mich.

Mrs. Allie E. Stevens of Guilford. Mainé, passed to spirit life. December 14, 1907, at the early age of 61 years. She was a good woman, true in every sense to her convictions of right, a Spiritualist at home and abroad, a loved and valuable member of the "Bower of Beauty Lyceum." expression of her life here upon earth has been a power for good. We shall miss her greatly and lovingly watch for a message from that larger life into which she has now entered. Peace, dear sister, and a joyous handclasp, when we, too, shall graduate into the real life. Your memory will ever be to us like the rare fragrance of sweet flowers, and your love an inspiration to nobler living. MARY DRAKE JENNE.

Passed to spirit life, Christmas morning, 1907, little Norman Spollett of Palmyra, Maine, at the tender age of 10 years. He was the adopted son of Mrs. C. E. Spollett, and his going away has taken all the sunshine out of the home, but through our tears we know full well he has carried sunshine into the other home; and the value of Spiritualism is realized more fully since his little hands are beckoning us onward. Funeral services were conducted in the home by the writer. MARY DRAKE JENNE.

Passed to the higher life at the home of his daughter, at Bridgewater, N. H., Mr. Thomas E. Boutelle, aged 89 years. He was once a resident of Exeter, N. H., and lived at one time at Amesbury, Mass. He leaves a widow, and daughter who sadly miss his presence in the physical form. He passed away peacefully, knowing he was going to meet those gone before. He was a thorough and practical Spiritualist, beloved by all who knew him. I hear he was totally blind the last year of his earthly existence. His form was laid away in Exeter.

Frederick Cannon Warren passed to spirit life, from his home in Proctorsville, Vt., February 12, 1908, aged He was a firm believer in the beautiful philosophy of Spirit-ualism. A wife and five children are left, but we shall meet again ALICE M. WARREN.

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tory and the nervous systems. Don't Doubt. Take our word and that of the thousands upon thousands who have tried the Drafts without cost and afterwards gladly paid for value received. You can see that we couldn't-afford to send them on approval if they didn't cure.



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SUNDAY MEETINGS IN CHICAGO.

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.

ren 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 Hygela Hall, 406 Ogden ave., at 2:39 p. m., circles, 4; supper, 5; Song service 6:30; concert, 7; evening, 8.

The Occult Scientists meet every Sunday at Vincennes Assembly Hall, 3514 Vincennes Avenue, 3 p. m.; Mediums' meeting and conference, 8 p. m.; lectures, music and messages. Mrs. W. Brockway, pastor; residence 2962 rPairle avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Maggie Waite; meet at 8 p. m., at Unity Hall, 434 31st st., cor. Wentworth Avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3320 Vernon avenue, every Sunday, from 4 to 7 p. m. No door fee, All invited. Rev. J. H. Demby, Pastor.

The Progressive Spiritual Society holds services at 8 p. 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, 329 Flournoy st. Mary B. Hill, pastor.

Spiritual meetings held every Sunday evening at 8 p. m., at 239 Lincoln ave., conducted by F. E. Loner.

The Hyde Park Occult Society will hold services every Sunday evening at 41-tendance.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st. endored and severy Sunday evening at 56th st. endored severy Sunday evening at 56th st.

Biblical Spiritual Society holds meetings every Sunday evening at 56th st.; and Madison avenue; conducted by Rev. Esther M. Cahoon, and other mediums.

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

The Roscland Spiritual Culture Club holds services in Bock's Hall, 11526 Michigan avenue, the first and third Sundays in each month. Good muste, good speakers and good message-bearers are always on hand. Mrs. J. Longstaff, president; residence, 7932 Kingston avenue. City.

The Starlight Spiritual Society, 586 32nd street, holds services every Sunday evening; also Monday evenings and Friday afternoons. Mr. Bunde, pastor; Mrs. Welnick, medium. No door fee. Everybody welcome.

The Church of Spiritual Revelation holds services every Sunday evening, at 8 p. m., 5963 South Halsted St. The public cordially invited. Conducted by Edward Dierkes.

FATE MASTERED.

And Destiny Fulfilled. By W. J. Colville.

A dainty book of 52 pages, bound in heavy white cover with cat-tail, lecoration. Contents: Fate Mastered. Interior

Force. Its Practical Evolution. Thought as a Shield. The Human Aura. For sale at this office. Price 30 cents.

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The Infidelity of Ecclesiasticism, A Menaje to American Civilization. By Prof. W. M. I ockwood. A trenchant and masterly treatise. Price, 25 cents.

Sheet Music, Three Beautiful Solution Solution Spiritual Songs. "We Are Passing But Once This Way." Song and refrain, by P. O. Hudson; price Scients.
"Satisfied." A reveris. By A. J. Maxham. Price 25 cents. "The Light of Reason." English and German words; sung to the tune of "Lead, Kindly Light." Price 25 Cents.

COMMON SENSE By Thomas Paine. A. Set addressed to the inhabitants of America In 1873, with explanatory notice by an Esselhan Selidor. Paper, 15 cents.

grage Error shung the light of inves

sun does not shine. The throne of

superstition is ignorance wearing the

The system that would make this

country a theogracy on the one hand,

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around to put things in order and

be prepared for emergencies. We be-

lieve in the perpetuity of "a govern-

Does the United States meet those

requirements? If so, then a magnifi-

money power is allowed to reduce the

laboring population to the condition

of all countries are allowed to pour in

here to compete with our laborers, if

white men, American citizens with

families to support, are forced to work

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But I must proceed to another

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lovers of truth will come at last to see

They will know each other better

When the mists have rolled away."

I also believe in the ultimate vic

tory of pure Spiritualism; which shall

revolutionize the religious and scien

"How to Train Children and pa-

parents to look to themselves! Twen-

ty-five cents could not be better spent

than in buying the book. Anyone that has the care of children should

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HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

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

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will

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

D. A. Middleton .- The reader cannot otherwise than be interested in the following letter, which reveals a phase of manifestation most convincing, as a test of personal identity, and illustrative of the philosophy of

A few months ago, we organized in our city, a club for the investigation of Psychic Phenomena, a report of which appeared in The Progressive Thinker of date January 18, 1908. Our club was composed of six mem hers, equally divided as regards sex, a very congenial, earnest and enthustastic number. We have met weekly and held our sittings punctually. and in strict accord with your rules as laid-down in "Mediumship". During our last two months a cab-

inet was introduced and one of our number who appeared to be more mediumistic that the others, sat alone in the cabinet. A very short time had elapsed when the gentleman a cabinet was seized with a sense suffocation and his breathing was heavy and evidently of great difficul-Shortly he fell from the chair to the floor. Thinking perhaps something might be wrong, we turned on the lights, when he soon recovered his normal condition,

During this time the wife of the gentleman referred to, was seized with a violent trembling and became so hervous that she begged to be excused from the circle, for she was positive something was wrong, However we persuaded her to continue, and her husband sat by her side while another member took his place in the cabinet

Again the same gentleman took in the previous condition, viz.: The labored breathing, and made frequent attempts to talk, which at first ere unintelligible. Gradually the the talking became more distinct, and all present recognized the following exclamations repeated over and over again, and in very evident distress: "Oh; Must I come back? Must-I come back? I don't want to come back again. I don't want to come back to this earth again, after all I have suffered! This is mother, and I don't want to come back!"

We were all seriously depressed said in such heartrending tones as never to be forgoten.

The lady to whom this appeal was made burst into tears, and cried as if her heart would break, for she felt guilty in being the means of bringing the spirit back to the earth condition wherein she had suffered much, and now refuses to sit in the circle, fearful that the same experience might again resilt.

She told us that her mother was for a long time previous to her passing out, a great sufferer from heart trouble, and a great share of the time was unable to lie down in bed owing to the excruciating pain which she suffered. She constantly prayed that she might die, and now her daughter is almost inconsolable to think that she has been in part, at least, the means of re-establishing that suffer-

Are we to infer from the foregoing experience, that the condition pre vailing in the circle brought this spirit back against its will? That it could not resist? I had always supposed that before it was possible for a spirit to come back that the desire had to be mutual, that it is as much a desire on the part of the spirit friend as on the part of the ones in

Again, how is it possible for a spirit to suffer the pain that this one vidently suffered, when the very means of suffering had been dis-solved, viz.: the physical body. If we again resume our sittings, in what way can we prevent a repetition of the same experience? which I am sure, were it to occur again, would forever settle any desire that our friend has for further communication with our loved ones.

Again, some spirits come back to a circle who in earth life have had just such experience of physical suffering as the one I have described and now seem overjoyed at the bles sed relief of the spirit life; where they assure us that their sufferings are all ended and they live in delightful bliss, and are anxious and happy to communicate with the friends left

Trusting that you will give your and such advice as, I am sure, your long years of investigation and earnest study has fitted you to impart,

A .- A spirit who departed this life in great suffering, when it does not understand the laws which control communication, and thus be enabled to guard against the influences, will experience the sensations of its latest physical conditions. This fact has come into the experience of those who have made research to any extent. It is true that spirits cannot be forced to communicate by the desire of a circle, against their wills. The desire only is one of the factors of ccess. The spirit may have the atrongest desire to communicate, as the mother in the preceding instance

must have had to make her presence known to her daughter, and when she came into the earth sphere by en rapport with the medium, the recollections and accompanying sensations struck her with sudden, unexpected and overwhelming force. Now, with understanding, the circle will not have the undesirable experience repeated. The mother will be as glad to communicate as her friends are to receive.

The members of the circle may congratulate themselves on their extra-ordinary success, and should not feel discouraged by an incident, really has no other meaning that that there was misunderstanding.

For future success it will be important for the circle to overcome the alarm and distrust that has been awakened Its members may feel assured that they have no power to compel a spirit to come or converse. The circle is only a means, and is joyfully accepted by spirit friends.

The re-enactment of such scenes is not always referable to the cause given in the above explanation. They may be presented as tests of identity and as such are often most valuable and convincing.

Julia H. Johnson—Q. Will some

one who knows tell us of the "Astral Body", of what composed, its use, etc.? A .- The Spiritualist has no use for

"Astral Body," for he believes that the spiritual body is a natural have not done with any clearness. it is made up of the odds and ends, be truth, is now proven to be error; shreds and patches of material the spirit carries out of the wreck of the spirits, as long as they retain long retain his pulpit. such spirits, as long as they retain By an arbitrary system of ecclesithis astral shell," are able to make astical tyranny, he is compelled to but they grind exceeding fine." Let and the inference is that after such ifest to its friends here. Hence it is inferred that spiritual communications are only received from "as-

To be just to the Theosophists, this definition may be from the befogged understanding of ill-informed

A. P. Sinnett, uses the term as synonymous with the spirit.

The Century Dictionary defines, Astral Body: "In Theosophy, an astral form or body," "a living form composed of astral fluid." When we ask what astral fluid is, it replies: "Od; Blogen."

What is Od; Biogen?" Reichenbach says Od is "biogen, animal magnetism, so-called." Prof. Coues, in his book on Biogen

defies it as "hypothetical soul stuff; the substance of a supposed spiritual body; the Od of organic life." Now we have all data for knowing exactly what the "astral body" is.

It is Od, Od is biogen, biogen is soul stuff, soul stuff is biogen, and biogen is the astral body! We have gone round the circle of definitions that sound scientific and have become lost in a fog bank.

Now why is there no clearness of

definition? Is it not because there is no clearness of thought? Because those who attempt to define have no idea of what they would define?

fecting the earth. Is it not possible ogy.

The logic of truth and fact foreic mass, such as exist in the meteoric zone, through which the earth passes from the earth. Superstition will die every year? or a comet, and thus tropic zone become the frigid? and the circular orbit to the present tem has long since departed.

How else account for the mam-Ocean?

A .- It is possible for the earth to be struck by a meteoric mass. There is, however, no indication that it has A comet is composed of such highly attenuated matter that the old theology of its titles and perquiearth might pass through one and no one be aware of the event. The axis of rotation of the earth was established when it emerged from the fluid state, and now that it is rigid this axis cannot be changed.

The mammoths and the tropical animals found in the cliffs of Siberia, frozen in the mud, the flesh so well preserved that the flesh was devoured by wolves and beasts, were floated down from great rivers flowing from the south and covered with silt. The temperature was low, for this was in the Ice Age, and the frigid zone extended well down toward Southern Europe. These mammoths show that they had slowly become accustomed to a cold climate. They were covered by a dense growth of hair and woolly fur, and the contents of their stomachs was of cedar boughs and other trees and shrubs growing in frigid cold. There had been no sudden change, for the almost hairless mastodon and mammoth had, by the evolutions of many ages, become pos-sessed of this necessary protection, and learned to live on the hard evergreens of the North, instead of the succulent plants of the South.

The elliptical form of the earth's orbit depends on other elements, and is the method by which irregularities which otherwise might increase to disastrous results, are taken up-just as the swing of the earth's pole through a small circle balances the disturbed equilibrium.

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"How strange, then, and how inconsistent that Spiritualists should ape the church. Why steal the livery of the dead. Why rob the corpse of the old theology of its titles and perquisites, wearing its, shroud as a sacerdotal robe when we appear on the platform of a cult having nothing in common with a dead past? I am not at all certain but it would be better for the cause of true

Spiritualism if the word religion was expunged from our vocabulary. Spiritualism as a science and a philosophy is good enough for the writer. What has filled the world with the glory of modern achievements? Has the church done it? Has religion had anything to do with it? Has it contributed anything to make known the stupendous FACT of demonstrated immortality? Has it drawn aside the sable curtain of this tomb, saying to the sorrowing denizens of earth, "Why seek ye the living among the dead? They are not here, but are risen? There is no proof of life beyond the grave if Spiritualism does not animate form life; and the implied sun is losing bulk, and its life-profurnish it."

The days of dogmas, creeds, and ing upon the world, independent of all

isms are rapidly passing away.

The inquestioned dominion of ecclesiasticism is at an end. The dawn be bottled up within the narrow limthat the spiritual body is a natural growth from "substance"—a convenient name for spirit matter is distinctive from physical matter—as the physical body is from matter. The "Astral" is distinctively theosophic—in one. Old dogmas are being blown fools, never." Only fools ignore proal, and as such the Theosophists away like the withered leaves of auought to define it. But this they have not done with any clearness. where being exploded by demonstratsonhical writings here and there, that ed facts: What was once supposed to wearing the mask of truth.

No intelligent preacher or priest or an oligarchy on the other, are both body. It is by means of this that can be true to his own convictions and

This shell is sooner or later cast on preach, not what he believes, but what no one think that in the decline and and the inference is that after such moulting the spirit is unable to mansalary and beggar his family, whom he numbered, and its doom is sealed. Its has sworn to provide for and protect.

Preachers have told the writer that millions of people will not forever

they no longer believe the doctrines of submit to be treated like slaves by a vide for and our children to educate, Thinkers and honest men to the front. and we do not know how to make a The great battle of the ages is on. living outside the pulpit. Most of Cowards and weaklings to the rear. them entered the ministry when they No power can stay the conflict till were young men, before they had freedom reigns and liberty in FACT ever learned to think or reason for and not in name only, sways the scepthemselves. They simply believed ter. Whatever system stands in the what they had been taught concerning way must go under. Shall stock gamthe doctrines of their church. Now it bling rule or ruin at pleasure. Shall dawns upon them that they have no frenzied finance continue its mad right to reason or think outside the narrow limits of this system in which they were schooled. Any preacher who presumes to think and speak as a man of independence, treads on dangerous ground.

A conflict thus goes on between of the dead nations of antiquity? Do their sacred convictions and a beggared family.

No one knows the struggle save those who have experienced it. The creeds formulated by Calvin, Bunyan, and Wesley antedated by centuries the revelations of modern science.

In fact, theology entirely ignores cience. It winks at its vast array of facts, because they are in conflict with so-called revelation.

But the fact remains with more con- this country, or shall the seventy milvincing force than ever, as men be- lion people rule it? Shylock can op-Geo. E. Sly.—Q. In your reply in While creeds and dogmas are constantly losing their hold on the peryou think there has not been any you think there has not been any loss afterly demolished the premise of theology have utterly demolished the premise of the dead nations of antiquity are also being lifted up to receive those also being lifted up to receive those think and reason for themselves. flesh, but let him beware, a mightler

shadows its ultimate extermination hard, but its end cannot long be delayed. The life and soul of the syssoul having left it, the body is dead. A mere form of godliness with no moths and other tropical animals power to give it force, destitute alike frozen in the cliffs of the Arctic of reason and common sense, is all that remains.

How strange then and how inconsistent that Spiritualists should ape the church. Why steal the livery of the dead? Why rob the corpse of the ment of the people, by the people, and sites, wearing its shroud as a sacerdotal robe when we appear on the platform of a cult having nothing in cent future is before it. But if the

common with a dead past? I am not at all certain but it would be better for the cause of true Spirit- of serfs, if the objectionable elements ualism if the word religion was expunged from our vocabulary. Spiritualism as a science and a philosophy is good enough for the writer. What has filled the world with the glory of for a mere pittance, then it requires modern achievements? Has the church done it? Has religion had cast the destiny of this nation. Now anything to do with it? Has it con- men from India are coming here by tributed anything to make known the every steamer, and with them the Bustupendous FACT of demonstrated im- bonic plague. They are brought here mortality? Has it drawn aside the by corporations, because they can live sable curtain of this tomb, saying to on ten cents per day.

the sorrowing denizens of earth. No one need wonder that the battle Why seek ye the living among the waxes hot between labor and capital. dead? They are not here, but are The great combines of wealth have risen? There is no proof of life beyond the grave if Spiritualism does lons in sheer self defense. And yet, not furnish it."

But the church has sneered at its that, capital would be helpless as a proofs, held up to scorn its advocates, cast out its members who became convinced of its truth, and heaped un founded slanders upon it as a synonym of all that was vile. The priesthood have fought every step of scientific progress and contributes nothing towards its advancement. The pages of ecclesiastical history are stained with human blood. Oh. Christ, what, crimes have not been committed in thy name. Surely it is time the theo- in the future, more than in the past, logical bulwarks of ignorance and superstition should fall like Babylon of

But let no one think that in the fall of the false systems of theology. Spiritualism as an ISM will entirely

There is a vast amount of debris to be cleared away, and many excres-cences that must fall or the system itself will go down with the general "The Religion of Cheerfulness." wreck. Its divine mission can never

"The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent man existence. We can conceive of no deeper grade

ditch.

eye to eye.

The Origination of Animate Form Life.

"Considering from the evidence of conservation by nature throughout the ages, of the most precious of her assets; the separations of the minerals from the cosmic dross comprising the bulk of terrestrial matter; the natural maintenance of soil fertility; and the renewal of arboreal growth throughout earth's forest regions, we should consider with due and reasonable argument, that the supernal law has created us with a soul life susceptible of a transcendent power; and made provision in the great plan of creation for a preservation of the essence of human consciousness, for an infinite period of glorification, and the happiness to labor in the extending of our universal domain."

treatise of Col. R. T. Van Horn, in every race who claim descent from No. 951 of The Progressive Thinker, historic ancestry. was much impressed to perceive that of idea relating to the origination of views of scientists who assert that the necessity for an epoch of climatic con-ditions, suitable for its origination, clined to think from the discovered and development. This condition of movement of the sidereal universe, the earliest environment of the hu- that the fact is to the contrary. We man race is exemplified in the second are assuerd that the suns and their chapter of Genesis, eighth verse, "And God planted a garden eastward in Eden," etc., thus, we perceive that profound modern thought is in accordance with so much of our Biblical chronology.

Admitting that life may have originated through the opera-tion of chemical agencies upon an inorganic substance; there still fact that this evolution of life form was wrought through process and under conditions that had been conceived by some of the most able scientists of this advanced age of philosophy.

Considering the fact that galvanic impulse is often a prominent factor in chemical combinations and experimental results, we might infer that all those experiments of a scientific nature, wherein life forms have been are dveloped, have derived results through the activity of a galvanic element; or, a galvanic transmutation of elements, produced in their combination.

the creed, but, say they: What shall few thousand plutocrats. The reign of wanic quotient that pervades all matters of the creed, but, say they: What shall few thousand plutocrats. The reign of vanic quotient that pervades all matters we arrive at a point in our collection. tion of data, where electricity as a stronger and more far reaching potential, may become the factor of directivity; and results implied to the human achievement may have been accomplished through an impulse originating from beyond the terrestrial sphere of mutability, through laws that are fundamental and which have controlled the origin of life through schemes, to result in the ruln of millions of honest men. Are our rulers blind? Can they not see the rocks all the eras embraced within the uni Reverting to the presumable exist-

ence of Elysian regions suited to the origin of an embryonic life: The tradition of man places its location in various favored regions of the eastern hemisphere, as shown to be most repeats itself., Certainly a radical change of program must be effected, or, at no distant day our nation will suitable, as to climatic conditions of various geographical sections. I have always associated the asbe sepulchered with those that have

gone before it. It would seem that the legendary dominion of Atlantis. In my opinion, the favorable epoch And men have lost their reason." that conceived the earth-born man; The only hope is in the people. Shail and cradled his race to the status of a few thousand multi-millionaires rule philopolemic lord of our terrestrial creation, was the most stable epoch, as regards earth equilibrium, that the come more enlightened and begin to press the poor and take his pound of races of earth have known. Essentially so, if we ascribe to earth construction any supervision by an eternal, supernal power. With due regard to the opinions of various and profound investigators, I am, rather of to-day, unless they heed the "IN- any views expressed that definitely skeptical about the TERPRETATION OF THE HAND-WRITING ON THE WALL." lantis, and am inclined to the opin-The United States as a government ion that the site of this ancient dois rushing on to the doom of Great main was somewhere upon the sub-Babylon of old at a fearful rate of merged continent of Lemuria. I have speed. Almost every department of also considered that its ruling race government carries enough inbred corhaps the Phenicians, who so long ruption to sink the ship unless it is sway over the maritime affairs of the thrown overboard. It is well while there is a general shaking up all Oriental world.

My research in geology inclines me to think that the earth was spheroidal top-shaped; and the climatic conditions influenced by three zones. tropical zone, embracing the Pacific Ocean and contiguous shores, and a frigid zone, embracing the antipodal regions; with a temperate region between. A certain racial affinity of the aboriginal inhabitants of the western shore of the continents of our hemi-sphere, to those of the other, is apparent to the anthropologist. For ininstance, the Mexican and Peruvian to the Egyptian and Mongolian races. Allowing my concepts as facts, we

naturally may deduce facts sustaining my helief that earth movement in this embryological era, was substantially at variance with its present rotary course; and I should posit that there existed a movement circumlocution ary; with the sun central in its orbit somewhere over the Pacific Ocean Over the Atlantic Ocean and the west ern part of the Eastern hemisphere was the lunar orbit. Under these conditions, as described, we can account for the glacial epochs, when ice conditions and extremes of cold existed beyond any comparison of present conditions at either of earth's poles. 'Admitting that so far my postulation may be corchanges to occur in earth formation. when the solar potential overcame the equilibrium as I have surmised its

With the beginning of rotary move ment we should expect on expansion every year because of their weather of the terrestrial sphere. This, after period of equipoise would take place long the path of solar ecliptic, changing gradually until the newly acquired motion had established a new equili-

This period of equipoise might cor espond to the traditional date of Biblical history, when Joshua commandrents." Mrs. Elizabeth Towne takes ed the sun and moon to stay their the position that in many cases it is course. There may be a scientific exparents that needs the training planation worked out some day to more than the children, and advises verify this most remarkable assertion of sacred historians Then, under the impetus of a grad

Anyone ually increasing centrifugal force; we should expect to see vast chasms open in the crust of the globe, and the seas, and rivers flowing in would produce enormous volumes of vapor.

To the Editor: Upon reading the [described in the legends of nearly

Reviewing the foregoing ideas, I have long entertained a similarity am somewhat skeptical regarding the satelites move in a certain and constant direction, and that there is material energy in the vast abyss through which they are moving, and that they are perpetually acquiring growth, and power to continue their beneficial influences we should not have reason to doubt.

Sun spots are, in all probability, occasioned by the irregularity of the supply of solar fuel, as distributed through the channels transporting it from an original source of creation or transmutation. Regarding the necessity, or proba-

bility of some psychical intelligence, supervising the order and stability of universal world -construction and movement, I would consider it to be an essential element of the Creative Autonomy. We know of no instance where

the product of forest and mine have been transported from their original locations of deposit and growth, and assembled in the structures suited to human habitation; unless through the exercise of human supervision, and added expenditures of human energies. From this viewpoint of our terrestrial affairs we must judge by analogous reasoning, that it is an evidently more necessary desideratum that the assembling of the materials that compose the enormous masses of the stellar universe, the forming of the spheres, and assigning them to their stations under a fundamental law ordaining the order of motion, should have proceeded by directivity of an intellectual agency, that comprehended all the infinite details of past, present and future as relative to a conceived and definite plan.

Presuming this view of a necessity for an Intellectual Creative Power was acknowledged and established fact: that it was cognizant to every individual of the human race, and that indubitable evidence was extant to prove sumption of a garden in Eden with it beyond cavil: Would that evidence of the divine agency in the activities of creation solve the mooted problem -is there an existence and personal consciousness for each human entity

beyond the grave.

From a marvelous collation of psychical phenomena we are afforded abundant data of soul power to corputation the almost universal belief,

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> Considering from the evidence of conservation by nature throughout the ages, of the most precious of her assets: the separation of the min erals from the cosmic dross comprise and Return Again; By Dr. J. M. ing the bulk of terrestrial matter; the natural maintenance of soil fertility; "This Mystical Life of Ours." Seminatural maintenance of Soil fertility; erals from the cosmic dross compristhroughout earth's forest regions: we should consider with due and reasonable argument, that the supernal law has created us with a soul life susceptible of a transcendent power; and made provision in the great plan of creation for a preservation of the essence of human consciousness, for an infinite period of glorification, and the happines to labor in the extending of our universal domain.

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NOTES FROM COLORADO.

R. A. Dague Treats of Matters Much Interest, Including Christian Science and Orthodoxy, Christianity and Paganism, Etc.

There is in Denver a Rev. Mr. Fink. an orthodox Congregationalist, who, on Wednesdays of each week, holds a "healing meeting." The lame, the deaf, the blind, the sick, kneel at the altar. The preacher lays his hands on them and, in a loud voice, commands "the demon of sickness to come out of the afflicted one." Many notable cures have been made—some almost instantly, by Mr. Fink. In some, in fact in many instances, he fails.

He claims to do these miracles in the name of Jesus Christ. He admits for ascertaining the possibility of the that often church members fall to be healed, while some of his noted cures were intemperate, non-religious, even profane fellows. Spiritualists, of course, understand why he cures some cases and fails in others. He is a "healing medium." His healing magnetism can be projected into those patients who are "negative" to him, while it cannot be sent into the sick who are "positive." If Jesus Christ were the "Divine agency" there would be no failures.

As might be expected, the fat, sleek, well-fed, well-groomed clergy of the city are hostile toward Brother Fink. He had much difficulty in becoming a member of the "Denver Ministerial Association." He, however, got in by a tight squeeze, through the championship of a Unitarian min-

Recently a prominent orthodox skypilot of Denver preached a sermon in which he, in the language of one of his members, "tore Christian Science into shreds." That movement is playing havoc with the "orthodox churches," and the pulpiteers are frightened. The Christian Scientists have recently erected a beautiful church home here at a cost of \$175,-000. Every Sunday its 1,700 seats are filled, and from 100 to 300 stand through the services. I am informed that they have 6,000 members, and are planning to build one or two more church edifices. The large majority of Christian Scientists come out of the orthodox churches.

I am not a Christian Scientist, but I rejoice and am exceedingly glad to so many leaving the paganized Christian church organizations, and going over to Christian Science. It is high time that pagan Christianity, ious blood atonement, its ubiquitous devil, who upsets God's plans, its endless hell-high time, I say, that it receives its solar-plexus blow. Christian Science says: ... "God is the allknowing, all-acting, all-seeing, allloving principle. God is Mind; Soul; Spirit; Truth-all substance; all-intelligence; all-life-that everything in the universe, visible and invisible, tonstitutes God.

Christian Scientists deny the "fall of man;" the personality of the devil; the existence of an endless hell; and assert that however ignorant and unfolded man may be, he is as much divine as was Jesus. They say we are til gods-undeveloped. .

This suits me better than the sotalled orthodox creeds which repretent God as being not unlike an illhatured earthly king in the form of in old man with a long, white beard, vhose original plans were thwarted by Satan, and so seriously were they upset, that he had to send his son, who was as old as himself, to be crulified; and he is so jealous and wrathful that he requires that son to stand tastrophe are to be found full of debefore him throughout eternity, show The state of these has written the relation in his own style, but all agree as to from endless torture for his endless torture, for his (Christ's) sake.

Yes, I am glad Mrs. Eddy was born. I believe she was an instrument in the hands of exalted and wise spirits to break the influence of the orthodox church, the cardinal doctrines of which are paganistic-especially that of the Blood Atonement. Pagans taught that the wrath of their gods could be propitiated by shedding the blood of fowls, and animals, and humans. This idea was engrafted onto Christianity, after a long struggle, and the doctrine that the blood of Jesus was shed to assuage the anger of God, became the chief corner-stone of the Roman Catholic and Protestant churches. Through the merits of Christ's spilled blood, bad men could escape all the consequences of their crimes and go with one great leap to heavenly bliss

and joy. This doctrine is grossly immoral, in that it counts a life of good and kind deeds of no avail, but promises a life of felicity and happiness to the atrociously wicked, if they accept the atonement is a mere profession of belief in it. There has scacely ever been known a flendish criminal who was not a firm believer that he could escape all punishment for his crimes by subscribing to a church creed, be ing baptized and accepting pardon through the blood of Christ.

Christian Science repudiates this bloody, immoral, vicious, and false pagan teaching. For this, if for nothing else, I honor Mrs. Eddy and her followers. Let the sky-pilots of old paganism howl! The Christian Science movement is destined to empty their churches unless they, too, catch the progressive spirit of this glorious age and revise their creeds, brush the dust from their eyes, and join in the march of humanity to a higher spiritual plane and a more sensible theol-

Perhaps I should offer an apology to paganism for what I have said in the foregoing. Russia is Christian; Japan is pagan. Yet ever and anon Christian Russia horrifies the world because of her savage murders, rapes, and other atrocities perpetrated upon inoffensive Jews, while "heathen Japan" has elicited world-wide praise for her kind treatment of the prisoners of war and her many other virtues. - For sixteen years I resided in California, and I do not hesitate to say, what all old Californians know, that the Japanese and Chinese are, as a class, industrious, temperate and honest, and that they give the civil authorities less trouble than an equal number of white Christians.

Japan is a nation of Spiritualists. I prefer their religion to that of Christian Russia, with her virgin-born God. her all-powerful devil: her election, reprobation and infant damnation; her endless hell and her bloody vicarious atonement through which wicked malignant monsters are allowed to escape merited punishment and go to glory in one leap, while unpaptized men, women and children, THE LOST ATLANTIS.

D. W. Hull Entertains the Opinion . There Was Such a Continent.

In answer to an inquiry of P. Maxwell in The Progressive Thinker, No. 945, Brother Hudson Tuttle, usually one of the most level-headed writers in its columns, tells us "Any one understanding the conformation of the ocean beds will well understand that the story of Atlantis is fabulous." He then tells us to have a continental area plunge suddenly to the depth orn section between Halifax and the English coast was thoroughly sounded ocean telegraph. It was found to be an extensive plain, the so-called telegraph plateau. The average depth of this plain, after leaving Newfound-land, is 12,000 feet, sinking sometimes to 14,000 feet, and nearing the English coast diminishing to 1,500

He tells us that the soundings were made in the northern Atlantic, which route usually traveled by ocean steamers in crossing the Atlantic. Vessels never get below 45 degrees north latitude, and ships pass nearly as high as 55, coming back to 50 at Liverpool. No one that I ever heard of located Atlantis north of 50 north latitude. Had Brother Tuttle examined his charts farther south he would have found a ridge of shoal water between latitudes 28 and 45 and longitude 10 and 20, from 500 feet to 2,800 feet in depth. The deepest place of all this shoal water is about a half mile. This little continent, if ever it was above water, would be about 300 miles wide by over 1,000 miles long; running southwest and northeast, as long as the state of California and as wide as California and Nevada together. It includes the Azores and Canaries, and from this there is a narrow ridge ranging in width from about 100 to near 200 miles, extending nearly to the coast of Brazil.

Of course those communications professing to come from Atlanteans must be received cum grano salls. It would be doubtful whether any Atlanteans had mastered the English language sufficiently to give us an intelligent account of the country. I never heard that any one had supposed that Atlantis had extended to the Caribbean Sea, unless it may be the account found in the Book of Mormon; nor do I think it was nec essary that the continent should "plunge suddenly to the depth of from four to nine miles, or to any great depth. If the state of California was to sink from an earthquake to the level of the sea, or not even so low, the succeeding waves from the sea would overflow the whole state and high up the mountains, and for days the state would be inundated with water. Then afterward it would be possible for a gradual subsidence of several thousand feet. Cape Cod is sinking at the rate of one or more feet a century at the present time. In fact there is probably no territory in the world that is in a perfect state of

Traditions of the fall of Atlantis existed not alone on the Eastern side of the world, but also in America Dr. LePlongeon in his excavations of Central America found four separate accounts of it, giving details of its submergence. He tells us in his work, Queen Moo: "The records of the catails in the writings of four different ava authors, in the Maya language ner in which the destruction of the Atlantean land was affected.

"One of these relations carved in stone in bas-relief, is preserved in the city of Chichen. The slab on which it is written forms the lintel of the door of the inner chamber of the southern end of the building, called Akkashib 'The Awful, the Tenebrous Record, Not only did the Maya historian record the submergence of Mu (Atlantis) in such lasting manner, but the date of its occurrence. From it they began a new era, and reckoned the epochs of their history, as the Christians do from the birth of Christ, and the Mohammedans from the Hegira,

or flight of Mohammed from Mecca. They also arranged all their computations on the base of thirteen, in memory of the 13th Chuen, the day of the month in which the cataclysm occurred. So they made weeks of thirteen days, weeks of years of four times thirteen, or fifty-two years, and their great cycle of thirteen times twenty, or 200 years as we are informed by Father Pairo of Beltram." -Queen Moo, page 145.

I have often thought possibly our superstition concerning the number 13 started back at that time.

For some reason the religious observances of American aborigines. their customs appear to be much alike. That the Asiatics copied from the American, or vice versa, the Amercan copied from the Asiatic and European, no one who has made a study of the subject will be willing to dispute. While we are satisfied that Phenician sailors traveled everywhere, there was more than a mercantile connection that brought widely divergent people in such unity as to customs and reli-

Another strong proof is found in the traditions of the Azters. Prescott tells us: "The migration from Aztlan (Atlantis) to Anahuac was typical of the Exodus."—Conquest of Mexico, Vol. 2, page 391. Not only had they a tradition of emigrating from Atlantis, but they have retained the name in several ways. Instances: Quetzeco-Attle, Gloco-Attle, Aztlan,

At some other time I may attempt to show the similarities in religion and religious observances.

DAN'L W. HULL. Olympia, Wash.

Jews and non-churchmen, are sent to eternal torture, no matter how upright, moral and good lives they may have lived.

R. A. DAGUE. Denver, Colo.

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IS SPIRITUALISM A RELIGION? This Writer is of a Decidedly Negative Opinion.

I noticed in your issue of Feb. 1 a series of Lyceum Lessons adopted by the N. S. A. in 1899, and under the head of "Spiritualism as a Religion, note a very singular assertion, that the definition of religion was "right relation," which seems to be a meaningless, trumped-up definition, entirely outside of Webster. I am not aware of any sect that claims to be of from four to nine miles "is simply a religion, that does not have a creed a wild fancy." In sustenance of this that its members have to subscribe to, argument he tells us: "The northa religion, that does not have a creed and yet the N. S. A. claims to be a la religion without a creed. I do not wonder that the so-called religious sects sneer at Spiritualism,

I had always supposed that the discovery of evidences that communications between the living and those who had finished their earthly existence, was the most important discovery of any age. It was a scientific discovery, which has been demonstrated for over half a century by the ablest minds of the age. During that time there have been thousands of wonderwas true, as the cable was laid in the ful discoveries, which there would be as much propriety in calling a religion, as from the results of the little raps at Hydesville. The idea It is a well-known fact that thousands of members of the different churches consult our mediums, and unless they believed in our claims of spirit communion, they would not do so. They evidently look upon Spiritualism as a scientific demonstrated fact, and where the religious part comes in, would puzzle any broad and liberalminded person.

If the N. S. A. desires to formulate

religion out of the results of Spiritualism, it should get out its "creed." There are thousands of orthodox, Deists and Infidels, so-called, who believe in our discovery, and what kind a "creed" would be able to unite all of those conflicting ideas? It was an unfortunate mistake for the N. S. A. in claiming to be a re-

ligious body. I commenced the investigation of Spiritualism in 1855, and have seen every phase, even the frauds and fakes, yet I have seen enough of the genuine to convince me that, "There is no death," and we can and do communicate, with the loved ones gone before. I cannot see that there is any religion in thatcan you, gentle, reader? I have never read among the thousands of communications from the brightest intelligences from the other side, that they considered our communications with them in a religious light. Their work was more of an educational nature, and the uplifting of humanity, instead of the establishment of a religious or-

ganization. The sooner humanity outgrows those old pagan ideas and formulas, the better, and it seems to me to be absurd for Spiritualists to claim to a religious body. Religion has been more tyrannical, and has committed more murders and loss of life than war, and as for me, I have no use for any of the so-called religions, for it has been the history of the world, that where any religion dominated there followed tyranny, oppression and murder. Look at the millions murdered in the name of religion through all the ages; eren New England religionists murdered unbelievers, in our own "land of the free." Religion has been the curse of the ages. If Spiritualism is a religion, I am not a Spiritualist, and yet I have been one of its interested followers for fifty-three years.

G. MAJOR TABER. Los Angeles, Cal.

Liberty to be Wisc.

We need free spech, free press, free religion and liberty in America. Chicago may have an awful bad lot of spirit mediums, astrologers, palmists, card readers, and ignorant, stupid persons to be fooled and plucked for fifty cents or one dollar. The price is cheap when compared to lessons in Christian Science of Mrs. Eddy in Boston. Twelve lessons, years ago, at about twenty-five dollars each.

That Chicago aldermen should come to Boston and learn about prices paid to Catholic priests to pray souls out of purgatory.

Hands off from all our mediums by

Romanists and persons of other creeds. Let them clean their own roosts, and let Spiritualists alone Laws should be equal and just. Spiritualism is almost as old, as a religion, as the history by men. Astrology, as a religion, is of an-

clent Egyptians, in fact it is older than Jewism and Christism. Palmistry is of the Bible, therefore it can be a religion the same as any

other creed. Year after year we fight against making of mean and nasty special laws against free press, speech, religion and liberty in Boston.

Protect a people too much, and when they visit other parts of the earth it is found that protection causes such people to be stupid and ignorant, to be easy guys. Ask for reasonable liberty to be

Boston, Mass.

A. F. HILL.

Electric Light Turned On and Off by the Spirits.

To the Editor: I am delighted to say that I never read a paper with so much meritorious work to its credit. I consider my subscription for the paper some weeks ago to be the best invested dollar that I ever made. A few of us have banded together

here and formed a society, the Mystic Truth Seeker. Five of us met last Sunday night, and had a beautiful demonstration of spirit power. The electric light in the meeting room was turned on and off five times (switch being on all the time) at our request. When the light was turned off, it went so gradually that sometimes it took ten minutes to put it This was, I suppose, done to show that we might see that no hu-man hands were doing this. When the light came back, it came in an instant, or, in other words, the natural

I held a long conversation with the renowned Tom Paine last night through letters and alphabet printed on the table. He says he has been helping to mold my thoughts, and I shall gain much knowledge through The Progressive Thinker.

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II. Kings v:1, 14. I. Kings xvii:17, 24.

Genesis iii:8.

Exodus xxiv:10

John xx:19, 30.

Luke xx:30, 31.

Exodus xxiv:12.

Exodus xxxi:18.

Exodus xxxii:16.

Exodus xxxiv:1.

Deut. v:22.

Deut. ix:10.

Exodus xx:18.

Daniel viii 18

Daniel x:9.

Acts ix:3. 9

Matt. x:8.

Luke ix: 2.

Luke x:9.

Acts xiv: 8: 10.

Acts iii:1, 8.

Matt. vill: 5, 13.

Matt. xii: 10, 13,

Mark III: 2, 5.

John iv: 47, 54.

L Cor. xii:9, 28

II. Kings: IV: 2917

Acts xix:11, 121 . ;

Deut. ix:12, 132. I. Samuel iii:319.

John xii:28, 232, 30.

I. Kings 18:12:6 Ezekiel 3:12, 13, 14

Genesis 24:14; 19.

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Joel 2:28.

A1.25.

Genesis 28:12.

Genesis 31.24.

Genesis 37:5.

Luke ix:11.
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Luke xiv: 2, 4.

Luke v: 17, 25.

Acts xxii:17.

II. Cor. xii:2.

Ezekiel xi:9.

Daniel v:5.

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ocean of air 200 miles deep. The total weight of this ocean on the earth is over five millions of tons, and at is over five millions of tons, and at level it exerts a pressure of nearly fifteen pounds on every square inch of surface. Every full grown carries sixteen tons of this weight, yet we do not feel the pressure because it is exerted in all directions, upward and downward, inward and outward, just as in the case of the fish. However, should some inquisitive being from the heavens reach down into the ocean of air, trap one of us and lift him to the surface,

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