





## THE ELIMINATOR

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# Progressive Thinker.

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**SATURDAY, MARCH 27, 1907.**

**BADLY WORRIED.**  
 The New York Observer is probably the oldest and ablest of the Presbyterian papers published in America, and is reputed the most radical. Its vision is doubtless larger than any other secular organ, because it is largely sustained by the Christian pulpits in every part of the country, hence it overlooks the whole field at a glance. The editor seems specially worried over the "high-criticism," which bids fair at an early day to not only detract against the infallibility of the Bible, but throw a doubt upon its inspiration. In a late issue the following appeared in its editorial columns:

"Much of Biblical criticism of the form at present popular is really in spirit and method the secret foe of supernaturalism. Of the critical mode of banishing the supernatural from the Bible, Prof. Green, of Princeton, has well remarked, that it is the most plausible as the most effective method of accomplishing this result, because the animus of the movement is concealed, and the desired end is reached, not by aiming at it directly and avowedly, but by the apparently incidental consequences of investigation, pursued professedly for a different purpose. It is in view of such facts as these that the gravity of the situation, which even amounts to a theological crisis, appears. That here and there a teacher, perhaps a clergyman, should stand forth as the exponent of radical views of Biblical criticism might not be so alarming a circumstance; but when we perceive that such utterances are excused or even applauded by multitudes, that they delude Christians and delight infidels, we are forced to recognize that this radicalism is symptomatic of a widespread decadence of belief in the supernatural."

The Progressive Thinker begs leave to assure the old fossils of a past age that "trouble" has only just commenced. Every move of the churches to give another turn to the Inquisitionist thumbscrew brings hundreds of new recruits to the ranks of the Liberals. The people are too intelligent to be forced by legal enactments, to support obnoxious measures having in view their own enslavement.

**REPLY TO A CORRESPONDENT.**  
 Yes, let them tell the story Christians invented history, and there was none before their day, but turn to Vol. 13, p. 587, 2d col. of Encyclopedia Britannica, 9th edition, and read:

"Asoka became a Buddhist about [B. C.] 263. He then founded hospitals for men and beasts throughout his realm, planted places where nothing had grown before, and provided wells and groves along the roads for the refreshment of man and beast. Further, he tells us, he caused his example in these things to be followed by his neighbors, whether Southern or Western. Among the latter Antiochus, King of the Greeks, has the first place."

Antioch, on the Orontes, where Christianity received its name, according to the Acts, was built by a son of this Antiochus, who named the city after his father. As the founder of the city died 280 years before our era, and the Christians did not appear until after A. D. 43, it follows "hospitals for man and beasts" were known even in Antioch probably near 300 years before a Christian was named. That, however, is only a discrepancy between Christian claims and historic facts, which the inquirer will settle to please himself.

**NEWS FROM THE FRONT.**  
 The latest advices from the East, as we write, represent the united allied powers as ordering the removal of the Greeks from Crete, within six days from the 1st inst.; that King George of Greece is reported to have said, he will yield to no admonition, and is ready for war with Turkey. The populace, at the close of a public meeting in Athens, protesting against the action of the powers, rushed through the streets shouting, War! war! war! Gladstone is said to be indignant in defense of the Greeks. He has the air of a religious monomaniac.

Turkey is mobilizing her troops on the Greek frontier, and the dispatches say, is more ready for war than Greece. By the time we go to press we may hear of "resounding arms and bloody battles."

**"TWO BRUTES."**  
 A bill was pending in Congress during the last days of its session, which prohibited the transmission by mail or telegraph, a detailed account of any prize-fight. This drew out the remark from Mr. Morse that he hoped the then pending fight in Nevada would result in the two brutes killing each other. Maybe the member of Congress reflected the feelings of a majority of the American people. The bull-fights in Spain are brutal enough, and denote a degraded civilization. The idea of hundreds crossing the continent, expressly to see "two brutes" pommel each other is a serious reflection on the age in which we live.

## PROPHET AFTER THE EVENT.

A patron writes from New Orleans expressing a desire for authorities in confirmation of the statement of The Progressive Thinker of February 20, that the Bible prophecies were written long after the events predicted transpired.

There is no question others will like facts in the same direction, for the subject is a fruitful one, as it strikes at the very root of divine revelation. If the prophets, instead of telling what was about to transpire were only reciting what had already occurred, then they were frauds of the same character with the priests and monks of the present day who are still peddling these old wares as events yet in embryo.

While the Bible was guarded by statutory provisions, punishing with imprisonment all persons who called in question the sacred text, carrying out practically what the Inquisition had done in a former age, it was impossible for critics to show the falsity of the holy claims. As those barbarous laws have become obnoxious and obsolete with advancing knowledge, there is no longer reason for further suppression of the truth.

Recent Biblical critics have proved almost conclusively, that the Pentateuch, and all the pretended early history and prophecies of the Jews, were not written earlier than the period of about 445 years before our era. The frequent reference to those narratives to events that transpired centuries after the period churchmen claim they were written, furnish all the proof a reasoning mind requires of the falsity of their claim. It is apparent to scholars, and is generally conceded, that those pretended ancient books are mosaics—fragments of earlier writings, picked up anywhere, made by whom and when no one can know. They were brought together by some later compiler who wove them into books, as we have them now. The critics, by aris piecing together their scraps, are able to separate them into parts, and show where one fragment ended and another commenced. These illustrations are too numerous, and too well known to require reference to this time.

W. R. Greg, in his *Creed of Christendom*, p. 131, Chicago edition, giving his list of the earliest theologians of modern Germany, for a time Professor of Philosophy and afterwards Rector of the University of Heidelberg, says:

"In the case of nearly all the prophets we have little external or independent evidence as to the date at which their prophecies were written, and none as to the period at which they were written; while the internal evidence on these points is dubious, conflicting, and, in the opinions of the best critics, generally unfavorable to the popular conceptions. The Books of Kings and Chronicles, in which many of these prophecies are mentioned, and the events to which they are supposed to refer, are related, were written, or compiled in their present form, the former near the termination of the Babylonian Exile, or somewhere about the year B. C. 530, i. e., from 50 to 200 years after the period at which the prophecies were supposed to have been delivered, while the latter appear to have been a much later compilation, some critics dating them about 200, and others about 400 years before Christ."

"The article 'Daniel, Book of,' in the Encyclopedia Britannica, was written by Rev. Prof. Cheyne. In the fourth paragraph of that paper it is stated, 'Recent researches have shown that the official Targum, or Aramaic translation of the Pentateuch, the earlier historical books, and the prophets was thrown into its present form at Babylon on the basis of a work composed in Palestine.'"

These researches raise a violent presumption that the whole of those writings were productions of the period of the Babylonian captivity, save such as Daniel, which were written several centuries after.

The evidences in Daniel that the book was written after the Alexandrian conquest of the Jews, is established between Greece and Babylon, after the reign of the Seleucidae. Alexander's conquest, his death, and the division of his empire among his four generals are told with such particularity as would be impossible to one not familiar with the history of those events. The ablest critics of the Bible, the old lines of thought, fix the period when Daniel was written, as about B. C. 168, near the close of the reign of Antiochus Epiphanes. Its purpose was to influence that monarch, and the allusions to him, though in the form of prophecy, were easily understood, because of its directness. The German Bible critic, found the period when Daniel was written as B. C. 170 to 164. Says Smith's Dic. of the Bible: "This opinion [of Hitzig] has found, especially in Germany, a very wide acceptance, and Lucke (a German theologian) ventures to pronounce it 'a certain result of his critical criticism.' Again, says Smith: 'The real grounds on which most modern critics rely in rejecting the book, are the 'fabulousness of its narratives,' and 'the minuteness of its prophetic history.'" Hitzig says: "The contents of the book are irrational and impossible."

Daniel is more frequently quoted by Christian writers, and is more fully relied upon as an aid to its claims that the system is heaven-born, than is any or all of the other prophetic books, hence the attention we have turned to it; but the others are equally vulnerable, and are unworthy of a second examination. That style of writing which the people have come to know as "prophecy," has ended with Daniel, the people having become too intelligent to be further deluded by that method of recording events.

**ORIGIN OF THE MOVEMENT.**  
 On several occasions it has been incidentally mentioned in these columns that the first movement looking towards the settlement of national disputes by arbitration originated with Liberals. That credit belonged to Ezra H. Heywood, who, in 1855, called the first peace meeting. He drafted the declaration of sentiments, and afterwards wrote the constitution of the Universal Peace Society, still in existence, with headquarters in Philadelphia. Mr. Heywood was a graduate of Brown University. He was a Calvinist, but he broke with the church because of its equivocal position on the slavery question, and his hostility to reforms generally. He also organized in 1867, at Worcester, Mass., the first Labor Peace League, still in existence. Mr. Heywood was a man of great energy, but because of his radical views, and died a few years ago in consequence of those persecutions.

Cowardice is not synonymous with prudence. It often happens that the better part of discretion is valor.—Hazlitt.

## TAXATION OF CHURCH PROPERTY.

As vividly set forth by Madison C. Peters, Pastor of the Bloomingdale Reformed Church, in the New York Daily Journal.

The assessed value of New York City church property, exclusive of parsonages, is \$51,217,925. Walk up Broadway from Rector street, and out Fifth and Madison avenues, and from these streets alone you can see the undervalued value of church property in New York. The great estates of Trinity and the Collegiate churches alone are estimated at \$50,000,000. Two hundred millions of dollars is something like a conservative estimate of the value of the church property of the metropolis, and when we remember that the assessed value of the real estate of the city is less than \$2,000,000,000, it can easily be figured out how highly oppressive exemption becomes to other taxpayers. The taxes have to be paid, and the property that is exempt, or rather omitted from the tax roll, is simply spread upon the other property. Every body's tax goes up, and the burden of the American people would rise up in rebellion against direct taxation for church support, but what is exemption from taxation but an indirect State support of the Church, a virtual subsidy for its support, and at the expense of the general public? The State owes a deficiency in its revenues by transferring to other property increased taxation, not by the voluntary action of the taxpayers, but by compulsion of law, all of which is out of consonance with our republican institutions. The founders of our republic wisely separated Church and State. But if we are taxed for the support of churches, it cannot justly be said that the Church and State are separated.

The churches enjoy no immunity from the operations of the laws of God. They place roofs upon their buildings to keep out the rain, and put up lightning rods to prevent the lightning from striking them. If God does not vary his laws for the benefit of the churches, why should the State be expected to do so?

It is argued that many churches are not self-sustaining at present, and that to tax them would render them still less so. Thousands are less able to provide for their children because of the tax collector. Why should the laborer pay taxes upon his humble home and the religious corporation be exempted? Make all property bear its just and equal share of taxation and you lessen the laboring man's burden. While the churches are exempted from taxes, the burden of the State is heavier because the magnificent possessions of the Church are omitted from the tax roll, do you wonder that the Church loses its power over him? Tax churches and only those able to bear taxes will dare to be extravagant. Tax churches and modest buildings will be erected where they are most needed instead of a few imposing structures in the fashionable quarter. Every taxpayer in the State has his percentage of State tax correspondingly increased because of the needlessly expensive church properties of the cities, churches which he may never enter.

The saloon is undoubtedly a public evil, and it is the duty of the State to tax it. In the use of which I denounce its infernal traffic. If the saloon keeper is taxed to support my church, in all fairness he ought to have something to say in its management. "No taxation without representation." The churches are undoubtedly a public benefit, but if the doctrine of benefits be furnished as a reason for exemption on behalf of religious corporations, it refutes itself by proving more than the State can admit without bankrupting itself, for there are other institutions which are public benefits. It costs the community a great deal of money, and if the Church paid taxes it would pay only its honest share to secure its enjoyment of the use of property.

Taxation of church property is to the interest of American principles, and in harmony with the experience of nations. Taxing one man for the propagation of another man's religion is admittedly unjust, and makes the religious principle of Church and State alliance inherited from the Old World, and not yet eliminated from our political system.

**DR. T. L. NICHOLS.**  
 Dr. Nichols was inveigled to Rome, by Jesuitical priests, professing to enter the priesthood. He was made to believe he could revolutionize Catholicism, and bring that church into the support of his peculiar views, hence his reason for going to its head to commence his labors. He left New York near thirty years ago, telling American friends of his purpose. He wrote those friends on the eve of his leaving England for Rome, promising to return again as soon as he reached that city. But no such letter ever came to hand, so far as we can learn. In all probability when he reached the Eternal City, then ruled by the Pope, he was thrust into a dungeon, as multitudes of others have been, who thought dangerous to the interests of the Holy See. Mr. Adams has given us the little information he has given on the subject. Has anyone any later facts?

**DOOMED.**  
 Some twenty years ago the Catholic Journals of Spain, Italy and Belgium, joined by the priests, clamored for the restoration of the Inquisition, and asserted that without force the church was doomed. It is very apparent the Protestants have reached the same conclusion, from the multiplicity of laws pending in all State Legislatures, with severe penalties attached, in aid of the tottering system.

**SPIRITUALISTS OF NEW YORK.**  
 Arouse to the importance of having a large State Convention at Syracuse, April 13, 14 and 15. Let the Spiritualists of the old Empire State show the world that they are alive and realize the necessity of organization. Sacrifice something, if necessary, that your community may be represented. If there are only one or two in a town have a meeting of those from several towns or a whole county, but be represented. Don't wait until too late and then make excuses.

One and each one will do their duty, and not wait for someone else to move, it will be one of the grandest conventions ever held by our people. If there is no one in the vicinity able to bear the expense alone, of attending the convention, a small contribution from each will make the burden light.

Besides the business sessions there will be mass-meetings in which able speakers and mediums will take part; there will also be an excellent musical program.

One and a third rates on the certificate plan have been secured on the railroad.

A fine hall has been secured for the occasion. Headquarters will be at "The Vanderbilt" Hotel where special rates can be obtained with excellent accommodations.

Where there is no society, have credentialed speakers by those present and sent in soon. Address Frank Walker, Hamburg, N. Y.

## SCINTILLATIONS FROM THE PACIFIC COAST.

INTERESTING NOTES OF PERSONS AND WORK—LEADER FROM MRS. M. T. LONGLEY.

To the Editor:—The days speed rapidly along in this land of fruit and flowers, and we can hardly realize that so many weeks have passed since my last appearance in your columns. The work here is flourishing as far as a widespread interest in the phenomena of Spiritualism is concerned. As for the philosophy, it is presented here and there by able speakers to the hungry few who desire to be fed of the spirit and to be uplifted to an understanding of the spiritual nature of man here as well as hereafter.

By N. F. Ravlin, one of the most eloquent and highly inspired speakers of the new dispensation, has been here for a number of weeks, but he found it impossible to get engagements that would pay him sufficient for the most humble of his needs. He is now in San Francisco, where he hopes to do a good work for the cause and earn sufficient for the support of himself and his invalid wife. Mrs. Ravlin is a charming little lady who wins the love of all whom she meets. It seems to me that there is something about her that is inspiring. When such useful and earnest speakers as Dr. Ravlin and many others are allowed to go wandering from place to place seeking employment, while charlatans and mountebanks can fill the hall at ten cents a head. I do not mean by this that all who appear on the public platform are best mediums here or elsewhere, where are tricksters. Far from it. I know that many honorable and genuine mediums are to-day voicing the messages of the angels and giving undoubted evidence of spirit identity to the skeptical public; upon the platform, and I bid them God-speed in their good work. But I feel that we are doing so many others know and deplore the fact, that upon the platform of many spiritualistic societies frequently appear as test mediums, and psychometric readers, individuals whose bold frontistry and bare assurance alone give them passport to the attention of the public, and whose claims are accepted and applauded, whose tricks are condoned and whose assurance is admired for its very boldness. And these people draw the crowd of curious, wonder-seeking, sensation-loving persons who follow after them seeking for a sign, while such noble instructors as Dr. Ravlin, Professor Moulton, and many others, do many others know and deplore the fact, that upon the platform of many spiritualistic societies frequently appear as test mediums, and psychometric readers, individuals whose bold frontistry and bare assurance alone give them passport to the attention of the public, and whose claims are accepted and applauded, whose tricks are condoned and whose assurance is admired for its very boldness. And these people draw the crowd of curious, wonder-seeking, sensation-loving persons who follow after them seeking for a sign, while such noble instructors as Dr. Ravlin, Professor Moulton, and many others, do

True, quality not quantity should be considered in the elements that tell for good works, and the smaller audiences of Dr. Ravlin may make up in brains, aspiration and spiritual power for the greater number of useless people who rush to hear a so-called medium assure one man that the man-at-arms and eggs for supper and tell him that he wears a plaster on his back. Just such statements as these have been publicly made in this city, and though they may show some occult power, they are connected with Spiritualism or conducive to the uplifting and spiritualizing of souls.

Among the really wonderful mediums who have given true evidence of immortal life to the hungry multitude in Los Angeles this winter are Mr. E. K. Davis, Mr. Slater and Mr. and Mrs. Fred P. Evans; these good people I mentioned in my last letter. Among the local mediums who in public and private have done and are doing good work for the cause are Mrs. Clutter and Mrs. Balbridge.

Mr. Sanford Johnson is a state-writer of this city, a honest, conscientious woman and a good medium. Mrs. Carlyle Peterson is a clairvoyant who frequently at the public meetings of the First Spiritual Society—which have of late been opened free to the public, and are well attended by thoughtful, intelligent people—describes the spirit intelligences that are hovering about the audience. I am always pleased to work on the platform with Mrs. Peterson, and just here I will state that my beloved guide, Spirit Pierpont, frequently delivers a lecture through my organism at the Sunday evening meetings of the First Spiritual Society.

Clara Peterson, a gifted musician, vocalist and author, whom all the world knows for the talents which are his, is musical director of the First Society, and he is doing a grand work in the musical line for the people of this city. The musical entertainments which Professor Peterson gives free to the public are of high order, and are much appreciated by all who attend them.

The work of Professor Peterson, at the Sunday meetings is ably seconded by Mrs. Lyon—wife of M. M. Lyon, the well known secretary of the society—and by Mrs. E. D. Lunt. Both of these ladies are fine vocalists. Mr. E. D. Lunt is one of the bright little mediums of our local paper. His heart is in his good work.

Professor Streight, the artist, is about to leave our city for a brief stay at Mountain View, Cal., where his home is situated. He and Mrs. Streight, who is a delightful woman to meet, expect to return to our city. We have hopes of their making this city their permanent home. Professor Streight's artistic productions win admiration from all; they are pronounced beyond criticism by art connoisseurs. These works of art have elicited the encomiums of some of the ablest artists in the world. Professor Streight is a Spiritualist and a medium, and he is a man of high intelligence when he wields his brush. His coloring is exquisite. Some of his larger works have been valued at thousands of dollars. Recently one of these—"When the Mists have Cleared Away"—was hung in exhibition at the Unitarian Church, and beyond description scenery is grand beyond description, and has won artists of high praise from competent judges of art, and from the press all over the country.

Recently this artist has been painting scenes of spiritual life shown to his clairvoyant vision. These are delicate, delicate and beautiful, and the finished life readings he gives in one of his pictures, that are beautiful enough to adorn the fairest parlor in the land. These delineations, in oil depict the career of the individual for whom they are painted.

If each one of us is to send a scrap of writing or a lock of hair to the artist—with, of course, the fee of ten dollars for the picture—to secure one of these gems of art. In addition to such work, the Professor paints the life-size portraits of spirits for their mortal friends. His work in this line has been marvelous, he having been successful in securing perfect likenesses of spirits whose mortal friends had no picture of them, and in every instance his production has been recognized and verified. Such a worker should be constantly employed.

Dr. E. D. Babbitt, author of "Principles of the New Religion," has established his College in Los Angeles. His faculty is composed of men of the highest standing, all of whom are competent business men and physicians. The Doctor will surely do a grand work here. He is genial, happy, and full of the sun of life, and his work is about Dr. Babbitt is so magnetic and sunny, I feel

## MASS CONVENTION.

OF SPIRITUALISTS IN BUFFALO, N. Y. FOR THE N. S. A., UNDER THE AUSPICES OF THE WOMAN'S PROGRESSIVE UNION.

The two days' convention announced for the N. S. A. in this city, is one of a series, throughout the country, that have been held on behalf of the work of Spiritualism. The Buffalo Convention has been more admirably suited for its purpose than the Spiritual Temple, corner of Prospect Avenue and Jersey Street. This temple is only in process of construction; that which ultimately will be the basement being now used; but already a large number of people from the city and surrounding country to listen to the array of speakers brought from several corners of the globe. Among them are H. D. Barrett, president N. S. A.; Mrs. C. N. A. Richmond, vice-president N. S. A.; Hon. L. V. Moulton, trustee N. S. A., and president of the Michigan State Association; Mrs. Abbie E. Sheets, vice-president Michigan State Association; E. W. Sprague, missionary and organizer for the N. S. A., together with local talent, Mr. and Mrs. G. W. Kates, now located at Rochester; Homer Altman, of Washington, and others.

Friday sessions were full of interesting work. The morning sessions, stating its object, and further carrying forward the interest by introducing Mrs. Sheets, later in the day Mr. Barrett and Mr. Moulton appeared on the scene, and in the evening Mrs. Richmond arrived from Chicago. The meetings were full of enthusiasm, and the room, well filled in the day services, was crowded in the evening.

Mrs. Richmond opened the evening session with an invocation, but being weary, was reserved for Saturday to make her regular address.

Mr. Barrett and Mr. Moulton never did better, and the tests of Mrs. Kates and Mr. Altman were very successful. At night the audience went home in a pouring rain, but Saturday morning the clerk of the weather apologized, and brought out his brightest sunshine, as much as to say: "If Mr. Walker had consulted me beforehand, I would have made the weather to suit."

Sunday morning the session was devoted to a conference, the subject being, "How best to advance the work of Spiritualism." Mr. Barrett, Mrs. Richmond, and many local celebrities took part in the discussion.

The dinner served between sessions by the ladies was most excellent. In the afternoon the address was given by that veteran worker, Lyman C. Howe, and Hon. L. V. Moulton. Mr. Howe's remarks were very much appreciated. As Mrs. Sheets outdid herself in the address of yesterday afternoon, so did Mr. Howe more than surpass himself in his address to-day. He was inspired from surroundings with a glow that from within shone forth, full of spirit and wit, and closing with a grand appeal for the support of the work in Buffalo, which these noble women have inaugurated, and for the N. S. A.

The evening session brought to a close this notable meeting. Mrs. Richmond being the principal speaker. The occasion was one to inspire her inspirers, and we need not say more. In closing, Mr. Barrett thanked the audience, the Women's Progressive Union and the daily Buffalo papers for their hospitality and courtesies.

The beautiful music for the convention was furnished by Miss Blanche Turber, of Farnham, N. Y.; Mr. Altman, of Washington, D. C.; Miss McKee and Miss Biddle, of Buffalo.

There is no more efficient worker than Mr. Frank Walker, and the financial results of the convention attest his ability to conserve the enthusiasm aroused by the speakers.

The approaching organization of a New York State Association is a source of great congratulation, and the speakers have all dwelt upon it favorably. The meeting adjourned in the midst of congratulations, and the various speakers dispersed to their different and distant fields of labor. Buffalo is a beautiful place and will soon be the champion city in our cause unless other cities look out for their laurels.

Buffalo, N. Y. REX.

**LAKE HELEN CAMP-MEETING.**

Sunday, the 14th, was another red-letter day in the records of the Spiritualists' meeting. Mr. Colby and Mr. Peck were both highly instructive. Mr. Colby answered questions, showing us the philosophy of Spiritualism in a clear manner. Mr. Peck described his "Path from Methodism to Spiritualism," and explained how revivalists hypnotized their audiences. Dr. Arthur, of Galveston, Texas, gave public tests. He appeared to be quite successful. Mrs. Colby was called upon by the dangerous illness of her mother, and will not return this season. Dr. J. M. Temple gave a public test once one day last week. He made a good impression. The camp closes March 23. A number of people will build cottages the coming season. H. A. BUDINGTON.

## SPIRITUAL SONGS.

Compiled by Dr. H. V. Swerling.

**REMEMBER THE POOR.**  
 Remember the poor, the desolate poor,  
 Nor leave them to wander from door to door;  
 Be ready and willing your comforts to share  
 With those who are burdened with sorrow and care.  
 Remember the poor, be kind to the heart  
 So patiently trying to bear its part;  
 So gently who tolls by the embers that wane,  
 While tears from her eyelids are falling like rain.  
 Remember the poor, for hard is their lot  
 Who visit the humble and lonely cot;  
 When blest is your basket, and prospered your store,  
 Be grateful to God, and remember the poor.  
 —WM. EDSELL.

**HEAR YOU THE ANGELS.**  
 Hear you ever angels singing,  
 As around the light they shine?  
 Yes, I often hear them chanting,  
 Chanting songs of love divine.  
 Hear you ever in your slumbers,  
 Songs from those who've gone before?  
 Oh, how often do I hear them,  
 Singing on the other shore.  
 Do you ever feel like going,  
 To that sphere so bright and fair?  
 Oh! how often would I gladly  
 Go and join the loved ones there.  
 Let us cherish, now and ever,  
 Glowing hopes of joys to come,  
 And when earthly ties we sever,  
 Meet in heaven, our happy home.  
 Heaven's plains are just before us,  
 Just beyond the shores of time;  
 Soon we'll join the mighty chorus,  
 In that brighter, better clime.

**MOTHER, TELL ME.**  
 Mother, tell me of the angels,  
 Tell me of the joyous band;  
 Tell me of their blest employment  
 In the glorious spirit land.  
 Tell me, mother, where is father,  
 Is he on that happy shore?  
 Where he said we'd dwell forever,  
 And sad partings be no more?  
 I am weary waiting, mother,  
 Long ago he went away,  
 And he said he'd bring back brother—  
 O, how sweetly we would play.  
 Mother, when I wake at morning,  
 Then I think dear father's near;  
 But I wait till twilight's coming  
 Still my father is not here.  
 Mother, let us go and meet him  
 O'er the bounding billow's foam;  
 Yes, I know that we shall greet him  
 In angels' heavenly home.  
 There we'll part again, O, never!  
 But with joy no tongue can tell,  
 We shall live together ever,  
 Where angelic spirits dwell.  
 —H. D. MUNSON.

**STAND UP FOR THE TRUTH.**  
 Stand up for the truth all your lifetime,  
 And never be tempted away;  
 Stand firm in your duty though others  
 May seek you to lead you astray;  
 Stand firm, 'oo' companions surround you  
 Are yielding to error and sin;  
 Stand firm, and when this life is over,  
 A spiritual crown you will win.  
 Stand up for the truth without falter,  
 Though pathways of sin may look bright,  
 Yet sooner or later they'll plunge you  
 In misery "darkness and night."  
 Stand firm, though the tempter revile you;  
 Stand firm, like the oak in the wood;  
 No matter what ill may befall you,  
 Stand up for the truth and the good.  
 Stand up for the truth be in earnest,  
 Whatever you say or you do,  
 For this is the noblest of lessons  
 Our science is teaching for you.  
 Stand firm all your days, for hereafter  
 Oh, sweet are the joys you will share  
 Stand firm, and your heavenly Father  
 Will keep you forever in care.  
 —C. M. VON WEBER.

**DO RIGHT.**  
 "To do good is my religion."  
 Courage, brother, do not stumble,  
 Though thy path be dark as night;  
 There's a star to guide the humble,  
 Trust in God, and do the right.  
 Let the road be rough and dreary,  
 And its end far out of sight,  
 Foot it bravely! Strong and wary,  
 Trust in God, and do the right.  
 Simple rule, and safest guiding,  
 Inward peace, and outward might,  
 Star upon our path abiding,  
 Trust in God, and do the right.  
 Some will hate thee, some will love thee,  
 Some will flatter, some will slight,  
 Cease from man, and look above thee,  
 Trust in God, and do the right.  
 JOYFULLY.

Joyfully, joyfully, onward we move,  
 Bound to the land of bright spirits above;  
 Spirits, our loved ones, in gladness say come,  
 Joyfully, joyfully haste we to them.  
 Soon will our pilgrimage end here,  
 Soon to the presence of kind spirits we know;  
 Then, if to purity our hearts have been given,  
 Joyfully, joyfully, work we in heaven.  
 Friends we have there who have passed on before,  
 Waiting, they watch us approaching the shore;  
 Singing to cheer us, while passing along,  
 Joyfully, joyfully haste we to them.  
 Sounds of sweet music there ravish the ear,  
 Harps of the blessed, your strains we now hear,  
 Filling with harmony our spiritual dome;  
 Joyfully, joyfully, loved ones, we come,  
 Death with his arrow cannot lay us low;  
 'Tis but the exit to spirit-land, we'll fear not the blow;  
 Spiritualism hath broken the bars of the tomb,  
 Joyfully, joyfully will we go home,  
 Bright in the noon of spiritual dawn,  
 Death it has conquered, his scepter has gone;  
 Over the plains of 'Summerland' we'll roam,  
 Joyfully, joyfully, safely at home.

**WE SHALL KNOW EACH OTHER THERE.**  
 When we hear the music ringing,  
 In the bright celestial dome,  
 When sweet angel voices singing,  
 Gladly bid us welcome home,  
 To the land of ancient story,  
 Where the spirit lives no more,  
 In the land of light and glory,  
 We shall know each other there.  
 When the holy angels meet us,  
 As we go to join their band,  
 We shall know the friends that greet us  
 In the glorious spirit-land;  
 We shall see the same eyes shining  
 On us, as in days of yore;  
 We shall feel their dear arms twining  
 Fondly round us as before.

## Oh, ye weary, sad, and tossed ones.

Oh, ye weary, sad, and tossed ones,  
 Droop not, faint not by the way;  
 Ye shall join the loved and lost ones  
 In the land of perfect day!  
 Harp-strings touched by angel fingers,  
 Murmur in my raptured ear;  
 Evermore their sweet song lingers  
 "We shall know each other there."  
 —T. C. O'KANE.

**WELCOME HOME.**  
 "Are they not all ministering spirits?"  
 In yonder world of glory,  
 Within its mansions fair,  
 A host of shining angels  
 Will greet our entrance there,  
 With song they'll bid us welcome home,  
 With song they'll bid us welcome home,  
 All heaven will ring,  
 As the Angels sing,  
 And bid us welcome home.  
 But ere we reach its portals,  
 Its untold glories seen,  
 They wing their flight from heaven,  
 To bear us company.  
 Our Father kindly sends them,  
 Amid earth's countless snares  
 To minister unceasing,  
 For all God's children heirs.  
 They watch around our footsteps  
 Whatever may betide;  
 In all our care and sorrow,  
 They're ever at our side.  
 And when we've passed the veil,  
 And shadow of the tomb,  
 They'll strike their harps celestial,  
 And bid us "Welcome home."  
 —TULLY.

**LOVE.**  
 The lovely spirit to her home,  
 The clime of cloudless beauty, flies;  
 No more on stormy seas to roam,  
 She hails her heaven in the skies;  
 But cheerless are those heavenly fields,  
 That cloudless clime no pleasure yields,  
 There is no bliss in bowers above,  
 If thou art absent, holy Love!  
 The cherub near the window throne,  
 Hath



Remember, please, that in order to obtain these three books for \$1.25, you must send along a year's subscription to *The Progressive Thinker*; the paper one year, and the three books costing \$2.25. It is the subscription to the paper that enables us to send you these











## MORE POINTERS.

## CHURCHES HAVE BEEN ENEMIES TO PROGRESS.

In a recent issue of your most valuable paper, I noted a brief article under the caption of "Two Pointers" from that staunch supporter of the Spiritualist church, Mr. G. W. Kates, in which he called attention to the fact that in Boston a "society" had been formed to distinguish between mushrooms and toadstools, and thinks this fact should forever deter Spiritualists from forming societies, and that hereafter every Spiritualist association should be labeled church. And why so, good reader? This society to distinguish between mushrooms and toadstools is in the line of growth; it is to know something before unknown, that the disastrous results following the mistaking of one for the other may be avoided, and this is in the line of progress and in perfect keeping with Spiritualism. But the church, in the opinion of all intelligent, progressive minds, is and ever has been the synonym of ignorance and cowardly, slavish fear.

All "societies" whether literary, scientific, philosophical, fraternal, charitable, benevolent, spiritualist, or otherwise, are formed for the purpose of doing good, and the work of the church is to enslave the mind, dwarf the intellect and belittle the soul.

The church stands alone, the one isolated, non-progressive institution of all time. The church has ever barred the pathway of human progress. The church has been the promoter of war; the dispenser of murder, bloodshed, cruelty and outrage. Under its sanction the most dastardly deeds have been perpetrated in the past and today, if the statements of ex-priests, and ex-monks are true, the church has been the most terrible institution of the past; institutions that rob parents of their daughters, girlhood of its freedom and beauty, and womanhood of its purity and glory. Go enter the convents and nunneries and behold there the awful depths of misery and the history of the ages, enter a church of Alexandria in the Fifth Century, and behold the beautiful, gifted, modest Hypatia stripped of her clothing and torn in pieces by an infuriated mob led by priests; stand by the martyrs' fires kindled around the martyr's stake, and behold a burning woman, witness all this as pasture for the clergy, the priests, (pastors), and yet some Spiritualists hanker for the "church" for Spiritualism. Shades of ye mighty dead!

The "Church Society" of St. John's Episcopal church, which Mr. Kates speaks of, through which a bakery has been established in the church (at Cleveland) that will turn out bread and pies and doughnuts that will be fresh and palatable, is a good thing, and anybody with a modicum of sense knows that to serve the physical man and help to build up a strong and noble physique, is of far greater good to the world than all the mummeries and mimicry and splendor of nonsense called worship carried on within the gilded, gaudy, palace church. Give us the mushroom toadstool rather than the church. Mushrooms and toadstools are natural healthy products of nature, but the product, or output of the church is unnatural, unhealthy, stunted, dwarfed, crooked, cramped, disfigured mental and spiritual humanity. It is the right way to hold the church in ignorance, if possible. Every thinking, reading, progressive person knows that where the densest ignorance prevails, there the greatest devotion to the church is found, and for my part I could desire no greater stigma to rest upon me than to be styled "pastor" of a church.

Could the height of inconsistency, or the depths of absurdity, be carried further than in trying to unite Spiritualism, the world's great liberator, with the church the world's great enslaver? Allow me in closing to make mention of Dr. P. W. Watkins' able article in the issue of March 13.

CLARA WATSON.

Jamestown, N. Y.

## ISLAND LAKE CAMP.

To the Editor:—The board of directors of the Island Lake Association met at Lansing, January 12, to complete the election of officers, resulting in the election of William Murray, of Salem, for treasurer, and the writer for secretary. S. N. Ewell, of Romeo, was elected president at the previous meeting. The other members of the board are: Richard B. Pontiac; Alonzo Anselm, H. C. Brown, of Detroit, and A. B. Smith, of Northville.

The camp will open on July 20, and will include the five Sundays in August. Rates will be secured commencing about the middle of July for the benefit of those who are unable to advance to fit out their cottages. We again invite the attention of Spiritualists not pledged to other camps to our beautiful location and unequalled advantages for building up an educational center, combined with a place of rest and recreation. After the camp, the Progressive Thinker, probably camp meetings are the greatest disseminators of knowledge, reaching large numbers that can be reached in no other way. Our camps and societies must be the result of direct purpose of spirits, immortal, who make it their duty to help the mortal, who are unable to gain strength to go on with the laborious task in face of opposition from nearly every cause thinkable. In reading The Progressive Thinker these months back I have felt to reply in sympathy with the potent words in the ranks as set forth by the noble writers and did not, I think I should feel as if I am cured, for which I feel very grateful to you and to those on the other side that have taken an interest in me. You may be sure I shall always be ready to speak in your favor to those around me afflicted. With kind regards to you I will close, from your patient,

## IMPORTANT!

DR. G. E. WATKINS,

FAMOUS CHRONIST,  
OF AYER, MASS.QUICK CURES!  
SMALL DOSES!

Send age, name in full and two 2-cent stamps and leading symptom, and we will send you a diagnosis of your case FREE, and we will try and make the price of treatment right to you. Remember, please, that we do not wish to take your case unless you are dissatisfied with your present treatment. Do not ask our opinion of this doctor or that one, because we never express an opinion, nor have we any one connected with us that is allowed to speak ill of any one or even to express an opinion. We know some doctors do so, but we do not.

The day of shot-gun prescription is past; drastic drugs in large doses will not be given ten years from now. We believe in the certainty of medicine and in specific medication, but specific medication requires specific diagnosis. He who understands the action of drugs, and who is gifted with the power of correctly diagnosing, is the successful physician to-day.

SPECIFIC MEDICINE! NO DRASTIC DRUGS!

A Book on "Chronic Disease" Sent for 2-cent Stamp.

G. E. WATKINS, M. D.,  
AYER, MASS.

## NOTICE

To our customers: We desire to say that we have sold three-fourths interest in the Golden Laxative Coffee for \$24,000, and it will, with this large amount of money back of it, be enabled to furnish druggists all over the country with a supply. Kindly ask your druggists to order it of the Golden Laxative Coffee Co., of Boston. If your druggist will not order it, then those who desire to use the coffee can continue to order of us at 50 cents a package. Remember a package of our coffee goes for as far as two pounds of any other coffee, and it positively cures constipation.

AYER, MASS.

## WHY GIVE UP HOPE?

IF OTHERS ARE CURED, WHY NOT YOU!

What John J. Culver, M. D., of Albany, Texas, said of Dr. Watkins' power of diagnosis:

Dear Doctor:—I almost feared that in replying to your advertisement I might have created a false impression. I have given much thought to Spiritualism, and seeing your advertisement, it occurred to me that this would be one way to apply a test; but my idea was more to verify a statement than in actually asking advice; but now, after receiving your letter, I find the verifications I was seeking, only that your diagnosis is more complete, and coming from a graduate of medicine, is more satisfactory, and brings with it more force, being a graduate myself. Your diagnosis is correct in every particular, and you have arrived at the result in a way wholly intelligible to me.

JOHN J. CULVER, M. D.,  
Albany, Texas.

Proving that Dr. Watkins with his psychic force can absolutely see without the X-Ray, as well as surgeons can with it.

Dr. C. E. Watkins—Dear Sir: I have been to see Dr. Simpson. He found the structure where you said, about five and a half inches. I give you great credit for locating this as I have always been told I had no structure; and it enabled Dr. Simpson to locate it without any trouble.

I remain yours gratefully,  
A. L. HOWE.

Lawrence, Mass., Nov. 30.

Dr. Watkins—Dear Sir: My mother, Mrs. M. A. Pope, is so much better, that she wished me to write and state that she does not think she will need another month's medicine. Kindly accept thanks for treatment.

Yours Respectfully,  
W. C. POPE.

Boston, Mass., Dec. 18, 1896.

Dear Dr. Watkins: Your kind letter containing receipt, received in due time. We are all well. I feel as if I should not need any more medicine. By the time I have taken the month's treatment, I think I shall feel as if I am cured, for which I feel very grateful to you and to those on the other side that have taken an interest in me. You may be sure I shall always be ready to speak in your favor to those around me afflicted. With kind regards to you I will close, from your patient,

ANNA TIBBITTS.

Hingham, Mass., Feb. 18, 1896.

Dr. C. E. Watkins—Dear Sir: I am getting along very well at present, and I think I won't need any more medicine. Doctor, I am under many obligations to you for your treatment, and also your fair dealings.

As ever, I remain yours,  
L. P. HANNAH.

So. Bosque, Tex., Oct. 20, 1894.

(Continued next week.)

## DRS. PEEBLES &amp; BURROUGHS.

SPECIALISTS  
In All Chronic Diseases.

Special attention to all Diseases peculiar to either sex. Advanced methods; best results.

CURE GUARANTEED IN ALL CASES TAKEN.

Correct Diagnosis Free

By enclosing name, age, sex, leading symptom, and stamp for reply.

Remember to address

DRS. PEEBLES &amp; BURROUGHS,

INDIANAPOLIS, IND.

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GENERAL SURVEY.

(Continued from page 6.)

speakers and mediums of different phases. The Children's Progressive Lyceum in the evening will give a short entertainment consisting of recitations, literary and musical selections. B. J. Bowtell writes from Canton, Ohio: "Two mass-meetings were held here yesterday under the auspices of the N. S. A. On both occasions the large assembly room, City Hall, was crowded. In the evening many were unable to find even standing room. Addresses were made by Prof. E. Barrett and Hon. L. V. Moulton. Miss Maggie Gauld gave many recognized tests at the close of each session. I may be engaged for camp-meeting and other engagements later than May at 900. Marion street, Canton, O."

The Church of the Soul will celebrate the thirty-ninth Anniversary of Modern Spiritualism, Sunday, March 28. Exercises by the Sunday-school, 10:30 a. m. Evening services, 8 p. m. Subject: "Spiritualism the Herald of the New Dispensation."

The Band of Harmony will meet with Mrs. Fuller, 221 Leland avenue, Ravenswood, March 25, at 3 and 8 p. m.

E. C. Gelsinger, a sublime theorizer (and who can refute him?) is now in the city. March 18 he lectured on "Vibrations" at All Souls' Church. Last Monday he lectured at Masonic Temple, 810 Chapel Hall. In his opinion he has "reconstructed science," and challenges the scientists to demolish his foundation if they can.

B. C. Cooley writes: "Dr. J. W. Maggon and his wife spent a week at Marshall, Texas. They lectured three times and held four circles. The people were much pleased with their work, and quite as much with their deportment and honesty. Their work is simple, convincing and exciting."

J. M. Tripp writes: "Mrs. Tripp and myself have been in Grand Rapids, Mich., one week, working under the auspices of the Band of Harmony, and find quite a growing interest in all things spiritual. There are four flourishing societies and quite a number of earnest workers who will in due season be able to follow in the way of progression and expansion."

SPIRITUALISTS, ATTENTION!

In a few days there will be the Forty-first of a few days there will be the Forty-first, which you, no doubt, will all welcome. Remember, on that day the needs of the National Association. The demands upon this institution for printed matter alone requires a constant outlay of cash. We must meet this constant demand for our tracts, and have just placed an order for twenty thousand. Will you help us in this work? Remember you have become a contributing member for one dollar. Will at least one thousand Spiritualists celebrate the anniversary by becoming contributing members of the National Spiritualists' Association?

Do not let it be said that the mission of your work is to raise money for funds. A certificate will be mailed to you at once as a contributing member on receipt of your dollar; also a copy of the History of the National Association. Reports of Conventions of the N. S. A., twenty-five cents each, or one dollar for the four papers. Spiritualists' Library, published by the N. S. A., let us hear from you at once. The Board of Trustees meets on April 6, at Washington. I hope the Spiritualists of America will respond to this call, and one thousand dollars be ready to encourage them in their work. Your work will be one of a thousand to send a dollar?

FRANCIS B. WOODBURY, Sec'y.

SUPERFLUOUS HAIR CAN BE REMOVED.

"I am free from the mortification of years," writes one lady. "Worth its weight in gold," writes another. Any lady can get this in conjunction with dressing MRS. M. N. PERRY, A. 130 Box 93, Oak Park, Ill. Mention that you saw this item in The Progressive Thinker and you will receive a sealed letter in return.

"The Watske Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango, Pa. For sale at this office. Price 15c.

"Mahomet, the Illustrious." By Godfrey Higgins, Esq. (Library of Liberal Classics). No author was better qualified to write an impartial and honest life of Mahomet than Godfrey Higgins, and this volume is intensely interesting. It should be read in conjunction with Gibbons' work. For sale at this office. Price 25c.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

"Right Living." By Susan H. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it will be a most useful, and young and old will be benefited by it. Cloth \$1. For sale at this office.

## Mrs. Dr. Dobson-Barker,

AS A SPIRITUAL HEALER

HAS NO EQUAL.

Rejoice and Be Glad! Herald forth the Tidings of Good Health!

DR. A. B. DOBSON'S

Healing powers are being repeated over and over again through the mediumship of Mrs. Dr. DOBSON-BARKER, who, for the past year and a half has

SUCCESSFULLY TREATED OVER ONE THOUSAND PATIENTS

of all diseases that flesh is heir to, and will give you proof of her power, by sending requirements as per small advertisement, for diagnosis of your case. Here is one of her many cures:

MY DEAR MRS. DOBSON:—I herewith enclose this for another month's treatment for my sister Emma. She has been suffering from a chronic disease for over a year, and has been treated by all the best doctors in the city. When she began taking this medicine, she felt a great relief, and in a few days she was able to get about. She is now well, and has been able to do all her usual work. I am very grateful to you for your kind and successful treatment. I will be sure to recommend you to all who are afflicted with similar diseases. With affectionate regards, very truly, REBECCA LEACH.

6331 Laclede ave., St. Louis Mo.

PASSED TO SPIRIT-LIFE.

(Obituaries to the extent of ten lines only will be inserted free.)

Mrs. Dr. M. E. Larson passed to spirit-life February 20, 1897, at Ogden, Utah. Mrs. Larson was born in England, May 19, 1848. Her life was a life of action, ever faithful, ever true. Her passing away was peaceful, and smiling, and she said, "I am going home—I must go—I can stay no longer." And with a smile on her face she passed away.

Passed to a higher life, Mrs. Katie George, wife of Joel W. George, at Denver, Col., Sunday, February 22, 1897. The remains were brought to Lincoln, Neb., and funeral services were held at the Central church, that city, and conducted by Rev. Amos Wheeler, the well-known medium. Mrs. George was 36 years of age, and was preceded to spirit-life by five children—three girls and two boys. She leaves a husband and no children. Mr. George is a brother of Dr. P. S. GEORGE.

Mrs. Enfield Leach passed to spirit-life at her home in Lincoln, Neb., February 20, in her 70th year. She was many years a firm Spiritualist, strong in her convictions and frank and open in the expression of the same. She was a woman whose life was good and true, and has passed to her reward. A husband and two sons survive her. The funeral services were held at the Central church, that city, and conducted by Rev. Amos Wheeler, the well-known medium. Mrs. George was 36 years of age, and was preceded to spirit-life by five children—three girls and two boys. She leaves a husband and no children. Mr. George is a brother of Dr. P. S. GEORGE.

Passed to a higher life, Saturday, January 10th, Mrs. Alina A. Pierce, of San Diego, Cal., aged 73 years. She was a devoted Spiritualist for forty years, expressing her love for the cause by large donations to property to the First Spiritualist Society, San Diego, during her earthly life, thus setting an example worthy of emulation by every true Spiritualist. Her funeral was conducted in a truly Spiritualistic manner; the services were eloquently rendered by the guides of Rev. Mary Morrill, of the First Spiritualist Society. According to the request of Mrs. Pierce, all decorations at the funeral were white, including the hearse, horses, etc. Mrs. Pierce leaves a husband and many friends who will mourn the loss of her physical presence. In the transition of Mrs. Pierce, Spiritualism has lost one of its most loyal workers. May her devotion to our great cause be an incentive to others to follow in her footsteps.

H. D. B.

A brief and appropriate service was held over the remains of Mrs. Hattie Trudell, at the residence of Mrs. Jennie Hunt, No. 10 North Lincoln street, at 1 o'clock p. m., Tuesday, the 9th inst., by Mrs. Sarah B. Brownell, pastor of the Spiritual Endowment Society, of No. 1 South Hoyne avenue. Mrs. Trudell being a Spiritualist for many years, made a request that in case of her death, she be buried in the cemetery of the Spiritualists. The expression of peace was on the face of the deceased, showing an unswerving faith in the beautiful philosophy of Spiritualism.

MRS. JENNIE HUNT.

I am requested to report the transition of Jane A. Newton, of Willoughby, Lake county, Ohio, who passed to spirit-life Sunday, March 7, and whose funeral services were conducted by Dr. F. Schermerhorn, at the family home, on the shore of Lake Erie. She was a life-long Spiritualist, and for forty-two years she had lived in perfect peace and harmony with her beloved husband, and during all these years of sunshine and shadow, not one unkind or angry word had ever passed between them. She has left behind her a noble and pure remembrance of a sweet, pure, loving life. Her husband, Mr. Newton, is a devoted follower of her Spiritualistic views when they saw her daily life was the sweet expression of a pure spirituality and lofty inspiration.

DR. F. SCHERMERHORN.

Lydia A. Beck passed to a higher life from her home in Lewisburg, O., on the 24th of February 1897, at the age of 73 years. She enjoyed a philosophy of Spiritualism for the last thirty-five years.

HENRY BECK.

Lewisburg, O.

Why Remain in Ignorance. You should read Col. Ingersoll's masterly address. You should read Mrs. Corn L. V. Richmond's two lectures on "Unfulfilled" and "The Dwellings of the Dead." You should read about the Roman Octopus and the Night the Light Went Out, and above all you should read President Barrett's Address before the National Convention of Spiritualists, held at Chicago, Feb. 1-5, 1897.

"The Gospel of Buddha, According to Old Records." Told by Paul Curo. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principle. Spiritualist or Christian can securely read it without spiritual profit. Price \$1. For sale at this office.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"The Religion of Humanity, a Philosophy of Life." By J. Leon Benwell. An interesting and thoughtful pamphlet. Price 15 cents. For sale at this office.

"Science of the Soul." By L. A. Sherman. The price of the cloth-bound edition of this very interesting book has been reduced to \$1. Paper-bound, 50 cents. For sale at this office.

"The Fountain of Life, or The Lost Power of Sex." By Lois Walsbrook. One of the author's most useful books. It should be read by every man and woman. Price 50 cents.

"The Relation of Science to the Phenomena of Life." By Prof. Michael Faraday. Price 10 cents. For sale at this office.

"The Priest, the Woman, and the Confessional." This book, by the well known Father Chigi, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched lives. Price, by mail \$1. For sale at this office.

"Falloynard's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

## SPECIAL READING NOTICES.

Mothers will find "Mrs. Winalow's Soothing Syrup" the best to use for children's ailments. An old and well tried remedy.

Valuable Books and Pamphlets.

We have on hand a limited number of copies of the various writings and lectures of Mrs. Maria M. King, whose name is high in the list of Spiritualist authors for profundity in philosophical thought. Her elucidations of various questions pertaining to the science and philosophy of Spiritualism, as well as the related field of natural science, are truly remarkable for their depth and clearness. These books and pamphlets constitute of themselves a noble Spiritualist library, of sufficient intrinsic value to worthily engage the study and thought of the wisest students in spiritual science.

Although slightly shop-worn, they are in good condition, and we offer them at reduced rates, as follows:

"The Principles of Nature, as Discovers in the Development and Structure of the Universe. Material and Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally by Mrs. Maria M. King. In three volumes. Svo. A remarkable work; among the greatest in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

PAMPHLETS.

"The Spiritual Philosophy versus Dualism." Two lectures by Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Mediumship. A chapter of Experience. By Mrs. Maria M. King. Price 10 cents.

God the Father, and the Man the Image of God. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

What is Spiritualism? and Shall Spiritualists Have a Creed? Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

Social Evils: Their Cause and Cure. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

The Brotherhood of Man, and What Follows from It. Two lectures. By Mrs. Maria M. King. Price reduced from 25 cents to 20 cents.

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