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BOWER OF BEAUTY LYCEUM.

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

Dear 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 slow. We have now sixty members scattered far and near over our "Pine Tree State." A library of twenty-eight choice volumes, through the generosity of devoted friends. We have been studying over in the past our old lessons that our noble, beloved John W. Ring, gave us in the Progressive Lyceum until now, we have "Spiritualism in the Home," issued by the N. S. A., and "The Informer," issued by J. L. Mussina, both of which will be valuable and deeply appreciated by our Lyceum.

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 fill 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 Allen 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 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 assembled; 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 Basket," and thus seem as one, although space separates us.

Ah, my dear friends, did every Spiritualist love the Lyceum cause as we do, heads 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 B. Stevens, of Guilford, the "Bower of Beauty Lyceum" has met with a great loss. She was one of our most thoughtful, most useful, most active members, and even when deeply wasted with severe suffering, she remembered us, in most tender, beautiful expressions. Please to try to arise upon her, as she still craves thy kindly ministrations.

One of our members who now resides in sunny California, Earl Prescott, sends across the continent his offering in verse for our "Flower Basket," and thus adds to the strength of the Lyceum. Our foster mother, The Dover and Foxcroft Spiritual Association, sends across the continent his offering in verse for our "Flower Basket," and thus adds to the strength of the Lyceum. Our foster mother, The Dover and Foxcroft Spiritual Association, sends across the continent his offering in verse for our "Flower Basket," and thus adds to the strength of the Lyceum.

We would take this opportunity to extend to our newly elected superintendent, Mrs. Elizabeth Schaus, our sincere thanks for her kindly recognition 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 each life.

We are doing the best we can. Dear brothers and sisters, we need you, we need you; 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.

RELIGION AND MORALITY.

Morals Should Be Taught in the Schools.

I am greatly pleased with the article on "Schools and Morality," by J. F. Baker in The Progressive Thinker of Jan. 15. 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 Spencer 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 according to the law of evolution and differentiation into specialties, the church now treats of religion as its specialty and the little morals it teaches is that of religious belief—not good life, which is the specialty of the school. 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 punishing 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 liberty. 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 example.

Yes, keep religion out of the schools and morality in them.

Arcola, Ill.

J. C. BARNES.

Not Wanted.

Stand aside, there are grey threads in your hair.

Your step is slow, your brow is lined with care.

Your eyes are dim, you have a weary air.

And trembling hand,

Quick, stand aside, your youthful strength has flown.

Numberless thousands reap where you have sown.

The golden harvest is for those alone who stalwart stand.

Go, there's no work for you in shop or store.

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 understand—

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 old.

'Tis false, I say.

Alas, 'tis true! They took the lion's share,

Grew rich upon my toll, I did not dare

To plead my cause, or beg them to be

kind.

Their hearts were cold.

Now boundless wealth supplies their every need.

While I have not the work for which I bleed.

To earn the bread snatched from my hand by greed—

Alas!—I am old.

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 of science that we have any hope of maintaining 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.

Philadelphia, Pa.—How the death of a Philadelphia merchant was predicted to him from the spirit world, and how, after the prophecy had been fulfilled, the shade of this man held communication with him, is the remarkable 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 cocked hat. Yet it is worthy of attention not only because of its strange character, but on account of Dr. Hyslop's prominence and the fact that the medium who figures in it is the wife of a minister who gave him the spirit messages 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 Columbia university until he gave up teaching to devote his time to the investigation of alleged supernatural phenomena. He was, with Mrs. Piper, of Boston, as the medium, got the famous Hodgson "communications," which Hodgson during life had agreed to send him.

Up to date he refuses to divulge the identity of the medium, or the psychic, as she is technically 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 temperament, and has never requested any remuneration for the services she has rendered.

The Central Figure.

George W. Hall was the name of the man whose death Dr. Hyslop foretold was foretold to him. For a long 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 Hyslop's father-in-law and the message which announced that he was to pass away purported to come from the wife of a learned psychic investigator who had died in 1900, her maiden name having been Mary Fry Hall.

Neither Mrs. Hyslop nor her father, Mr. Hall, believed in Spiritualistic communications and both, says the professor, made it plain to him that they had changed their opinions.

Abolition Medium of Fraud.

Dr. Hyslop has just recently made public his remarkable story, he having carried on a number of other "sittings" after receiving the message from his wife and the "testimony" of his father-in-law's spirit.

As he views the facts, he believes there is no ground for suspecting the medium of fraud or previous knowledge—in fact, he is very much impressed with her honesty and disinterestedness.

"Mrs. Smead" is the pseudonym he gives to the psychic. He admits that she had on one occasion met his father-in-law in the past, but he asserts that he does not believe that any information concerning him at the time she wrote on her planchette the message which predicted Mr. Hall's death. "I was not aware of his critical condition myself at the time," he says, "and had no reason to suspect that his death was impending or even threatened."

In fact, he is inclined to think that it would have been impossible for "Mrs. Smead" to have come by the information even from persons in Philadelphia had she been willing to deceive him. Just as soon as his father-in-law's condition had been pronounced dangerous, he declares, he was notified by his mother-in-law and the latter did not reach him until the day following that on which he had received the "spirit message" from his wife.

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 residence, for some days prior to the time he examined the letters and telegrams which were sent to her.

Beginning of the Seance.

It was in 1900 that Dr. Hyslop became acquainted with the alleged psychic powers of "Mrs. Smead" through her husband, but it was not until October, 1906, that he got the message of death from the "spirit of Mrs. Hyslop." At that time he induced the woman to come to his home with her husband, believing that "better tests" could be held there. It was five days after her arrival, on Oct. 15, 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 of what transpired shows that it was filled with the usual rigmorale. "Mrs. Smead" going off in a trance and the 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 producing some material possession of the professor says he laid to evoke the spirit, the professor says he laid a pair of his wife's gloves on the table. "This was at 10:35," he records, with

an eye to detail, "at 10:42 the hand began to tremble, and at 10:43 to write."

Then came a lot of scribbles and incoherent writing and finally the name of Mary, that of his wife, was written. After that there were more broken sentences, but placed 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 not to worry.

From that point the professor's record shows the message drafted off to a discussion of how Mrs. Hyslop and he used to spend their time by Sunday 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' a clue."

This he accepts as final proof that there was no leak, but he admits that he cannot disprove that it was not a bold guess. To many this will appear as a strong possibility, especially since the professor himself says that "Mrs. Smead" had seen Mr. Hall once 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. "Mrs. Smead," he says, "knew my wife was a musician, but she knew nothing whatever of the fact that we used to sing hymns together on Sunday afternoon."

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's impending death. He says he concealed the writings so that "Mrs. Smead" would know nothing of them when she awoke from her "trance," and he placed them in an iron box, so no one else would be aware of their import.

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

"On the night before his death a servant was awakened between midnight and 1 a. m., having looked at the time bearing my father-in-law coming upstairs and calling my little boy by name. This was put on record in the morning, before I received any word of his death. He died at 9:30 a. m. and I received a telegram at 12:30 p. m., telling me of the fact. I was at lunch when the telegram came. I mentioned the nature of the telegram at the table immediately, and we came upstairs in a few moments."

"As soon as my secretary stepped into the room where our work is done she started back, frightened, and said she saw a man (apparition) there. I asked her to describe him, and she said that he was frightened."

So far as the description went, one can hardly be impressed by that, because the professor acknowledges that she had seen Mr. Hall, and he states that there was a photograph of the dead man in his study, but he lays great stress on the secretary's statement that the "apparition" was affected.

"I ascertained from the nurse in Philadelphia," he says, "that about 1 p. m. the night before he died, he was delirious and frequently called for my little boy by name. 'I ascertained also from his niece that about an hour before he died he was conscious of dying and showed 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 of his father-in-law. "I withheld all 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 public matters in Philadelphia can be easily secured."

However, on Jan. 7, "Mrs. Smead" went into a "trance" with her clerical husband as a witness, and Dr. Hyslop's father-in-law purported to communicate. Consequently the professor went to the home of the "Smeads" in the following April and held three "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 father "dictated" was that part in which the "spirit" set himself right for having opposed the professor's investigation of supernatural phenomena during his lifetime.

But the really peculiar part of the affair was the amount of personal matter brought out at the sittings. This so affected the private life of the dead man and his survivors that one is led to the thought that if "Mrs. Smead" are frauds they must have gone through the affairs of Dr. Hyslop's family with a fine tooth comb.

lop's family with a fine tooth comb.

The Spirit's Testimony.

In part, here is the conversation carried on as Dr. Hyslop records it:

"Mary came to see me today. She said tell you we believe now all right."

"Do you remember what I said about that?"

"At your house?"

"Yes."

"You said I would have to believe here and I'd 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 continually."

"Yes we did. Do you remember the last summer when 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 "sitting" lay in the "spirit's" writing about 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 understand me, James?"

"Yes, I understand."

"Yes, I did come to see you so that I could tell you. I wanted to tell you that I was living still."

"Do you remember how soon you came?"

"Come where?"

"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 tried to make you see me."

And the secretary then 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 criticized 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 argue 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 involved.

Some questions involved are:

Is "Mrs. Smead" the wife of a clergyman, honest and straightforward?

Does she give "sittings" without pay is she incapable of fraud?

Though she lives 500 miles from Philadelphia, is 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 now engaged in the "apparition" which she says she saw, but which the professor did not see?

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

Reply to Mr. Wheelock on Reincarnation.

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 was 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? Our 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 evolution 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 a 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 understand 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. Minds shall be leveled—Seas drained 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.

A SPIRIT MESSAGE.

Love is One of the Grandest Attributes of Spirituality.

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 life—all growth is upward to a higher and more complex standard.

Force, activity, life, is self-existent and eternal, and what is, for convenience of designation, called matter, is a mere manifestation or rather the product of force—the mere outgrowth 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 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 it. It is this activity which reaches out for celestial life, and which is the 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 just, is one of the grandest 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 Omnipotent 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 becomes 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. It 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 Omnipotent 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.

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 in rapport with the souls of those who are dead to earth. On earth enough will be known of heavenly conditions to give comfort and courage to friends and relatives still on earth, which proved very conclusive evidence to those who witnessed the communications. Many from the spirit world, manifested independent of the ballot placed upon the stand. In the evening the 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 Nera Johnson, of Newburgh, which was highly appreciated. Miss Beatrice Towne presided at the piano, then followed a most successful seance, after which the meeting closed. The meeting was a grand success from beginning to end, the people 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 the privilege of again listening to her voice in the early summer months at the beautiful grove at Lakewood, Maine.

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

LONA E. STRICKLAND.

Madison, Maine.

earn a crown of glory which shall endure forever

B. W. B.

SHAKER SPIRITUALISM.

One Unpleasant Episode That Occurred.

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 Tarrytown, 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 years.

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 mediums phases—was clairvoyant, inspirational speaker and writer, and was occasionally seen in the trance condition. For some reason she became quite disaffected in connection with 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 head sister 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

MRS. JENNIE LEYS-EDSON.

A SERMON FOR TO-DAY.

A 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 of 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 hearers who listened to her accepted her inspired 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 time 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 utterly changed her 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 Capt. Milan C. Edson, of Washington, D. C., a well known and prominent Spiritualist, and who in former years an honored member of the N. S. A. Board.

Mrs. Edson after her marriage lectured 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 appeared.

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 settling down in her lovely home with her dearly beloved companion. A letter from Capt. Edson to the effect that these things had lately received—it 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 precious 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 by to me—like the crash of a thunderbolt, she was gone! And I—am left alone, yet not alone. Bereaved—yet comforted! The suddenness of the shock left me dazed. The funeral was private, and 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 home. Her gloriously bright spirit, now unfettered, will enter into her great work to cover the world with 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 I 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 to do so?"

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 Leys had entered the spiritual dawn of her new life, where all mysteries in her experience will be solved for her soul's gratification.

Thousands 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 Jeffs 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 her fortune, after which he laid the charge. Her defense was that she was a Spiritualist, and that she was speaking 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 through long cross-examination, during which she told of several instances in which she had warned persons of approaching accident and misfortune. The Magistrate asked her if the spirits could tell her what the sentence of the court would be, but she made no answer.

After fining her, his worship said he found that she was a woman 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 Truth. By E. 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 type recognized by all men, or have none at all?

Many tell us that the world is becoming irreligious; they lament what they call a tendency to secularism, a forsaking of old customs and 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 the larger, more complete life. Its restlessness, its change, its continual newness is the best 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 unchanged but by looking forward.

For the developing life there must be developing ideals, enlarging conceptions, the clarifying and elevating of 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 a higher type of faith, of religious ideals and characters suited to this day.

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 from proving that you are destitute of faith may but indicate that you cannot connect with the forms that once held yesterday's vitality; you demand the fact for to-day.

We are told that there is a lack of reverence for ancient institutions that bodies only ill to the future, that the foundations are slipping away because men no longer regard with superstitions 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 to our own day.

We are dropping pious phrases and obsolete forms of expression. If our faith is going to save the world it will have to be intelligible to the modern mind; it will have to be a faith 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 worshipping the dead; your business is living, your great need is larger life. Seizing, striving, striving for this is religion that justifies itself in any age.

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 feet on a new life.

It makes no difference if he is 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 the all inclusive divine life; he is finding life.

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, notches what he says on the estimates and epitaphs that men by those who prefer truth's garments of yesterday to truth and life itself to-day.

Convention at Indianapolis, Indiana.

The fourth annual convention of the Indiana State Association of Spiritualists will be held in the Ruppel Hall, 135 North Delaware Street, Indianapolis, March 20, 21 and 22, 1908.

We have secured a good rate for rooms at the Morton Hotel on the South side of the Circle and there is a good café 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 members at Terre Haute, and they have taken out a State charter, and are starting out with the brightest of prospects. 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 services we will be glad to visit them, or if there are any towns where a society can be organized in time to be represented at the convention, let us know at once.

Mr. Jessup has given most excellent satisfaction in his trumpet séances whenever we have gone and is daily receiving calls for return dates.

CARRIE H. MONG, Secy.

415 S. Franklin St., Muncie, Ind.

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 Psychological 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 say a few words upon one or two articles that have appeared lately in your paper and some others. First, as to the Fays. It is a marvel to me how any sane person can insist that their performance is genuine, or anything but the results of trickery. They themselves do not and will not claim that it is anything supernatural, but leave you to form your own conclusion. Even granting that telepathy is a proved fact, it is certainly not a thing that can be commanded as yet, since all that we know about it is—that we know nothing about it! It may happen now and again, as a supernatural fact, but it is certainly very rare, and cannot be commanded and made to appear and operate whenever wanted—since we do not as yet understand its laws and actions. It cannot be called upon and put into operation just whenever the operator wants to show off his or her powers. All that we know about it is that it operates, and just how, we do not know. So that any person claiming to know all about it, and that he can teach it to others, etc., is either ignorant, self-deceived, or an impostor. It is perfectly easy to 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 difficulty whatever in accounting for all their sealed-letter reading, and everything that they do. I outlined the nature of their performance, and explained the greater part of it, on pages 310-11 of my "Physical Phenomena of Spiritualism," to which I refer the curious. I have, since I wrote that, received definite proof that their performance is legendarial. One man—who played in the band at one of the opera houses where they performed—learned the whole secret from one of their assistants, and told it to me. He stated (what I had previously said) that they employ a number of confederates and assistants, and use prepared pads for their question-blanks. When one of the audience 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 he has a question upon it. The man states that he has, but refuses to give up his slip. The usher passes him by for the time being, only keeping him in mind. Later, when some tests have been given, he goes back to this man and asks him if he has received his test. He naturally replies in the negative. The usher then takes the slip in his hands for a moment, saying, "Never mind, hold on to your 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 information is given out from the stage, and it is considered very remarkable. One or two tests are 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 I 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. The performance 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. Sweringen has not reported his facts correctly, or as they appeared to him. To his mind and senses they doubtless appeared exactly as he says. The ordinary man will say, "A table or 'that tree is green,' without stopping to 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 deceived; that is all. But, leaving all that aside for the moment, let us know that a person can report upon one event perfectly accurately, and even a number of events, but when it comes to string those events together, and drawing inferences—there is where the mistakes and illusions occur. To put the matter a little more clearly, let me quote from my "Physical Phenomena of Spiritualism" (page 54) as follows:

"... There is a great difficulty which what happened, at any given seance, and what the accounts say transpired. The general public cannot get that all-important fact too strongly rooted in its mind; that the 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 described, 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 upon himself to explain what took place at the seance is called upon to explain a number of things which, in reality, never took place. We must remember, in this connection, that a number of conjuring tricks, AS DESCRIBED, would be quite impossible to explain by any process of trickery. The description of the trick was not correct."

The result of all of which is this: That Dr. Sweringen may have overlooked some very trivial incident (apparently) which is in reality the key to the whole mystery. If we had that, we could explain his case; and that is the key that Mr. Jensen wants, and that I want. We are told practically nothing of the details of the question and the answer by Dr. Sweringen, and it may have been more or less commonplace, and readily guessed. Granting that he took place at all, upon this occasion, suppose this was what happened: Miss Fay made a remark that some gentleman in the audience had a question written on a pre-arranged blank. It is more than likely that some one would have a question written in this manner; and if not, it would be passed by without further notice, and have been forgotten. But someone HAD a question 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 sitters. 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, on this occasion. I suggest that it MIGHT have been—even granting that Dr. Sweringen gave us the contents of the letter, so that we may have some idea of the possibility of its having been guessed or interpreted as being the exact repetition of the question? We should then be in a better position to take up the alternative explanations of his case.

Now, to answer, now, a few objections (that have been raised against my book of late. That it would arouse a good deal of hostility I do not doubt. If Spiritualists had a particle of sense in this matter they would jump at my book as the strongest piece of evidence in their favor they have ever had presented! For this reason: In Part II—where my reviewers have invariably neglected to notice in their criticism I 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 have never seen anything that was not fraudulently produced. I have not, however, produced any physical phenomena. However I admitted that physical phenomena 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 I frankly said could not be explained by any process of trickery known to me. Now the point I wish to make is this: What Spiritualists should do was 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. He argues that they are real; 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 explain them. That is exactly as it should be; it would make him do his own investigating before he talked about the subject,—and that is exactly what the Spiritualists want, and what I want. As I said before, if the bulk of the Spiritualists had any sense, they would see, in my book, that their friend instead of their greatest foe.

In a recent review appearing in Reason, I have been roughly handled for reviving many of the old doubts about the Fox sisters, quoting a number of out-of-date books, etc. My object in doing so was to give a review of the thoughts, pro and con, of the times; to state that was said on one 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 persons (three doctors) asserted that they did so produce them,—and that statement was necessarily inserted in my historical sketch. To leave it out would be to make the sketch imperfect. I did not ignore the views of any of the authors quoted; I stated what they said. I also said that, so far as my own investigations went, they agreed with those of certain authors.

We of the psychological 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 that would preclude the possibility of fraud,—and that is, I venture to think, a reasonable and sane demand. Now, regarding the English Society, or we of the American Society, have endeavored to obtain tests under such conditions, the mediums have either backed out, or nothing happened, or fraud was detected. Can it be wondered at, then, that we are rather

SPIRITUALIST LYCEUM LESSONS.

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

Happy greetings to all. Dear Members of the Lyceum: As the first of March draws near I am reminded that this is the month that brings our anniversary of modern Spiritualism, and I feel that I want to write to you.

I wonder how many of you know what is under WHAT CONDITIONS Spiritualism came to the world in its modern expression?

I would like to see every hand go up in answer to these questions every Lyceumist 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 has brought to us.

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 talking about? Of course you do; it is the blessed truth of the continuity of life after death, and of the possibility of spirit communion.

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 like 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 celebrating 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 thing I wish to tell you about our home Lyceum, but first I want you to answer my letter each one of you who can write.

Lovingly to all,
MRS. ELIZABETH SCHAUS.
National Sup't of Lyceums.
Toledo, Ohio.

skeptical of results, until these results are attained under conditions that render fraud impossible? If we should introduce 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 erect between present day science and a 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 have no desire to belittle the work or the zeal of any others; we acknowledge its worth; what we want is MORE EVIDENCE of the same type, and DONALD W. WELL OR BETTER ATTESTED.

I do not believe, as my critic asserts, that my explanations fail to explain; 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. I have looked long for proof, and have failed to find it. If my critic can introduce me to a single medium who can produce one single, genuine, physical phenomenon in my presence, I 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, and that may be called, in very truth, "scientific."

Sincerely yours,
HERWARD 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 year.

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 neighbors for this 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 mysterious 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. 8, 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 investigated 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 he called the gospel plan of salvation by grace as illustrated and bottomed upon the narration of the scene on Mount Calvary enacted more than 1900 years ago, when the crucified Christ called upon the crucified Master to remember him when he came into his kingdom, and was rewarded therefor by the promise that "that 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; 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 investigations that convinced him of the truth, and mentally, 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 appease the wrath of the Jewish Jehovah; and he revelled in the demonstrated existence of his spiritual being in a realm of consciousness, 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 the 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 he had sowed and did sow that also should we also surely reap; if we sowed tares we would reap tares; if we sowed wheat—what must be the harvest, and that he and all must suffer to the uttermost, all the consequences of infraction or violation of the laws of our being; that each and all would assuredly go to their own place in that realm; that forgiveness for wrong doing, for selfish actions, for unkind deeds, for wrong thoughts, for any and every injury committed either to ourselves or to others while in the flesh, could only be obtained and satisfaction made, to and by those against whom the wrong had been committed, the 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 spirit would depend on its happiness upon our actions and not our beliefs and fathes.

living inspiration and whose memory will always remain a blessed benediction.

In June, 1902, Mrs. King and her daughter moved from Iowa, Michigan, to Albany, N. Y., where they made their home with the son, G. Shepard, at 515 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 she, like many of her 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 all ways remained memorable.

Beside her son and daughter, Mrs. King is survived by two sisters, Mrs. M. A. Leonard and Mrs. Dr. John B. Williams, 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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By Ralph Waldo Trine. With yourself lies the cause of whatever enters into your life. To come into the full realization of your own awakened inner power, is to be able to condition your life in exact accord with what you would have it be. This book is a masterpiece. CONTESTS—1. Prelude. II. The Supreme Fact of the Universe. III. The Supreme Fact of Human Life. IV. Failure of the Materialist. V. The Law of the Secret. VI. The Power of Love. VII. Wisdom and Interior Direction. VIII. The Realization of Perfect Peace. IX. Coming into fullness of power. X. Plenty of All Things—The Law of Prosperity. XI. How Men Have Become Prophets, Seers, Agents, and Saviors. XII. The Basic Principle of All Religions—The Universal Law of Love. XIII. The Realization of the Highest Good. For sale at this office. Price, postpaid, \$1.25.

The Jesuits. Containing chapters on the origin and history of the Jesuits, the "Company of Jesus," the "Immortal Teaching of the Jesuits," the "Domination of the Order," the "Expulsion of the Jesuits," the "Jesuits' Estates," and the "Jesuits' Society." The Jesuits' Estates, etc. By M. F. Austin, A. M., D. D. Price 15 cts.

FIFTY YEARS IN THE CHURCH OF ROME.

A Remarkable Book.

This is a remarkable work by FATHER CAHILL, J. C. It exposes even to the

MARYLAND MUSINGS.

Playmates.—By the Bentztown Bard.

Who's talking to Rosa and Annabel Lee,
Though there's nobody there but her-
self that I see;
Who's talking to Flora and Linda and Jane,
But I look for her playmates beside
her in vain;
Who chatters to Polly as if she were there,
Though nothing seems present to me
but the air,
When I come by with a doubt in
my tone
Shadows my little one's play-
mates have flown!

Just 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 morn-
ing and say
If 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-
ful elf,
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
and song,
Her playmates came back through the
dark in a throng;
She chatted with Flora and laughed
with Louise,
And called them her cousins as pat as
you please;
Some seemed to dwell in far cities of
fame,
But however, they journeyed or
withered they came,
It puzzled me still, to the point of
despair

My own little girl was the only one
there!
Day after day in her spirit of dream
She talks with the playmates of
shadow and gleam;
A touch of her fancy, and, lo, in the
room—
They come like the velvet breathing
of bloom;
Each with a name and a charm of her
own,
A voice of distinctive, though similar
tone,
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
have seen
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 fesses her head and she glances
askance
With a mystical manner as much as to
say:
"Oh, papas don't know anything
about play!"

Sometimes I gather from what I over-
hear
That she quarrels with her playmates
of shadow and gleam,
The same as all little girls will when
they're wild
With the fervor and fancy of spirit-of-
child;
But sooner or later 'tis easy to see
She's made it all up with her Annabel
Lee,
And Rosa and Flora and all of the
dears,
As they chatter together, forgetting
their tears!

Fairies of fancy, dear playmates of
dream,
In the make-believe region of child-
hood and gleam,
Play on 'neath the willows and here
by my chair,
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 I
never may see—
Her beautiful Rose and her Annabel
Lee!

SEND CATS TO EAT RATS
AND BANISH INDIA WOE.

Salvation Army Officers Gather Thou-
sands of Felines for Deportation as
Part of War to Exterminate Bu-
bonic Plague.—But Who Made the
First Rat?

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
thus deprive the plague of its most
profitable spreading agency.

The dreaded scourge is scattered
broadcast by a flea that thrives on the
bodies of rats. If the rats can be ex-
terminated 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, no matter what the provocation.
But they have no objection to one ani-
mal killing another.

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

WHO IS RESPONSIBLE
FOR THE CRIME?

The Assassination of Father Leo in
Denver, Colo.

Four days ago one Giuseppe Alois,
an illiterate Italian, a very recent ar-
rival 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 Catho-
lics and a few ignorant Protestants,
that the assassin is a "Socialist-Ana-
rchist." Father O'Ryan in his ser-
mon 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 Alois, the as-
sassin, but I pity the ignorance of
Father O'Ryan, who is not better in-
formed than to class socialism and
anarchy together. Webster's dictio-
nary would show him the difference.
He might as consistently allude to a
bird as a "white-black bird."

The large 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 di-
rectly say that Protestantism is a
"dread disease," but strongly so im-
plied. Now I enter my protest
against classing Ruskin, Hugo, Wal-
lace, Flammarion, Ingersoll, Frances
Willard, Ella Wheeler Wilcox and
hundreds of other scientists, states-
men, poets, and philanthropists as an-
archists and assassins, or that they
teach anarchy or violence.

As to Giuseppe Alois: Mr. G. Map-
pelli, bookkeeper of the Frazzini Bank,
of this city, who knew the assassin
well, says the man was clearly in-
sane. Since coming to Denver he
could secure no employment and was
destitute. In Italy he had serious
trouble with the priests because of a
strike of workmen for better condi-
tions. He was a devout Catholic, but
as a striking shoemaker he was
persecuted, assaulted, and excommu-
nicated 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 else could be held responsible?
Again: In the Denver Post of Feb.
26, the statement is made on Catholic
authority that: "As Alois was once a
Catholic, if he should desire to avail
himself of the privileges of the con-
fessional he could not be denied ab-
solution. 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 fel-
low-man, and be by the act, "ab-
solved" from all blame and thus wipe
out all the consequences of their
crimes. Neither do I know of any ag-
nostic, materialist or atheist who
promises any such easy escape for
the wrong doer.

Giuseppe Alois is not a Socialist. It
is an infamous slander on a noble
movement for the betterment of hu-
manity to call him such. He is a Ro-
man Catholic. He was born and
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, accord-
ing to the law of the church, and then
insists 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, saint-
ed 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 Mas-
sachusetts Meeting of the Chicago Spiritualist
League.)
We've no fault to find 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 mellowed creed,
And are proud to be from blindness
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 peace 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're 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 we
used to yesterday;
In the reality 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 unlearned bread and wine,
But we DO have SOUL-union
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 stew
Shall prevent our right of freedom
and of peace before the law.
DR. T. WILKINS.

PROMINENT SPIRITUALIST
PASSED TO SPIRIT LIFE.

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

Eliza A. Pittsinger, at one time one
of the most popular of California ve-
sicles, is dead, and in the homes of
many who as little children learned to
revere 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 Washing-
ton'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 57 1/2 Prospect avenue,
the woman who thirty years ago was
one of the best known poets in all the
West and whose name was a house-
hold word here, passed quietly away,
her popularity but a memory save to
those who had known her in childhood
and the small coterie of old time
friends who gathered around her. To
them almost her last words were, "I
am not dying, 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
age.

Writes War Songs.
In the early sixties and the seven-
ties the name of Eliza A. Pittsinger
was one of the best known 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 the
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
eloquence. No public meeting was
complete in those days without a ren-
dition of one of her thrilling "Bugle
Peals," or her "Song of the South Vi-
ctoria." To her poems the poetess
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 un-
known save to those who remembered
and could not forget her triumphs of
former days.

Eliza A. Pittsinger was born in Mas-
sachusetts 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 Spiritualist investigations and
phenomena. She was a regular con-
tributor to the Golden Era, the Car-
rier Dove and the Banner of Light.

Poem on Earthquake.
For many years Eliza Pittsinger
lived with her invalid sister, Almira
Ingram Holcomb, and after she died
last May she had practically lived
alone. She was 84 years of age, and
a short poem on the earthquake, and it
was one of her hopes to some time
have all her works gathered and pub-
lished.

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 themes. Some of the best
verses follow:

They say I'm 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,
I stand in the great forever,
O God, I am one with Thee.
—San Francisco, Cal., Cal.

Shelley.
Dear Shelley! Rare and sympathetic
heart!
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 rain
Wild cries, the awful miseries of
those,
Whose lives are sacrificed to gnaw-
ing woes.

Immortal child of soulful poetry!
To suffer was thy bitter destiny;
Thy worshipped memory is drenched
in tears;
Ah! few and luckless were thy earthly
years.
Oh! youthful author of impassioned
songs!
Thy days were neither prosperous nor
long;
Thou wast a prophet sent from
spheres above;
Embodiment of tenderness and love.
MILTON BAKER.
Lawton, Oklahoma.
"The Widow's Mite and Other Psy-
chic Phenomena." By Rev. I. K.
Funk. Price \$2.00.
"Human Personality and Its Sur-
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." By Mrs. E. D.
Esperance and Rev. B. F. Austin.
Excellent. Price 10 cents.

AN IMPORTANT QUERY.

Its Answer by Dr. G. B. Warne.

Has our able and always instructive
brother, Hudson Tuttle, at last
been caught napping?
In The Progressive Thinker's ques-
tion and answer department of Mar.
7, the sage of Berlin Heights sought this
language in reply to a query by A.
Shiel:
"To be accurate" (Camille) Flam-
marion has not investigated Spiritual-
ism forty years. This "latest work"
is now two years old, and the author
does not deny his belief in Spiritu-
alism therein. He simply denies belief
in some forms and manifestations, in
which he has a following of most
Spiritualists.

The preface to Flammarion's "My-
sterious Psychic Forces" is dated De-
cember, 1906, while the volume came
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 vain
for certain proof of personal identity
through mediumistic communica-
tions."

Again on page 436 we find the fol-
lowing as to our phenomena being
caused by "Souls of the Dead":
"This is far from being demon-
strated. The innumerable observa-
tions which I have collected during
MORE THAN FORTY YEARS all
prove to the contrary. No satis-
factory identification has been made.
The communications obtained have al-
ways seemed to proceed from the
group (sitters) or when they are
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 tutelage 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.:
1. "The soul exists as a real entity
independent of the body."
2. "It is endowed with faculties
still unknown to science."
3. "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 phenom-
ena may be due to a special order of
souls who have never occupied mortal
bodies on this plane. That the
Three Lessons 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 Waterbrook, 335 North
50th Street, Chicago, Ill.
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 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 "Wo-
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HE MAKES A NEW MOVE.
He Doesn't Want Any 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 renounced the
many truths contained in this philoso-
phy, but because for the greater part
its followers are wedded to the phe-
nomena, the results of which I be-
lieve from actual experience to be dis-
astrous to the spiritual growth of the
human soul, leading men and women
to live lives on the material plane of
life, who never aspire to the divine
teachings of love and God and who
care not for the upliftment and sal-
vation 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
and shall devote my life to the work
of the Master to raise the fallen and
the drunkard and lost of earth, en-
deavoring to show them the more ex-
cellent way. My room, which I have
used for the past few years, will be
opened on Sunday evening, 93
Brigham street, as a "spirit temper-
ance 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 help,
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 light 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.
—Providence, R. I., Journal.

The Sunbeam's Message.
One morn, 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 yon regal splendor kissed,
Were drenched in a jambent glory—
A soft sea of golden mist.
I stood at my chamber window
While the gorgeous vision stared;
Till a mass of sombre rain-clouds,
Low over the hilltops betrayed,
And methought of lives so burdened,
By dark clouds, fast drifting down,
That only a golden gleaming,
Shines through their lowering
frown.

I turned away from the window,
To the cares that filled the day;
But the cheer of misty brightness
I saw pictured on the way.
And I mused upon the message
Adrift on the golden sea,
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 glistering 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.
Willimantic, Conn.
"The Arcana of Spiritualism." By
Hudson Tuttle. 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 follow-
ing:
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 "Wo-
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Brigham street, as a "spirit temper-
ance 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 help,
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 light 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.
—Providence, R. I., Journal.

The Sunbeam's Message.
One morn, 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 yon regal splendor kissed,
Were drenched in a jambent glory—
A soft sea of golden mist.
I stood at my chamber window
While the gorgeous vision stared;
Till a mass of sombre rain-clouds,
Low over the hilltops betrayed,
And methought of lives so burdened,
By dark clouds, fast drifting down,
That only a golden gleaming,
Shines through their lowering
frown.

I turned away from the window,
To the cares that filled the day;
But the cheer of misty brightness
I saw pictured on the way.
And I mused upon the message
Adrift on the golden sea,
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 glistering 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.
Willimantic, Conn.
"The Arcana of Spiritualism." By
Hudson Tuttle. Price \$1.25.

MINNESOTA STILL
SURGING AHEAD.

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

To the Editor: The State Spiritu-
alists' Association of Minnesota has
just closed the most successful three-
days' 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. Peo-
ple 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 Spiritu-
alism goes marching on.

Dr. G. 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, each one the best
in their particular field, and added
much to the success of the mass-
meeting. Among those who took ac-
tive part are: Mrs. Carrie Tryon, Mrs.
S. M. Lowell and Miss Alice Wick-
strom, 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
Giles and Mrs. H. F. Courtney.

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

Another feature which must not
be omitted is the Lyceum, which, un-
der the direction of Mr. J. P. Whit-
well, gave a very interesting pro-
gram Sunday afternoon, before a
large audience. Mr. Whitwell is per-
forming himself very apt at teaching
this little folk and as a teacher is gifted
with the faculty of establishing sym-
pathy between himself and his pupils.
He has courage and his heart is in the
work.

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

Rev. Dr. C. W. Hidden, of Newbury-
port, Mass., a former Spiritualist and
Agnostic, but now a preacher of the
Congregational denomination, ad-
dressed a gathering of Spiritualists
lately in Frances Willard Hall, Pro-
vidence, R. I. These particular Spiritu-
alists are about to form the "First
Bible Spiritual Church," a movement
which is understood to be a radical de-
parture from the old doctrines of Spiritu-
alism.

Dr. Hidden cited this movement as
one of the "advancing rumbles" of the
upheaval which he said was coming in
Spiritualism. He upbraided them for
being willing 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 philo-
sophical 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
a placard addressed to employees. It
was headed, 'Taking the Initiative,'
and conveyed the thought that the
employee willing to take advantage of
situations as they arise, to do the
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
movement 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 philo-
sophical lines, and thus drawing nearer
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

General Survey.

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

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

KEEP COPIES OF YOUR POEMS SENT TO THIS OFFICE, FOR THEY WILL NOT BE RETURNED IF WE HAVE NOT SPACE TO USE THEM.

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

W. J. Colville gave eleven lectures in Santa Cruz, Cal., February 26, 27, 28, 29, and March 1 and 2, under the auspices of the First Spiritualist Society, 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 in 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 2. Any camp desiring my services during that week that is vacant can address me at 1561 West 2nd st., Dayton, O."

Frances Spalding writes: "Sunday, February 23, I closed a month's work for the First Spiritual Society of Elgin, Ill., 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, and we can certify to the fact that a fairer man does not live. We are always glad to meet George Letford." Chronicle, Inness, Fla., writes from Los Angeles, Cal.: "The Society of Spiritual Progression is holding well-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 post-office which the children use to send letters 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 a conference and messages at 10:45 a. m., in which interesting talks are given. At 2:45 p. m., circles are held by the different workers, giving comforting messages to those present. These circles are well attended. At 6:30 p. m., our Young People's Progressive League holds its meeting. At 7:45 p. m., we have the lecture and messages by the pastor, Mrs. Mary C. Vasek. 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 ladies are doing a good work in helping 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, 406 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, 9:30 p. m. Don't forget our Get-together Social, given by the men. This will be the greatest 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 Spiritual Society of Fitchville' and Mr. Dwight S. 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. Every 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 entertainment 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 early spring."

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

TAKE NOTICE.—Correspondents are requested when writing for this paper to use either a typewriter or a pen, with black ink. Write on only one side of the paper, and in a plain, legible hand, and thus avoid the necessity 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 Starlight Society, 536 W. 32nd street, in stating that Mr. Bunde was the pastor of the society. Mrs. C. Weinek 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 auxiliaries to the State Association in the city. They held 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., Psychical Research Society, has been doing excellent work on the platform in this city under the auspices of the Victoria Psychical Research Society. Mr. Howse arrived here early in January, after an extended 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 both 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 Lowry Hall, Emma E. Zwalen, president. Mr. Frederick 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 Association of Spiritualists of Washington, D. C. This is 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 valuable 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 marvelous 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, and 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 Baker, is the most prominent boy orator in the United States today. There have been literally hundreds of people in the United States converted to the belief that the dead can come back to 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 who has reason to believe to be a charlatan, seeking to make a living by fraudulent spirit phenomena. 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, Oklahoma.

Wm. Christie writes from Toronto, Canada: "I cannot renew my subscription for your valuable paper, The Progressive Thinker, without expressing my gratitude to you for sending forth such a powerful auxiliary to the great cause 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 seventy-fifth 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 numerous readers to infer that I have given up faith in some of the great truths contained in the good old Bible."

Libbie Shelton writes from Indianapolis, Ind.: "The Progressive Spiritual Society is proud of the glowing reports from Lake Helen, Florida, of Mrs. Annie Thronsen'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 Jennings Bryan, she has had good sized audiences. Last Sunday the hall was filled to its capacity. Coming to us an entire stranger, except to the one

TO THE SPIRITUALISTS OF OREGON.

The State Board of Spiritualists earnestly desire to come into communication 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, Portland, Ore. 953-31

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 Merrill writes from New York: "Those who have not availed themselves of the grand opportunity of your kindly offer to procure a valuable 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 regret, as they had made a good investment. I am still receiving orders. My permanent address is Mills Hotel, Bleeker St., New York."

Mattie E. Hull writes from White-water, 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 year, has given 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 nine. I leave here next Thursday, 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 masterpiece 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. I only wish that every Spiritualist and every member of any church throughout the length and breadth of the world could read it, with an unclouded 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, and her services are needed, and without murmur, that her name cannot be lost sight of by any slip of the memory of correspondents. Her services for the League Saturday afternoon 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, 305 Masonic Temple. These meetings are always full of interest. Mrs. Richmond is always ready to give a warm welcome to visiting strangers."

The Illinois Sunflower Club will hold its third annual entertainment or birthday party, on Friday evening, March 20, in 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 secured. Mrs. Soffie and Miss May McDonald, who so kindly gave their help two years ago, will favor us again this year. The bulk 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 cents."

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 Society of Atlantic City (colored) has 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 valued friend to the society's attendants. The last week's services were great, usually 80 to 100 being in attendance. I am now calling on white friends to gather and form a society."

They have never been organized as a body, but always holding meetings weekly. I hope when next I write I 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. Supper was served as usual, and a 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. Be 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 effort, the fact that they were put to rest 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 itself THE organization of the city, and it is neither the time nor the purpose or desire here to speculate upon the reasons for this union. It is too good and too near the right move to speculate upon. 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 has and her best heart to the success of the meeting; 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, Roseland, the oration by Harry Burgess, dressed as a Pawnee Indian, something new, good and true, and the rope trick; which final ending 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 overflowing on Sunday, March 8, by an enthusiastic audience. Rev. J. H. Demby delivered one of his very forceful and highly inspired discourses, to the edification of the church. He 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 hand, as was Mr. Perry, of Roseland, and another young man, whose name has escaped us now. The hall contained many strangers, and the indications of this society are progressing beyond the expectation of the most sanguine."

Reporter writes: "The Church of 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 the little hall, 3rd floor, Masonic Temple."

Correspondent writes: "Dr. T. Wilkins delivered the discourse at Wilcox Hall, 301 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 meeting was well attended, and the audience had a perceptible light of inquiry as to the things when they can see the world as it is. 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 Rock's Hall, 11526 Michigan avenue, Sunday evening, March 15. Everybody is ready to attend and hear this wonderful speaker."

A member of the society writes: "The Golden Rule Spiritualist Society, 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 old-fashioned and new-fashioned dance, and supper, at the hall, 42 E. Pauline 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 its 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 way. 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 aimlessly along Broadway, and supping at the hall, 42 E. Pauline street, a salesman for the Yarnman & 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 300 ways to increase your Personal Magnetism. Price, cloth binding, 50 cents; paper, 25 cents.

NOW LET US GET TO WORK!

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 the human mind, in the right direction. 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 organizing "Mammoth Grand" work into the rear and finish in the quiet grave under the dumb clock. 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 for the good of the Cause; turn out and give them a crowd and they will serve you the same when your society has a similar entertainment. Instead of making your special society the exclusive field of your labors, go to your neighbors with your whole soul wide open and let them know you belong 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. Do not love ones do not teach you selfishness, envy and given WILKINS SIX MARCH 5 gospel. You have no time to speculate upon how much the antagonism of some other organization will injure your parent Association. That will 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 up it is likely to appeal to them in a selfish and commercial way, and breed an ambition to be at the head of something 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 perfecting and comforting 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 societies 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 anyone. 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 brotherly assistance, unless they become in reality 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 in the way of the great onrush of Spiritualism. There are societies 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 anyone. 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 brotherly assistance, unless they become in reality antagonistic to the State and National Associations.

There is no way we can become a power for good but to be good within ourselves and then unite that goodness into one great working body.

We all love the cause to the extent of our ability, and have our own peculiar ways of expressing it, but we who love one 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 individual here remains a conscious individual through the change of death, and that those individualities have the privilege and the power to communicate one with the other.

Now doesn't it seem silly to think we have it all and are arrogantly dead 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 adapted to his or her nature; his or her character; his or her adaptability. No one can take from or add to, to the injury of the other. If it is true mediumship; if it is true inspiration 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,
Over dale and hill,
Looked in Winter's fold,
Rocked in Nature's mold—
Slowly awells until
Spring has come.

Underneath the cares,
Along the dark way,
Of those who complain
Of hunger and pain,
Those who are groping
In destructive snares,
Those who are reaping
Their harvest of tares;
Is something keeping
The sad heart to say:
"Heaven is coming!"

In the eyes 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. JACOB, Caledonia, Mich.

PASSED TO SPIRIT LIFE.

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

Passed to Spirit Life, February 26, 1905, 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 fairly embowered in flowers, whose fragrance filled the house. The funeral was largely attended. The undersigned officiated.

NETTIE PEASE FOX.

Jacob Beher passed to the higher life, March 1st, 1905, he was born 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. Alice E. Stevens of Guilford, Maine, 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." The 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 hand-clasp, 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.

P. C. M.

Frederick Cannon Warren passed to spirit life, from his home in Proctorville, Vt., February 12, 1908, aged 75 years. He was a firm believer in the beautiful philosophy of Spiritualism. A wife and five children are left, but we shall meet again.

ALICE M. WARREN.

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Good for a \$1 Pair of Magic Foot Drafts to be sent Free on Approval, as explained below.

To: _____
Address _____
Magic Foot Draft Co., Jackson, Mich. X0

This free offer is open to every man, woman or child who has

RHEUMATISM

Let Magic Foot Drafts cure your Rheumatism, no matter where or how you suffer. They are curing cases of every kind, Muscular, Sciatic, Lumbago, Gout, chronic or acute—curing after doctors and baths and all else had failed, curing even after 30 and 40 years suffering.

Magic Foot Drafts are powerful yet harmless antiseptic plasters worn on the sensitive foot soles, their soothing and healing effects reaching the entire body through the circulatory 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.

Let Magic Foot Drafts cure you. Send us the coupon with your full address today. You'll get the Drafts by return mail—to try free. Then if you are satisfied, you can send One Dollar. If not, keep your money.

You decide. Write your name, address Magic Foot Draft Co., Box 5, Oliver Building, Jackson, Mich. Send no money—Just the coupons. Write today.

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. Dr. Richmond will be at home, 3807 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 4 p. m.

The Students of Nature, Mrs. M. Schunacher, pastor, meets at Van Buren Opera House, 1st floor, 1st and California avenue. Service at 7:30 p. m.

The Fraternal Order of Spiritualists, Dr. Alex. Caird, president. Services at Hygeia Hall, 406 Ogden ave., at 2:30 p. m., circles, 8 p. m. Song service, 6:30; concert, 7; evening 8.

The Occult Scientists meet every Sunday, 3329 Vernon avenue, Hall 3514. Services, music and messages. Mrs. V. Brockway, pastor; residence, 1062 1/2 Prairie avenue.

Metropolitan Spiritual Society, Pastor, Mrs. Margaret W. Peck, meets at 8 p. m., at Unity Hall, 434 1st st., cor. Wentworth avenue.

The Church of Progressive Spiritualists, (colored) holds services at 3329 Vernon avenue, every Sunday, from 4 to 7 p. m. Pastor, Dr. J. H. Demby. All invited.

The Progressive Spiritual Society holds services every Sunday, 133 E. North avenue, corner Burlington street. Mrs. B. Hillbert, manager.

Society of the Law of Psychic Phenomena, services at Wilcox Hall, 301 E. 43rd street, at 8 p. m., conducted by Isa Cleveland.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTE: The Questions and Answers have called forth such a host of responses, that it is impossible to print the most condensed form, and often clearness is perhaps sacrificed to brevity. From now on, the answers will be more complete, and the style becomes thereby more descriptive, with all things to be expected. Correspondents are asked to wait for the appearance of their questions and write letters of inquiry. The supply of questions 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 to anonymous letters. Full name and address must be given, or the letters will not be read. If the request is 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 spirit.

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 members, equally divided as regards sex, a very congenial, earnest and enthusiastic 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 cabinet was introduced and one of our number, who appeared to be more mediumistic than the others, sat alone in the cabinet. A very short time had elapsed when the gentlemanly cabinet was seized with a sense of suffocation and his breathing was heavy and evidently of great difficulty. 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 nervous 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 on the previous condition, viz: The labored breathing, and made frequent attempts to talk, which at first were unintelligible. Gradually 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 with the piteous appeal, for it was said in such heartrending tones as never to be forgotten."

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 so much, and now refuses to sit in the circle, fearful that the same experience might again result.

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 being to the exertion of her heart 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 suffering."

Are we to infer from the foregoing experience, that the condition prevailing 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 the circle.

Again, how is it possible for a spirit to suffer the pain that this one evidently suffered, when the very means of suffering had been dissolved, 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 the foregoing kind, 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.

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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 extraordinary success, and should not feel discouraged by an incident, which really has no other meaning than 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 someone who knows tell us of the "Astral Body", of what composed, its use, etc.?

A.—The Spiritualist has no use for the "Astral Body," for he believes that the spiritual body is a natural growth from "substance"—a conventional name for spirit matter is distinctive from physical matter. The "Astral" is distinctively theosophical, and as such the Theosophists ought to define it. But this they have not done with any clearness. It may be gathered from the theosophical writings here and there, that it is made up of the odds and ends, shreds and patches of material, the spirit carries out of the wreck of the body. It is by means of this that such spirits as long as they retain this "astral shell" are able to make themselves seen, and communicate. This shell is sooner or later cast off and the inference is that after such moulting the spirit is unable to manifest to its friends here. Hence it is inferred that spiritual communications are only received from "astral shells."

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

P. Smetton, 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; Biogen."

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

Geo. E. Sly.—Q. In your reply in The Progressive Thinker No. 948, you think there has not been any sudden catastrophe in the past, affecting the earth. Is it not possible that it has been struck by a meteoric mass, such as exist in the meteoric zone, through which the earth passes every year? or a comet, and thus the tropic zone become the frigid? and the circular orbit to the present ellipse?

How else account for the mammoth and other tropical animals frozen in the cliffs of the Arctic Ocean?

A.—It is possible for the earth to be struck by a meteoric mass. There has, however, no indication that it has been. A comet is composed of solid highly attenuated matter that the earth 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 bodies, 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 evolution of many ages, become possessed 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 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.

Let us have full confidence that however terrible fancy may paint the consequences of colliding worlds, run-away comets or expiring worlds the danger line is never reached and the order of the universe is maintained.

"The Religion of Cheerfulness." By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 50c. THE SELFISHNESS OF Grief, by Jenkin Lloyd Jones. One of the best pamphlets written. Every one ordering the paper or books should put in an extra dime for this valuable little book. Price 10 cents.

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

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The Tottering Ruins of Old Systems.

"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 furnish it."

The days of dogmas, creeds, and lamps are rapidly passing away.

The unquestioned dominion of ecclesiasticism is at an end. The dawn of a new age is here. Its disclosures are superseding all past revelations. They are bursting upon the world in all the effulgent glory of seven senses in one. Old dogmas are being blown away like the withered leaves of autumn. Old theories that once held millions in their grasp are everywhere being exploded by demonstration of facts. What was once supposed to be truth, is now proven to be error, wearing the mask of truth.

No intelligent preacher or priest can be true to his own convictions and long retain his pulpit.

By an arbitrary system of ecclesiastical tyranny, he is compelled to preach, not what he believes, but what the creed demands. He must be true to his own convictions, or lose his salary and beg his family, whom he has sworn to provide for and protect.

Preachers have told the writer that they no longer believe the doctrines of the creed, but, say they: What shall we do? We have our families to provide for and our children to educate, and we do not know how to make a living outside the pulpit. Most of them entered the ministry when they were young men, before they had ever learned to think or reason for themselves. They simply believed what they had been taught concerning the doctrines of their church. Now it dawns upon them that they have no 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 their sacred convictions and a beggarly 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 science. It winks at its vast array of facts, because they are in conflict with so-called revelation.

But the fact remains with more convincing force than ever, as men become more enlightened and begin to think and reason for themselves. While creeds and dogmas are constantly losing their hold on the people, astronomy and geology have utterly demolished the premise of theology.

The logic of truth and fact fore-shadows its ultimate extermination from the earth. Superstition will die hard, but its end cannot long be delayed. The life and soul of the system has long since departed. The soul having left it, the body is dead. A mere form of godliness with no power to give it force, destitute alike 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, wearing its titles and perquisites, 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 furnish it."

But the church has sneered at its proofs, held up to scorn its advocates, cast out its members who became convinced of its truth, and heaped upon its founders 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 the blood of men, who have not been committed in their name. Surely it is time the theological bulwarks of ignorance and superstition should fall like Babylon of old.

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

There is a vast amount of debris to be cleared away, and many expressions that must fall or the system itself will go down with the general wreck. Its divine mission can never be attained loaded with sham and fraud as at present. Of all the shameful, injurious, damned ghosts that will people the hell of evil doers, in the world to come are men and women who live and grow rich by deception and the practice of fraud while posing as messengers of light.

We can conceive of no deeper grade of depravity, or lower strata of human existence.

The light of immortality is burst-

ing upon the world, independent of all ISMs, and in spite of all creeds. The new wine of modern thought cannot be bottled up within the narrow limits of old time conception. As well bind the sunshine, or fetter thought, as it goes on its circuit of wireless telegraphy. "Wise men change; fools never." Only fools ignore progress. Error shuns the light of investigation, shuts its eyes and swears the sun does not shine. The throne of superstition is ignorance wearing the mantle of authority.

The system that would make this country a theocracy on the one hand, or an oligarchy on the other, are both relics of barbarism, hostile alike to liberty and human progress.

"The mills of the gods grind slowly, but they grind exceeding fine." Let no one think that in the decline and fall of old systems, the throne of superstition is not being overthrown, and its days are numbered, and its doom is sealed. Its cup of righteous wrath is full. Seventy millions of people will not forever submit to be treated like slaves by a few thousand plutocrats. The reign of a few men means the death of tyrants. Thinkers and honest men, to the front. The great battle of the ages is on. Cowards and weaklings, to the rear.

No power can stay the conflict of freedom and liberty. The FACT is not in name only, says the scepter. Whatever system stands in the way must go under. Shall stock gambling rule or ruin at pleasure? Shall frenzied finance continue its mad schemes, to result in the ruin of millions of honest men. Are our rulers blind? Can they not see the rocks upon which the ship of state is running at a fearful rate of speed? Will they take no warning from the fate of the dead nations of antiquity? Do they not know that history sometimes repeats itself. Certainly a radical change of program must be effected, or, at no distant day our nation will be sepulchered with those that have gone before it. It would seem that "Justice has fled to brutishness."

And men have lost their reason."

The only hope is in the people. Shall a few thousand multi-millionaires rule this country, or shall the seventy million people rule it? Shylock can oppress the poor and take his pound of flesh, but let him beware, a mightier than a Daniel is coming to judgment. The doors of a brighter day are swinging open. The gates to the cemeteries of the dead nations of antiquity are also being lifted up to receive those that have come to this earth to live in the present.

THE REFORMATION OF THE HAND-WRITING ON THE WALL.

The United States as a government is rushing on to the doom of Great Babylon of old at a fearful rate of speed. Almost every department of government carries on without inbred corruption to sink the ship unless it is thrown overboard. It is well while there is a general shaking up all around to put things in order and be prepared for the emergency. We need a government of the people, by the people, and for the people.

Does the United States meet those requirements? If so, then a magnificent future is before it. But if the money power is allowed to reduce the laboring population to the condition of serfs, if the objectionable elements 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 for a mere pittance, then it requires neither a sage nor a prophet to forecast the destiny of this nation. Now men from India are coming here by every steamer, and with them the Bubonic plague. They are brought here by corporations, because they can live on ten cents per day.

No one need wonder that the battle wages hot between labor and capital. The great combines of wealth have waxed the creation of Labor Unions in sheer self defense. And yet, without labor, and skilled labor at that, capital would be helpless as a steam engine bottom side up in the ditch.

But I must proceed to another topic. I believe in the triumph and unity of truth, and that all sincere lovers of truth will come at last to see eye to eye.

"They will know each other better when the mists have rolled away."

I also believe in the ultimate victory of pure Spiritualism, which shall in the future, more than in the past, revolutionize the religious and scientific thought of the ages.

N. F. RAYLIN.
West Berkeley, Cal.

"How to Train Children and Parents." Mrs. Elizabeth Towne takes the position that in many cases it is more the parents that need the training more than the children; and advises parents to look to themselves! Twenty-five cents could not be better spent than in buying the book. Anyone who reads it will find it a most interesting and valuable book. Price 25 cents.

"Worry, Hurry, Scurry, Flurry Cured." By the Blissful Prophet and Wm. E. Towne. Tells how to cast away worry, anxieties, needless cares, etc. Price 25 cents.

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"The Light of Immortality is burst-

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."

To the Editor: Upon reading the treatise of Col. R. T. Van Horn, in No. 951 of The Progressive Thinker, I was much impressed to perceive that I have long entertained a similarity of idea relating to the origination of animate form life; and the implied necessity for an epoch of climatic conditions, suitable for its origination, and development. This condition of the earliest environment of the human race is exemplified in the second 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 operation of chemical agencies upon an inorganic substance; there still remains the 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 developed, have derived results through the activity of a galvanic element; or, a galvanic transmutation of elements, produced in their combination.

Taking into consideration the galvanic quotient that pervades all matter; we arrive at a point in our collation 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, and that as a fundamental and which have controlled the origin of life through all the ages embraced within the universal plan.

Reverting to the presumable existence 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 suitable, as to climatic conditions of various geographical sections.

I have always associated the assumption of a garden in Eden with the legendary dominion of Atlantis. In my opinion, the favorable epoch that conceived the earth-born man; and cradled his race to the status of philopolemic lord of our terrestrial creation, was the most stable epoch, as regards earth equilibrium, that the races of earth have known. Essentially so, if we ascribe to earth control, any supervision by an external, supernal power. With due regard to the opinions of various and profound investigators, I am, rather skeptical about the correctness of any views expressed that definitely fix the boundaries and limits of Atlantis, and am inclined to the opinion that the site of this ancient domain was somewhere upon the submerged continent of Lemuria. I have also considered that the ruling races were Etruscans and allied clades perhaps the Phenicians, who so long held sway over the maritime affairs of the 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. A tropical zone, embracing the Pacific Ocean and contiguous shores, and a frigid zone, embracing the arctic regions, with a temperate region between. A certain racial affinity of the aboriginal inhabitants of the western shore of the continents of our hemisphere, to those of the other, is apparent to the anthropologist. For instance, the Mexican and Peruvian to the Egyptian and Mongolian races. Allowing my concepts as facts, we naturally may deduce facts sustaining my belief that earth movement in the embryological era was substantially in variance with its present rotary course; and I should posit that there existed a movement circumlocutionary; with the sun central in its orbit somewhere over the Pacific Ocean. Over the Atlantic Ocean and the western 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 correct; we must entertain concepts of changes to occur in earth formation, when the solar potential overcame the equilibrium as I have surmised its establishment in those embryological ages.

With the beginning of rotary movement we should expect an expansion of the terrestrial sphere. This, after a period of equipoise would take place along the path of solar ecliptic, changing gradually until the newly acquired motion had established a new equilibrium.

This period of equipoise might correspond to the traditional date of Biblical history, when Joshua commanded the sun and moon to stay their course. There may be a scientific explanation worked out some day to verify this most remarkable assertion of sacred historians.

Then, under the impetus of a gradually 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. Under these conditions, we should anticipate an unusual rainfall and certain regions subsiding would be exposed to very disastrous inundation. Here are conditions that may correspond to the events chronicled in the Mosaic deluge; and as the deluges

described in the legends of nearly every race who claim descent from historic ancestry.

Reviewing the foregoing ideas; I am somewhat skeptical regarding the views of scientists who assert that the sun is losing bulk, and its life-providing potential diminishing. I am inclined to think from the discovered movement of the sidereal universe, that the fact is to the contrary. We are assured that the suns and their satellites move in a certain and constant direction, and that there is material energy in the vast abyss through which 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 probability 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 expenditure 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 it beyond cavil: Would that evidence of the divine genius 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 corroborate the almost universal belief, that our corporeal existence is intended by a spiritual proclivity, that is endowed with a continuity of life, and presumed to be immortal. Dreams and visions may play fantastic drams with our mentality, and mediumistic sensitivities working in rapport with the preternatural intellectual forces of our environments, are perhaps not infallible. Still there exists an authenticity of such creditable and profound prophetic utterance through all the historic ages that we must admit the proof of life's futurity, if we shall admit that fundamental law ordains equal privileges to the conservation of matter and mind.

Considering from the evidence of conservation by nature throughout the ages, of the most precious of her assets; the separation 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.

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