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VISIONS AND VOICES.

Editor Stead of London, the Rev. Nelson Dwight Hillis is another prominent thinker, are of the opinion that the present rousing revival of religion in Wales is to spread over the world. If so, woosalons and all houses of sin in Wales, they as well as magisterial courts and jails are desolated as though the armies of heaven have marched through the country. Carrie Nation, prohibitive legislators, etc., are not in it.

What I wish to set forth in this article is the Spiritualistic aspect of the movement. It is carried on by young men and women who are sensitives. The leader, Mr. Evan Roberts, is twenty-six years old, unassuming, comparatively illiterate, a mediocre in intellect, not a fluent speaker, not an ordained minister. He was a workman, learned the trade of blacksmith, commenced preaching about two years ago, and attended the academy. He was effectually called to the great work last summer.

While listening to a sermon at Newcastle, Emllyn, he says, "I received much of the spirit of the gospel from what I saw and heard. I heard. The preacher was doing, as well, was warming up in his work, and sweating by the very energy of his de-

mliner, learned the trade of blacksmith, commenced preaching about two years ago, and attended the academy. He was effectually called to the great work last summer.

"While listening to a sermon at New-castle, England," says, "I received much more of the energy of the gospel than I saw than from any other source from what I saw than from any other heard. The preacher was doing very well, was warming up in his work, and sweating by the very energy of his delivery, and when I saw the sweat on the preacher's brow, I looked beyond and saw a vision, my Lord sweating like a bloody sweat in the garden." As he related this, he broke down and wept.

"While listening to a sermon at Newell's Emleny," he says, "I received much of the spirit of the gospel from what I saw the preacher heard. The preacher was doing very well, was warming up in his work, and sweating by the very energy of his delivery, and when I saw the sweat upon his forehead, I looked beyond and inwardly said, 'How sweet would it be if I saw a vision of my Father shed bloody sweat in the garden.' As he related this, he broke down and wept.

After this he could think of nothing but the sinful state of the world. One night a vision appeared to him. On this he says: 'One night, some time ago, I was troubled in my soul and my heart by thinking over the failure of Christianity. Oh, it seemed such a failure!—such a failure!—and I prayed for help, but no failure seemed to give me any relief; but one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock

In the morning, suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the

very presence of the Almighty God; and for four hours I was privileged to speak face to face with him as a man speaks face to face with a friend * * * heard a voice in my inward ear as though he were saying: "Go and speak to this people, and for a long time I would do it." But the pressure became greater and greater, and I could hear nothing of the sermon. Then at last, I could resist no longer and I said: "Well, Lord, if it is thy will, I will go." The voice also named the young lady singers whom he should call to help him.

Once he was telling in a church of a vision of a key he had when praying just before going to the throne. He said he did not know what the meaning of the vision was. Suddenly three men

said they had been converted that night. "Oh, I see now," said Roberts, "It was the key with which God un-

A woman said she had a vision the previous evening. She saw a great expanse of a most beautiful country, inhabited by people of very friendly faces. Between her and that country was a very clear river crossed by a plank. She wanted to go over, but was afraid the plank would not hold. At that moment she gave herself to God, and a great wave of faith came over her and she walked the plank.

A man said that the night before, he was alone as he thought in his room,

but soon found he was not alone, for he heard a voice commanding him to pray. He could not pray. The voice

commanded him again and again. At last he fell on his knees, but could not utter a word of prayer. The voice said, "Throw out the lifeline." As the man related this, the congregation started singing under inspiration the hymn beginning with those words, and while the singing was going on the man was converted. Many other visions could be cited.

Now, readers of the excellent Progressive Thinker, what do you think of these things. My opinion is that this revival is carried on by powerful bands working with the What! could good spirits move the world in the line of orthodoxy? I cannot see why they should not. There are millions and millions of orthodox people from earth in the spirit realms, and it may be that half of the Spiritualists on earth are members of the Orthodoxes. There

are as many theologies among Spiritualists as there are among other people, and the orthodox part of them can read-

ily believe that the departed saints are still interested in their doctrines and exert themselves in the redemption of the world. CYMRO.

many of us would enjoy that particular brand of freedom?

And all this time we religiously practice the orthodox virtue of sitting in judgment and pointing out faults in our neighbor, searching for the links in his religious or philosophic armor, and sending home the javelins of argumentative, vituperative, or sarcastic (as the case may be) criticism. Even our half-brother, the Theosophist, comes in for his share of keelhauling.

Suppose that in our meetings and our literature our time and energy were principally devoted to pointing out the

truth and beauty of spiritualism. Suppose that our outside walk and conversation were a daily proof of the same.

Would we not be kept reasonably busy?
Sam Slick used to tell of a district in
Canada where the cattle were so poor
that when a man wanted to kill a steer
he had to hold him up to knock him
down. Can we afford to waste our
strength in holding up our neighbor's
error. Just for the fun of knocking it

down? Can we, I wonder?
WM. H. HUTCHINSON.
Alzada, Custer Co. Montana

The jealous is possessed by a "fine mad devil" and a dull spirit at once. — Lavater.

Her Experience in Demonism.

Five years ago I came for the first time to this country, the country of progressive "Occultism"—a term, by the way, about the real significance of which there reigns some confusion among the people abroad.

When I knew something of palmistry, was greatly taken with this fascinating study, and burning with desire to have my hand read by an expert palmist, I thought of Chelro, then the rage of New York; but after a certain conversation with him, I gave up the idea. Chelro, well known palmist and palmist in the same class, I little I suspected, what a fearful

From the moment I entered his office for the first time and he looked at me with his weird black eyes, there ran a dark, terrible cord from him to me, a cord by which I have been held under the most dreadful demoniacal subjection for one year and a half. I will tell everybody who wants to hear it, especially women, that whosoever of the female sex goes to this man for a reading, is watched closely, not only by him, but by these intelligences from the dark, dark plane of astral life who surround him and co-operate with him; and whosoever of our sex is found to be a sensitive, being impressional and susceptible to psychic influences, is at once chosen and selected for their diabolical purposes.

When I saw him again a few days later, he proposed to give me lessons in palmistry at a greatly reduced price. Mark! I did not ask for lessons, he offered them, and I, though I could not well spare the money, was too polite or too timid to refuse, so I took the lessons.

My eyes were opened when, now one year and a half ago, I discovered that I was able to communicate by "celestial telegraphy." I then wrote New York, tried to post in sending him a harmless, friendly message, and from that moment till to-day I have been hunted by the most vile and malicious persecution that can ever be thought of.

So then I was on the way to become a "medium!" I thought, ignorantly, that it was the help for me, though I thought I was better controlled by a good spirit than to be exposed to the incessant attacks of a bad man. I believed that I would no longer bear life like this any longer. Little I knew, what it came still for I had no rest by day or night.

When I came I found The Great Psychological Crime waiting for me. I read it! I devoured it! What shall I say about this magnificent crime? It was the first time for the possibility of a knowledge, of which I had unconscious dreams. I perceived the dangers. I learned the truth and I came back with my former purpose, and after a short but hard struggle the controls

**A Prominent Lecturer and Medium, Mrs. Catherine McFarlin, Fully
a Suggestive Article on the Above Subject; One That
Will Interest and Instruct.**

This woman claims that worms are the cause of every ill mentally and physically the human race is afflicted with; and the startling conviction of her statement is not only backed up by bottles of specimens preserved in alcohol, but also the numerous patients she has benefited and many she has cured.

One is the case of a boy who had doctor for years for cataplexy or fits without any apparent relief, and this woman began treatment with her remedy, and he is now free from his spells of sleep. The other woman was perfectly restored, and in her language: "I just took quarts and quarts of worms from both his stomach and bowels."

She commenced upon her last spring. The result is before us, and we see she looks perfectly well, and so appears, and says she has not enjoyed such health for years, and she says just gallons of worms have been removed from her system.

man! That's nothing but a bunch of worms, and if you will let me I can show you some more." He then led her and the consequences were that thousands of worms were removed, and the bunch pronounced a tumor by the M.D. vanished; this woman, too, was cured.

"I saw the specimens of worms they seemed to be of many different species. The symptoms of this patient were these: Melancholia, indigestion, flatulence, constipation, nervousness, and a thousand ailments. She will let everything alone but one she has unwisely come in contact with it and suffered? I said so!" "Spiritualistic circles set."

woman I know we has been sickly for years with similar symptoms, only she has been insane, had delusions; this woman has cured her this past year—something which could not be done by the best doctors of St. Paul or Minneapolis. I could cite dozens of other cases having very similar symptoms.

Now, what you conclude by this?

born medium, but only practiced my
mediumship for others off and on for

CATHARINE M'FARLANE
Pleinview, Minn.

I came in the midst of August, almost
wrecked bodily and mentally, and here I
am today, saved through patient, loving
advice and guidance, led like a child
step by step out of my misery till I

sincerely, hopefully to the friend who
helped them. I know their number is
most uncountable. May they comfort
it is too late, and they, for
understanding on the part of,

who restored me body to health and strength. To these true and unselfish workers in the kingdom of Divine Love I commend myself.

For resurrected I am, and new life flows through my veins. I feel once more that the earth is beautiful, and that the very rocks and stones of my childhood seem to come back to me, the delights of youth to touch my heart.

Attracting General Attention

We clip the following from the *Dusky, Ohio, Daily Star-Journal*, containing an Ohio Court in attendance:

General attention:

"Every seat in Spiritual Science Church was filled Sunday evening by persons interested in the knowledge of spiritual truth, as expounded by Mrs. J. A. ...

Not from personal revenge, to be sure! I am far above that, for I live amidst the "Holy halls where revenge is unknown," and I have every good reason to advance the victory of the eternal Good. I have done it from the irresistible feeling of duty—duty toward all those women who, like me, are struggling against the forces of evil, to the place where that in-

**Mrs. Lois Waisbrooker, the Well-known Author, Lecturer and Medium,
Gives Her Views and Experiences.**

Hattie told me that once when Oakley was there, though weak she could hardly turn in bed, the sea captain with his two boys, and a young man, came to Oakley, and shaking hands with him, said: "How do you do, G—d d—n you?"

She was conscious, but could not help herself. She was clairvoyant, and she told me that she saw the young man with the leader of the opiate band, and that she saw the young man, who was the one that controlled the young man, claimed

But, why, it was asked, could not her spirit have gone on, and let her live? She said she was weary, and that she had been tired from the mother's germ that gave the baby's spirit a

In our conferences in San Francisco over twenty years ago a man told us of a class of spirits who continued to trouble the dead not get away from him, and mediums said he could not be free from that monk so long as he remained in the body.

lowed!" That belief made him negative and of course he could not overcome his obsession. That man, finally succeeded in killing himself.

But I have a case of more recent date, of a man who lived in Chicago, and who committed suicide three years ago, searching for—the higher truth that is to be born by the mingling of the spheres of the Orient and the Occident. I get glimpses of it, but I cannot yet put it in shape.

LOIS WAISBROOKER.
Home, Wash.

To the Editor:—I desire to give due credit to God, succeeded in a few days to credit for the valuable service you have rendered me, by liberating my wife so completely from the hands of the wicked slaveholders.

I also wish you could oblige me with a little space to express thanks to many in general and to Dr. Peebles in particular for his wonderful book, "Demonism of the Ages," for the sake of those who "seek the truth."

In her younger days my wife had

Age is no bar to folly, and error may shine for a season, but truth, like the sun, will shine forever.

leader, she was almost fully brought back to her normal condition, but alas! my joy was but of a short duration and for some years more I suffered much torment by what I now found to be obsessing demons, and being by this time

help my wife. She told me (in a trance) that I could do it myself. I asked how, and was told to call in a few days and they would find out for me. I did as requested, but found to my dismay that nothing could be done in the case.

7

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SATURDAY, MARCH 18, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Age of the Earth.

The age of the earth is a question that geologists and physicists have been warmly disputing for more than half a century. Setting aside the Genesis account as untenable, that the earth was created some six thousand years ago, geologists have been profoundly impressed, as the Chicago Tribune says, by the enormous revolutions that have been wrought in the features of the globe by the gradual changes they observe going on around them. They see that mountains have been worn away and the materials of which they were composed carried to bottom of the sea by the action of water upon their surfaces. They see that the bottom of the sea has been raised until it has become the tops of the Andes and Himalayas. Their study of fossils shows them that evolution has worked extensive changes in the structures of plants and animals. These processes, observation shows, must have taken place slowly, almost imperceptibly. Basing their conclusion upon the evidence afforded by their science, the geologists have maintained that the earth must be at least 400,000,000 or 500,000,000 years old, and have intimated that it is probably a great deal older.

Physicists have contended that the estimates of the geologists are preposterous. Physicists know just about how much heat the sun throws out annually. They thought until lately they knew all its possible sources of heat. Taking this data as a starting point, Lord Kelvin, the greatest of modern physicists, calculated that the sun had probably existed as a luminous body less than 50,000,000 years, and perhaps less than 20,000,000 years. The earth, according to the generally accepted nebular hypothesis, was formerly a part of the sun. Consequently, the earth, according to Lord Kelvin, must be a young and frisky thing with a good deal less than 50,000,000 years upon its head. But while, according to this eminent physicist, the earth is comparatively young, there is no occasion for rejoicing over its youth. In 5,000,000 or 6,000,000 years the sun will cease to shine and terrestrial creatures will be doomed to grope about in the blackness of darkness if they have not all frozen to death as a result of the diminution of solar heat.

The balance of scientific thought was inclining in favor of the view of the physicists, when the physicists themselves threw evidence into the scale which, according to Prof. Ernest Rutherford, himself an eminent physicist, proves that the estimates of the geologists are far nearer correct than those of their antagonists. It has been found, according to Prof. Rutherford, that radium and uranium, and the substances distributed throughout the whole earth, and probably throughout the universe. These substances are constantly radiating large quantities of heat, and have exerted, and are exerting, an influence never before suspected in maintaining the temperature of the sun and the earth. Because of them the earth and sun have cooled to their present temperature, and are cooling many times slower than physicists have thought. The earth and sun may, therefore, be a hundred times as old, and may survive a hundred times as long, as Lord Kelvin estimated.

This latest discovery of science would be gratifying to those who wish to see the earth live to a good old age, were it not for a lurking fear that another discovery may be made to-morrow or next day which will enable some other scientist to prove that our sphere is a mere fledgling and is already on the point of dissolution.

Evangelism a Failure.

Great revival meetings in the churches seem abortions this year. That commenced in Kansas City, is reported unsuccessful. Similar reports reach us from every direction. In one locality the hindrance is credited to roller skating rinks. Another the social and literary organizations are in the way of soul-saving. And yet another says, the attractions and dancing parties absorb the attention of those who ought to be "saved."

One there in Wales a revival, the greatest ever known in that English province, is now raging with hellish intensity. That is something unusual in the history of such movements, for it is the hope of escaping eternal burnings that gives vitality to protracted meetings.

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NO THEORY THE PRODUCT OF ONE MIND ONLY.

The law of evolution applies to mind as well as to body, to thought as well as to physical processes. Nothing comes suddenly to perfection. As George Henry Lewes observes: "The language we think in and the conceptions we employ, the attitude of our minds and the means of investigation are social products determined by the activities of the collective life. The laws of intellectual progress are to be read in history, not in the individual experience. We breathe the social air; since what we think, greatly depends on what others have thought. The paradox of to-day becomes the common place of to-morrow. The truths which required many generations to discover and establish are now declared to be innate. Even discovery has its law, and is only an individual product, inasmuch as the individual voice articulates what has been more or less articulated in general thought. The great thinker is the secretary of his age. If his quick-glancing mind outrun the swiftest of his contemporaries, he will not be listened to; the prophet must find disciples. If he outrun the majority he will have but a small circle of influence, for all originality is estrangement."

How true this is! A system or theory is never the product merely of one mind. Men's simplest thoughts to-day are possible because millions have, through centuries, thought in the same direction. Inventors, discoverers and philosophers of every age have found most of the ideas with which their names are associated already in the world; for every conception is but the product of the modifications of pre-existent conceptions.

For example the conception of heat as a mode of motion is commonly thought to be of very recent date; but the question whether heat was a mode of motion or a substance emitted by heated bodies was warmly discussed in Newton's time. Locke said that "what in our sensation is heat is nothing but motion."

The same idea was expressed by Aristotle. The earliest known reference to the power of heat energy to produce mass motion, was by Hero, who lived about 150 B. C. Such facts do not lessen the importance of the experimental demonstration of the New Englander, Benjamin Thompson—Count Rumford—of the immateriality of heat and the quantitative relation between heat and mechanical energy.

Charles Darwin's name, now in many minds, is exclusively associated with the theory of evolution. The great naturalist did much to put the conception upon an impregnable basis, and he showed what has been one of its processes or methods (natural selection) but he never originated the theory, which was advocated by Erasmus Darwin, his grandfather, by Lamarck, by Geoffroy St. Hilaire, by Goethe and by many other modern thinkers, and, in a more general way, by Greek philosophers in pre-scientific ages fully twenty-five centuries ago. Even among theologians the idea was held in the eighteenth century, although crudely and only in a general way.

John Wesley's "Philosophy" contains views closely approximating to those of the evolution philosophy. The founder of Methodism writes: "The same general design comprises all parts of terrestrial creation. A globe of light, a molecule of earth, a grain of salt, a particle of moldiness, a polypus, a shell-fish, a bird, a quadruped, and man, are only different strokes of this design, and represent all possible modifications of the matter of our globe. My expression falls greatly beneath reality. These various productions are not different strokes of the same design; they are only so many points of a single stroke, that by its infinitely varied circumvolutions traces out to the astonished eye of the cherubim the forms, proportions, and concentrations of all earthly beings. This single stroke indicates all worlds."

Again Mr. Wesley says: "All is metamorphosis in the physical world. Forms are continually changing. The quantity of matter alone is unvariable. The same substance passes successively into the three kingdoms. The same composition becomes by turns a mineral, plant, insect, reptile, fish, quadruped, man."

Further, he spoke of the bat and flying squirrel as animals, "proper for establishing the gradation that subsists between all the productions of nature;" of the ostrich as seeming to be "another link which unites birds to quadrupeds;" and of the ape as a rough draft of man.

Wesley did not regard man as being debased by his animal associations. He says: "Has God created many species of souls as animals? Or, is there only one species of soul in animals, differently modified according to the diversity of organization? This question is absolutely impertinent to us. All we can say concerning it is this: If God, who has always worked by the most simple means, has thought proper to vary the spiritual perfection of animals merely by organization, his wisdom has so ordained it. At the summit of the scale of our globe is placed man, the masterpiece of earthly creation." He adds: "Man-kind have their gradations as well as other productions of our globe. There is a prodigious number of continued links between the most perfect man and the ape."

B. F. UNDERWOOD.

All Religions Have a Common Origin.

He who stands outside of all religious creeds, and cares to compare the faiths of the civilized world during the entire historic period, cannot but note there is a general sameness underlying all of them. The latest and the oldest seem cast in a common mold.

Whilst the dominant religion in Europe and America is Christian, we find it broken into many fragments, or sects; but the same general features characterize all of them.

Extending our investigation back through the historic period, even during so-called pagan nations, as the ancient religion of Rome, of Greece, of Egypt, the Phoenicians, the Babylonians, the Assyrians, even to India, and the scholar finds an identity of religious ideas in all of them. Or course there are slight local variations, but a good student of comparative theology finds a sameness in Christianity, Mohammedanism, Judaism, Brahmanism, Buddhism, and so on to the end of the chapter. This fact would not exist if each religious faith had been built up independent of, and unknown to all others.

We have a somewhat parallel in languages. All the languages of Europe show in some respects a common origin. Philologists find the root in the Sanscrit; and they find the Aryan races, however diversified and scattered, had a common parentage, and that in Central Asia. From this region wave after wave of emigration went out, widely separated periods, south, south-west and west. They poured down into India; they peopled Assyria, Babylonia, and pressed another wave and race before them into Palestine and Egypt; they peopled Asia Minor, crossed the Hellespont and populated Greece. Divergent waves rolled on and all Europe was peopled.

Widely separated by natural barriers different people were made to language as human needs required, and thus only slight traces remain of the original, but enough to know for a certainty that all had a common origin.

And is not this the way religious faiths grew up; all built on a parent faith, and the growth of emigration were set in motion many thousands of years ago?

Fourteen years ago was published in these columns a whole page, a copy-righted article, from the pen of Dr. G. W. Brown, of Rockford, Ill., entitled, "What Did Christianity Borrow From Egypt?" In introducing it we outlined its points as follows: "The Christian System of Religion a Reflection of Heathen Mythology.—The Father, Son and Holy Ghost Borrowed From Egypt, as Was the Belief in the Bodily Resurrection of the Dead, and the Doctrine of a Future Life.—The Story of the Talking Serpent Came From Egypt, as Did the Devil.—The Hebrew Scriptures First Found at Alexandria.—Subjects for Earnest Thinkers."

Had an attempt been made parallels could have been shown equally great, in Roman and Grecian mythology, as also between Zoroastrianism and Brahmanism, as well with Buddhism. The truth is each system is a reflection from the same common fountain, only varied by

Rally of Spiritualists!

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Opening Session, Tuesday Evening, March 21st.
All-day Sessions, March 22nd and 23rd.
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Watch for Program. Public Interest in Our Cause is Awakened. "Know Your Opportunity."

Read Carefully the Programme:

Tuesday Evening, March 21.

Plano solo—(a) Invitation a la Valse, von Weber; (b) Trauermarsch, Schumann, Mrs. Lucile de Loux.

Song—Selected—Mrs. Smith, Mrs. de Loux, Mr. Dean, Mr. Simon.

Address—Greeting and Foreword—Mrs. Laura G. Fixen, vice-president Ill. S. S. A.

Instrumental solo—(a) Erl King, Schubert; (b) Aufschwung, Schumann, Albert Liszt; (c) Aufschwung, Schumann, Albert Liszt.

Address—Have We Accomplished Anything? Miss Elizabeth Harlow.

Vocal solo—Selected—Miss Florence Daniels.

Psychometric readings—Dr. C. A. Burgess.

Congregational singing.

Messages—Mrs. Geo. S. Lincoln, Mrs. J. A. Murtha.

Dismissal.

Wednesday Morning, March 22.

Annual session of Illinois State Spiritualists' Association. Reports—General business—Election of officers.

Wednesday Afternoon, March 22.

Quartette—Song—Selected—Messadames de Loux and Smith, Messrs. Simon and Dean.

Address—Will J. Erwood, president Wisconsin S. S. A.

Plano solo—Mrs. Lucile de Loux.

Address—Mrs. Margaret E. Skeels.

Song by convention quartette.

Address—Mrs. C. Kitchner, Mrs. L. J. Jaquet, Mrs. Virginia Lyon.

Wednesday Evening, March 22.

Song—Convention quartette.

Address—Why I Became a Spiritualist.

Dismissal.

Thursday Morning, March 23.

General conference—Past Lessons, Present Duties, Future Possibilities—Opened by Rev. J. O. M. Hewitt.

Thursday Afternoon, March 23.

Congregational singing.

Vocal solo—Selected—Dr. Louis H. Freedman.

Address—Is Spiritualism on a Decline?—Mrs. Cora L. V. Richmond.

Banjo solo—Classical selections—Miss Ella Carr Patterson.

Address—Progressions of the Future—Miss Elizabeth Harlow.

Vocal solo—"We Are Passing But Once This Way"—By request—Mrs. Lucile de Loux.

Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

Dismissal.

Friday Morning, March 24.

Congregational singing.

Vocal solo—Selected—Dr. Louis H. Freedman.

Address—Is Spiritualism on a Decline?—Mrs. Cora L. V. Richmond.

Banjo solo—Classical selections—Miss Ella Carr Patterson.

Address—Progressions of the Future—Miss Elizabeth Harlow.

Vocal solo—"We Are Passing But Once This Way"—By request—Mrs. Lucile de Loux.

Readings and messages—Mrs. May Elmo, Mrs. Isa Cleveland, Mrs. J. A. Murtha.

Dismissal.

Tidings From Los Angeles, Cal.

"What I Believe and Why I Believe It," was the topic on which W. J. Colville delivered two discourses on Sunday, March 5. Services were held in Blanchard Hall, 233 South Broadway, at 10:45 a. m., and in Masonic Hall, 431 South Hill street, at 3 p. m. Each lecture was followed by an original poem on subjects suggested by the audience.

The speaker drew up, as a suggestive epitome, the following propositions:

1. We acknowledge One Supreme Being, whom we regard with reverence and love as the universal Parent of Humanity. We seek not to define Infinite Being, but we have unbounded confidence in the love and wisdom of the Eternal whom we designate All-good.

2. We believe in the spiritual immortality of the entire human race, and we seek to promulgate such knowledge of our true being as will intensify our realization of human solidarity here and hereafter.

3. While acknowledging the brotherhood and sisterhood of all humanity, and consequently the essential equality of all units in the human mass, we gladly pay tribute to manifest diversity in adaptability, and we also admit inequality in development; but as all are members of one family we allow no distinction except that of more or less mature members in a common organization.

4. We maintain that the study of nature leads to the conviction that there is a fixed law and order in the universe, and that this unchanging sequence causes every benevolent thought, word, and deed to bring forth results of health and happiness; while every thought, word, and deed of reverse character brings forth sorrow and sickness.

5. We regard all the religions and philosophies of the world as partial statements of universal truth; no system is therefore entitled to exclusive acceptance, or to entire rejection, but the true philanthropist seeks to assimilate the good in all and apply it in works of philanthropy.

6. Human regeneration must proceed from within outward; therefore, it is of the first importance that we encourage high ideals and noble aspirations, knowing that we must first feel in ourselves the need and desire for an improved outward state before we can produce it.

7. The vexed question of divine foreordination and human free agency can be settled only in the light of the discovery that the relation between cause and effect is irrevocably fixed, but as human knowledge increases we are able to set what are to us new causes in motion from which new results must necessarily follow.

8. On the basis of this realization it is both possible and practical to uphold a system of healing for mind, body, and estate in which punishment, coercion, and ancient forms of medicine will give place to the employment of exclusively educational and benevolent measures.

9. Robert Browning's statement, "God is in His heaven, all's right with the world," and "There shall never be one lost good and one evil so much good more," constitute an all-sufficient foundation for a working system of philosophy and reform in which the essential goodness of human will is regarded as an absolutely essential factor.

10. Though it is well to devote our energies to living our present life as nobly and as beautifully as possible, we are quite justified in discovering all we can concerning what lies before us in a future state of existence, but the prime endeavor should always be to utilize physical endowments with a view to the real elevation of the world in which we are now living.

Great interest is now manifested in all lines of progress through California. The recent orthodox Christian revivals have stirred up great controversy. Rev. Benjamin Fay Mills draws steadily the largest audiences of any preacher in Los Angeles, and he is a thorough-going, spiritually-minded liberal, though formerly a prominent revivalist.

W. J. Colville is still at 757 South Hope street, Los Angeles, but expects to spend April and May in San Francisco.

COR.

FOR TO-DAY.

Grant me to do good work to-day.

For to-morrow may never come.

To speak strong words to my brother-clay

Ere ever my lips are dumb.

Sweet angels, cover in tender fall

Dead yesterday's faint or fall.

And set me firm on the high emprise

Where the hour's live duties call.

For yesterday's day is past and gone,

However its record stands.

And the present draweth on—

Soon slip from our eager hands.

Our lives are a sliver of sense;

Each day is a bead we string

And the finished rosary bear we hence

To the mansions of our king.

Teach me to fill in the passing hour

With a brotherly word or deed.

No fading bloom or some earthly flower,

But a heavenly golden bead.

To work to-day, while my hand is strong

And my lips unlocked for speech,

To sing, while the earth can hear, some song

To lighten the load of each.

To look not back, nor to idly plan

For a labor to-morrow when

But to grasp the present duty of man

By the passing moment brought.

Ah, help me so that the spirit freed

Shall bear to the courts above

To-day, the bead of a kindly deed

Or the perfect pearl of love!

BEATRICE ST. GEORGE.

Kenilworth, Ill.

THE DOUBLY CURSED.

Two souls arrived in heaven, one day,

And stood before the great White throne.

And one of them looked up to say:

"My name and what I was are known;

Born where the gloom of want was thick,

And, gripped by poverty, I tried

To be of use, to cheer the sick—

And three men wept the day I died."

"Go yonder," said the master, "where

The proudest spirits congregate;

Be one of the ennobled there.

Thou art enrolled among the great."

The other spirit, bowing low,

Said: "I was born a prince and reigned

As king for many years; the woe

Existing when my crown was gained

I did not by a jot increase.

My realm upon the day I died

Had just as much of joy and peace

As when my sire was thrust aside."

Cast out with bitter murmurs, then

He shrank away beneath the curse

They merit who might better things

And merely do not make them worse.

—ANON.

HUDSON TUTTLE.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself; a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume.

"Origin of Life, or Where Man Comes From."—"The Evolution of the Spirit From Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents.

DR. FUNK AND SPIRITUALISM.

Offers to Pay the Cost of Mr. Davis' Proposed Public Tests.

To the Editor of the New York Times:—Mr. W. S. Davis announces that he is an ex-medium, and that he, if given a chance, will duplicate through fake methods all that Mrs. Pepper does, and will then explain the process. This, if sincere, is a move in the right direction.

At the risk of unpleasant notoriety and endless misrepresentation, it has seemed to me well worth while to try to find out whether fraud can explain all the so-called psychic phenomena, or whether it is true that we possess—nearly all of us in rudimentary form, a few in functional state—any or all of such faculties as telepathy, clairvoyance, clairaudience, precognition, and, beyond all, the ability to commune with intelligences that are outside of visible bodies, which, if true, might give a greatly needed note of scientific certainty to religion. This problem is regarded as imminent and important by leading scientists as Crookes, Wallace, Richet, Lodge, James, etc.

Why should it not be investigated fully and squarely? It is worth it. My interest in the present agitation is to see the subject so pushed to the front as to compel a far more thorough investigation than it has yet had by psychologists and other trained scientists.

As to Mr. Davis' challenge, I will agree to pay all the expenses of a hall in which he may give such a public demonstration on the single condition that he will practically duplicate the tests of last Sunday evening in the presence of a committee, say of seven, who shall determine the arrangements and pass judgment on the success or failure of the tests, three of this committee to be selected by Mr. Davis, and three by Judge Bailey if he is willing, and these six to agree upon the seventh.

Now as I have completed my series of tests with Mrs. Pepper, will not the press permit me an explanation or two and a suggestion? Is it worth the trouble to give heed to the thousand-and-one rumors and guesses that settle around the head of a psychic investigator like bees in a swarm, and, if so, really if he be one who rightly or wrongly happens to be somewhat in the public eye? In this country it seems well-nigh worth the reputation of a man for sanity to give serious attention to this subject, and yet, if it is ever solved it must be solved by men who have some sort of a scientific training.

The following is illustrative: It has been published far and wide in the last few weeks that "a gold-framed picture" was stolen from me at Mrs. Pepper's church, and from a lawyer friend of mine "a wallet filled with gold"; neither was true, nor is the statement true that my "house is filled with mediums." I do not pay \$1,

BY ISAAC K. FUNK.

A remarkable book, of intense interest to all, whether Spiritualists or Materialists, investigators or believers. The author has embodied in this book an account of his wonderful personal experience, and has culled from other sources the experiences of others, including scientists of world-wide repute, making a volume of great value. 638 octavo pages. Price, cloth, \$2.

General Survey.

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositions. That means rapid copy, and it is essential that all copy, in its insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do this they will generally have to be bridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no space to use them.

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

"The Ghost" was the theme of the sermon by the Rev. W. A. Bartlett at the First Congregational Church, Chicago. He said: "There is no doubt of a spirit world. The best of all authorities tell us. There are strange and unaccountable phenomena which suggest vast possibilities. There are psychic forces beyond the understanding and penetration of mortal minds."

A. J. KING WRITES: "LET SUCH QUESTIONS AS OBSESSION BE AIDED AND THE PEOPLE WILL BE MORE CAPABLE OF JUDGING OF THE TRUTH. THE VAGARIES TAUGHT AS SPIRITUALISM NEED TO BE ELIMINATED, AND THE PEOPLE TAUGHT THAT SPIRITUALISM HAS FOUNDATIONS THAT CANNOT BE MOVED. THEN THE THINKERS WILL NOT BE ASHAMED OF IT, OR TO BE CALLED BY ITS NAME."

Mr. and Mrs. E. Bonney, formerly of Nebraska, now located at Montebello, Basingstoke, Eng. They were prominent here as workers in the ranks of Spiritualism.

Prof. W. M. Lockwood is now located at Conneaut, Ohio, at the Central Hotel. His lectures at Pittsburg attracted large and appreciative audiences.

Reno, Nev., Feb. 26.—By the aid of a Spiritualistic medium, Constable McDougall of Truckee, has solved a mystery that has puzzled the best detectives of Reno, Cal., for the past two months. The office has located the man who robbed the company's office in the mountain town some weeks ago. He went to Oakland and consulted a medium. The woman described the robber and told where he would be found.

The Chicago Chronicle says: "Chief of Police O'Brien announced yesterday afternoon that no complaints had been made to him concerning fraudulent spirit mediums, and that the police would not be in a hurry to make an investigation of the alleged frauds until complaint had been made. 'If people want to pay for fairy stories,' he said, 'it seems to me a right thing to do so.' No complaint has been made to the department by anyone who pretended to have been defrauded by spirit mediums and the detective force is too busy with other frauds, concerning which complaints have been made, to spend any time beating around in the air. It may be true that people do not receive an equivalent for their money at some of these seances. The same might be said of many things for which people spend money, but it seems to me that as long as they enjoy themselves and are willing to part with their cash the police need be in no hurry to interfere."

Emma Rood Tuttle writes from Berlin Heights, Ohio: "I'm glad you have published the sketches. They are so realistic. Reading them is like touring in heaven."

Mr. and Mrs. George Garner, of Syracuse, N. Y., started for San Diego Mar. 6, where they intend to locate permanently. Mrs. Garner has been the platform test medium at Butterfield Hall for the past year.

Chicago Follows says: "I would urgently ask all good citizens, who have been deceived by dishonest and so-called Spiritualists, to give the needful information so that our city authorities may institute criminal proceedings against the offenders. There are genuine Spiritualistic phenomena, without doubt. Otherwise the Bible itself is untrue. A true Spiritualism which is in harmony with revealed truth, recognizes fully the reality of the spiritual world and its intimate relation to the world in which we live. It would be difficult to conceive of a Christian who was destitute of this belief. He has an inalienable right to the use of the term 'Spiritualist' without being confounded with the mediumistic followers. There is a passionate desire in the human heart to know more of the life and conditions of existence of the loved ones who have left us. And this yearning has been seized upon by some unscrupulous men and women that have engaged in fraudulent pursuit for their own financial benefit."

W. E. Bonney, formerly well and favorably known in the United States as a lecturer, writes from his home, Monk Herborne, Basingstoke, Eng.: "I am glad to see that the question of 'Obsession' is being so thoroughly thrashed out by able writers on both sides of the controversy. To my mind, however, the right side, the side which produces facts and not simply theories."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Nora Hatchelor writes from Ashland, Ore.: "Our town has had the good fortune to be visited recently by E. W. Sprague, an able, missionary-minded man. He is a medium, and his work is well attested, and great good has resulted. Mr. Sprague presented the truths of Spiritualism in a manner highly pleasing to the people of this community. To the thinking mind, unprejudiced by preconceived opinions, his forcible, clear-cut arguments could not fail to carry conviction. He possesses the happy faculty of saying a great deal in a few words. Every sentence counts. Every word goes home. Reason, logic and fact are presented with telling effect. He places Spiritualism upon a solid scientific basis, which none can deny. The tests given by Mrs. Sprague were satisfactory and added a little in deepening the good impression made by the lectures. Again and again the handkerchiefs came out as some touching message was given from beyond. The Spiritualists of Ashland are unanimous in the opinion that Mr. S. A. is making no mistake in his estimate of Mrs. Sprague in the missionary field."

Mrs. Emma A. Ellis writes: "The Band of Harmony met as usual in Room 512, Masonic Temple, Thursday night, March 2. The mild weather brought out a large attendance, both afternoon and evening. Mrs. Richmond spoke at length on a question which seemed upmost in most minds present, 'Why is the shooting of women so prevalent?' The answer was given by Mrs. Richmond. Supper was served at 6 p. m., and the evening session called at 7:30. Besides the usual number of questions answered by Olga, many character poems were also given by her. A piano solo by Miss Tressness, and vocal selections closed a day filled with love and harmony for all."

Mrs. Graham writes: "I want to speak of the work being done at the Church of All Souls, 220 Western avenue. The work is truly spiritual. The lectures are soul-inspiring. The work is being done by Mrs. Squire, in a most excellent manner. The people always recognize the tests and want more. We conduct our meetings on the church plan, and take up collection. Everybody made welcome."

F. S. W. writes from Mulliken, Mich.: "C. J. Barnes, the trumpet medium of Chicago, has been with us a few days, and held some very convincing seances at our house, also at Portland, and South Riley, Mich., proving beyond a doubt to skeptics that their friends still live. I can recommend him to any one wishing to see a medium for trumpet or light seances."

Correspondent writes from Syracuse, N. Y.: "The First Society of Spiritualists enjoyed a rare treat through January in listening to lectures by Mrs. Georgia Gladys Cooley. We would have liked to have kept her longer, but a prior engagement in Watertown deprived us of the privilege of holding her here for some time. After meeting with phenomenal success by drawing such full houses at each meeting that many were turned away, she has returned to lecture for three Sundays of this month. On the last Sunday of her stay, March 19, we will celebrate the 57th anniversary of Modern Spiritualism. There will be two sessions—afternoon and evening. The meetings are very successful. We have good home talent, among them being Mrs. M. E. Clark, and Mrs. Addie Cooper, both of Syracuse. All are working harmoniously. We will soon have to rent a larger hall."

Miss Mabel Harrison writes from St. Paul, Minn.: "Our program book, 'Let Us Obey the Spirit World,' has been received. I thank you for your prompt attention. We now have all the books of the Divine Plan, except the Great Debate, together with other spiritual works, which form quite a little library. Mamma is an invalid, and has been confined to her bed for over a year, but her spirit is free. The Progressive Thinker and her spiritual books are her constant companions. We feel that a great work is being done through the circulation of The Progressive Thinker."

Miss Fletchier writes from Washington, D. C.: "Mr. C. L. Stevens of Pittsburg, Pa., was a caller at the national capital to attend the inauguration exercises. The American club of that city made a fine showing. They carried yellow and black umbrellas. Mr. Stevens is one of the trustees of the National Spiritualists Association. Mr. and Mrs. Chas. Hatch of Dorchester, Mass., are callers in the city. Mrs. Hatch is a sister of Mrs. M. T. Longley. I presume it is well known to your readers that Spiritualists and mediums are holding responsible positions in all of Uncle Sam's departments."

Mrs. Carrie H. Mong writes: "The Indiana State Association of Spiritualists held its first annual convention, which was held in the First Spiritualist Church of Indianapolis. We feel that this convention was a grand success in every way, spiritually, socially and financially. Our talent, consisting of Elizabeth Harlow, Will J. Erwood and W. M. Lockwood, and Mrs. Anna Thronsen as message bearer, was exceptionally good, each one seeming to be at their best. We were also favored on Sunday afternoon, with two beautiful solos by Mr. Andrew Smith and Mr. W. H. Daggett, two of the leading soloists of the city. We believe that this convention has awakened a new interest in Spiritualism, not only in Indianapolis, but in all societies of the state which had representatives present. The feeling of harmony and sociability was especially noticeable, each one renewing old acquaintances or forming new ones. Many brought their lunches and spent the day in a most enjoyable way. A good social time, and all seemed to regret when the convention closed. Even nature seemed in sympathy with us, as we had exceptionally fine weather during the entire time. The attendance was good at all the lectures, Sunday night, the house being crowded to the doors, standing room was a premium, and many turned away. The following officers were elected for the ensuing year: President, E. A. Schram, Peru, Ind.; first vice-president, Mrs. Elizabeth Williamson, Richmond, Ind.; second vice-president, Albert R. Scherer, Ind.; secretary, Mrs. G. H. Long, Muncie, Ind.; treasurer, Mrs. Lou Schwennsen, Muncie, Ind.; trustees, Mrs. Marguerite Miller, Rochester, Ind.; John H. York, Peru, Ind.; Sol Katzenberg, Ft. Wayne, Ind.; and Theo. Richey, Sheridan, Ind."

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When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

J. F. Macomber writes: "The North Star Spiritual Union held its 154th meeting as usual at the hall, 1546 Milwaukee avenue. Large audiences of investigators fill the hall every Sunday evening. Dr. Esser delivered a fine lecture, with good spiritual food in it. He also magnified flowers, which were sent to the sick. The society is growing very rapidly and is to have a class of new members initiated in the hall, Sunday evening, March 21. We cordially invite every one to attend this meeting. Sister Johanna Roennow also gave many remarkable tests, which were given in the majority of cases to skeptics and great good has resulted. Mr. Sprague presented the truths of Spiritualism in a manner highly pleasing to the people of this community. To the thinking mind, unprejudiced by preconceived opinions, his forcible, clear-cut arguments could not fail to carry conviction. He possesses the happy faculty of saying a great deal in a few words. Every sentence counts. Every word goes home. Reason, logic and fact are presented with telling effect. He places Spiritualism upon a solid scientific basis, which none can deny. The tests given by Mrs. Sprague were satisfactory and added a little in deepening the good impression made by the lectures. Again and again the handkerchiefs came out as some touching message was given from beyond. The Spiritualists of Ashland are unanimous in the opinion that Mr. S. A. is making no mistake in his estimate of Mrs. Sprague in the missionary field."

G. W. F. writes from Hutchinson, Kansas: "Rev. M. Theresa Allen, one of the teachers of the Mediums' Home School of Springfield, Mo., has just closed one week's successful work with us. While Mrs. Allen endorses and encourages all honest physical manifestations in Spiritualism, her able and efficient public lectures and class work during the week has been more on an educational line of progressive Spiritualism, calculated to lead the mind up to an appreciation of the higher thought in spiritual science. The Chicago Research Society has derived much benefit from her work among us, and we cheerfully recommend her to others."

D. F. writes from Baltimore, Md.: "Mr. Thomas Grimshaw of St. Louis, spoke for the First Spiritual Church, Sunday, March 5, taking for his subject, 'The Future Life.' The church was comfortably filled. Mr. Grimshaw has a magnetic pulse with which he takes the month of March. The discourse was an able one and full of spiritual thought. It was well received and all enjoyed the spiritual food dealt out by the speaker. Our lecture continues to grow in numbers and interest, many new members being added each Sunday. In point of fact, the church is fair to outgrow the church proper. All seem to enjoy the lecture exercises, especially the adult group of which the pastor is the principal speaker."

Correspondent writes: "Meetings at the Chicago Spiritual Alliance Society, Vincennes Hall, 3514 Vincennes avenue, is growing larger every Sunday. Mrs. May Elmo, medium, lectures and gives tests and is always assisted by able viatic mediums. This society will hold a social and dance in its hall, Saturday evening, March 18. Remember Mr. Elmo has moved in her new home, same building as hall, where she can be consulted. Thirty-five street and Cottage Grove avenue car lines to the door."

Harry J. Moore is now lecturing at St. Joseph, Mo. All mail and telegrams should be addressed to him at Windsor Hotel, corner 8th and Olive streets, during the rest of March and all the month of April.

The 57th Anniversary of Modern Spiritualism will be celebrated by the Watertown (N. Y.) society by week-day service in its temple, Monday, the 20th, lecture and tests by G. H. Brooks; Tuesday, Rev. Dr. Moses Harris of the Universalist church, will speak, followed by tests by Mr. Brooks; Wednesday, lecture and tests by Mr. Brooks; Thursday devoted entirely to test work, and different mediums will take part; Friday, a grand literary and musical entertainment; Sunday, the 26th, in the morning, a conference meeting; afternoon and evening, lecture and tests by Mr. Brooks. The week-day services will commence at 7:45. A most cordial invitation is extended to the friends in the near-by towns, and as far as possible all who wish to attend are invited. The distance will be entertained by the friends, and a most cordial invitation is extended to one and all to attend.

Edmund C. Sargent writes in high terms of the good work we are doing with The Progressive Thinker. Thanks, brother, for your good words.

Mrs. C. Kirchner writes: "A very interesting meeting was held Sunday afternoon, March 5, at the Rising Sun Spiritualist Mission, our speaker being Mrs. Hamilton Gill. Her address was listened to with rapt attention, as were her spirit messages. The Progressive Thinker and her spiritual books are her constant companions. We feel that a great work is being done through the circulation of The Progressive Thinker."

Miss Fletchier writes from Washington, D. C.: "Mr. C. L. Stevens of Pittsburg, Pa., was a caller at the national capital to attend the inauguration exercises. The American club of that city made a fine showing. They carried yellow and black umbrellas. Mr. Stevens is one of the trustees of the National Spiritualists Association. Mr. and Mrs. Chas. Hatch of Dorchester, Mass., are callers in the city. Mrs. Hatch is a sister of Mrs. M. T. Longley. I presume it is well known to your readers that Spiritualists and mediums are holding responsible positions in all of Uncle Sam's departments."

Mrs. Carrie H. Mong writes: "The Indiana State Association of Spiritualists held its first annual convention, which was held in the First Spiritualist Church of Indianapolis. We feel that this convention was a grand success in every way, spiritually, socially and financially. Our talent, consisting of Elizabeth Harlow, Will J. Erwood and W. M. Lockwood, and Mrs. Anna Thronsen as message bearer, was exceptionally good, each one seeming to be at their best. We were also favored on Sunday afternoon, with two beautiful solos by Mr. Andrew Smith and Mr. W. H. Daggett, two of the leading soloists of the city. We believe that this convention has awakened a new interest in Spiritualism, not only in Indianapolis, but in all societies of the state which had representatives present. The feeling of harmony and sociability was especially noticeable, each one renewing old acquaintances or forming new ones. Many brought their lunches and spent the day in a most enjoyable way. A good social time, and all seemed to regret when the convention closed. Even nature seemed in sympathy with us, as we had exceptionally fine weather during the entire time. The attendance was good at all the lectures, Sunday night, the house being crowded to the doors, standing room was a premium, and many turned away. The following officers were elected for the ensuing year: President, E. A. Schram, Peru, Ind.; first vice-president, Mrs. Elizabeth Williamson, Richmond, Ind.; second vice-president, Albert R. Scherer, Ind.; secretary, Mrs. G. H. Long, Muncie, Ind.; treasurer, Mrs. Lou Schwennsen, Muncie, Ind.; trustees, Mrs. Marguerite Miller, Rochester, Ind.; John H. York, Peru, Ind.; Sol Katzenberg, Ft. Wayne, Ind.; and Theo. Richey, Sheridan, Ind."

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Class Course of Lectures on Natural Philosophy as the Basis of Spiritualism and Continuity of Life. Prof. Lockwood, the highly respected physicist and student of experimental philosophy, commenced a course of five illustrated and demonstrated lectures at the hall of the First Spiritualist Society of Conneaut, Ohio, on Harbor street, March 8, 1905, in the interest and promulgation of the great cosmic truth that nature is the author of continued existence, as is composed of her principles of physics and mathematics demonstrated in the correlation of her forces. Lecture 1. The Spiritual Character and Attributes of the World—We Live In. Demonstration 1. Lecture 2. The Wonderful Psychic Character of Elements Composing Matter and Their Invisible Relationship. Demonstration 2. Lecture 3. Principles of Electricity, Telephony, Thought, Transference and the Mental Relation Between Two Spheres of Life. Made Possible by the Psychic Character of the Universe. Illustrated. Lecture 4. An analysis of the Structure of the Eye, Ear and Nervous System, indicate the Complex System of the Cerebral Operations by Psychic or Invisible Modes of Energy. Illustrated. Lecture 5. Continuity of Life, the Natural Sequence to These Data and Spirit Communication by Symbols of Sign or Symbols of Sound, the Same as Scientifically demonstrated. Prof. Lockwood demonstrated the principles of the subject that the data upon which these lectures are given are from the pens of the best writers we have in both Europe and America upon physics, physiology and psychology. He will speak for the First Spiritual Society during the month and will give special lectures of instruction on the X-ray, Crookes vacuum tubes and wireless telegraphy.

Eva L. Stewart writes: "The Hyde Park Occult Society has been highly entertained the last two Sundays by Dr. J. H. Randall and Dr. Princess Virgo. Both pleased the audience with their instructive remarks. Our developing circle is doing good work, and some are getting manifestations which are marvellous. We feel we have started right, and success is coming our way. Mrs. E. Kline is with us and continues to do good work; sometimes through her little Indian guide and other times by messages coming on her handkerchief, which she wrings out of a bowl of water. These messages are given to our acquaintances and are so good that some years ago. One good thing about her message giving is, she will not rattle off a lot of things purporting to come from the spirit friends, but gives just what comes to her and no more, and that is what makes all true seekers think so well of her. Our dances are held on the 1st and 3rd of each month, and we intend to hold them until it gets too warm to dance. On March 19, we have a mediums' night. No lecture, but the time is to be devoted to messages and tests. We then try and give a number of mediums present to give tests to all if possible. March 26, we have the advent of the new year in this country. An interesting time is anticipated."

Dr. M. F. Hammond writes from Indianapolis, Ind.: "The first annual convention of the Indiana State Spiritualist Association was a success in every way, and will be one of the bright spots on the pages of this most efficient organization. All its officers put their whole heart and soul into the matter, and a most successful result was achieved. The greatest good to the greatest number, in the best manner, ever before them. Their success in carrying on the business of the Association during the past year has been of such a nature that the members concluded to reward them by re-electing them to their offices for the year to come. Miss Elizabeth Harlow simply took the audiences by storm. Will J. Erwood and W. V. Neum gave so much and in such a masterly way, that the audiences will have enough to feed their minds upon for weeks to come; the only criticism we heard of any of the lectures was, that they ought to have been reported so that they might be spread broadcast, and while new scores may know of their mighty truths, there is no doubt that the old folks will be reminded in our report. If we failed to state that the tests given by Mrs. Anna Thronsen were of the highest order, and all were satisfied. The Progressive Spiritualist Church holds services every Sunday night in Pierson's hall, 136 N. Delaware street. I have served this most harmonious society for many years, and will continue during March, and if I am a good boy, they think of giving me a longer job. All persons desirous of corresponding with me will please address me at the General Delivery."

Hattie G. Webster writes from Columbus, Ohio: "Rev. H. B. Boettler, the worthy president of the West Side Spiritual Church, gave a most interesting and valuable lecture on the subject of the 'Board of the Nazarene' to a large and appreciative audience. He was followed by the eminent bible scholar, Prof. L. M. Lydy, who in his masterly, scholarly manner brought to bear the spiritual philosophy in the teachings of the lowly Nazarene. Both speakers held the audience spellbound, and the audience held their breath for the speaker. The writer acted as chairman in the absence of our worthy vice-president, Brother J. F. Grove. Mrs. Orville Eubanks and Mrs. Edith McCrossen were our worthy speakers and test mediums during the month of February. Both are earnest, faithful workers in the ranks of Spiritualism, and are doing their best for the upliftment of humanity. Societies desiring speakers will do well to communicate with them. Mrs. Orville Eubanks resides with her husband at the corner of Fifth avenue and Hunter avenue, and Mrs. Edith McCrossen resides with her family at 62 E. First avenue, Columbus, Ohio. Mrs. McCrossen is headquarter for the Psychic Research Society. All are welcome every Monday evening."

Mrs. Nora Armstrong writes: "I feel sure you will be glad to know of the good work going on in the far West as well as in the East. Last Sunday was one of the grandest days we have had in the First Spiritual Society of Portland, Oregon. During the four years I have been a member and officer. Our pleasure on this occasion was chiefly due to the presence with us of Mr. and Mrs. Sprague, the N. S. A. missionaries. They are sowing the seed of true Spiritualism in the minds and hearts of all who have heard the message of hope and are awakening in their own earnest and helpful way, a deeper interest in our work than has ever before been manifested. In behalf of this society, of which I am vice-president, I desire to thank them for their most valuable paper, for the help they have given us in the past. The words which resulted in raising in less than half an hour over two hundred dollars for our temple fund. The ladies have been working very hard to raise such a sum as might realize for us the

growing demand for a home of our own, and we therefore feel especially grateful to Mr. and Mrs. Sprague for their assistance."

B. Young, secretary writes from Louisville, Ky.: "The Society of Divine Truth wishes to state that on Sundays January 22 and 29, Mr. Ruffie gave psychic readings at his hall, which were recognized and greatly appreciated. We were unable to retain his services owing to the short time this society being organized which we otherwise would have done."

D. G. Hill writes: "The opening meeting of the Golden Rule Spiritualist Society at Haymarket Theatre Building, was a pleasing success, and very gratifying to the promoters. On every Thursday afternoon at 2 o'clock, Mrs. Burland holds a circle in same building, come one! Come all! and enjoy yourselves."

Mrs. May A. Price, whose excellent articles are often seen in The Progressive Thinker, writes: "I find my work for the future must be on the platform, and not confined to one place. I would like to make one or two visits to other cities or camps for summer speaking and message bearing from the spirit world. Address me at No. 423 First street N. E., Washington, D. C."

Passed to spirit life. Feb. 25, at Columbus, Ohio, Charles Searls, age 41. Mr. Searls was snatched from life, having an illness of only three days. It is an extremely sad case, as he leaves a wife and four little children, the youngest, a father's care and protection. He was a member of Sixth street church. Services held on March 5, the undersigned officiating.

Passed to spirit life. Feb. 25, at Columbus, Ohio, David Climer, aged 60. Another true and tried worker has entered the realm of larger things. Mr. Climer was an excellent healer, many having been raised from suffering to health. He was a G. A. R. man, having passed all through the civil war. He was as true to unpopularity truth as to his country. He will be greatly missed outside his home as well as in it. He leaves a wife and son. They both are Spiritualists, so the experience is not one of mourning, for knowledge is their staff. The funeral services were held at his late home, Feb. 25, No. 283 West Fifth avenue, the undersigned officiating.

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, March 19, 1905.—S. E. 57: "The Spirit Garden."

Gem of Thought:—There is a Garden of the Spirit, Wherein grow most beautiful flowers; Our daily life e'er leads us near it, We may spend enraptured hours, Thoughts are the seed, and words the branches, Actions perfume soil and sweet; While deeds of service much enhance, Worth and beauty,—makes complete. Sow ye then precious seeds of kindness, In the Spirit's garden fair; To heal the world's sore pain and blindness, Make each soul of Love aware.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. King, Spiritualist Temple, Galveston, Texas.

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Marguerite Mac writes: "The last Thursday of each month Mrs. Jeffery Burland holds her monthly social at her home, at 3019 Vernon avenue, and we hope you will not forget the evening, as we always have a very enjoyable time there; good psychics always present as well as palmists to read the lines in your hand. Burland is pastor of the Light of Truth church. She holds meetings at 528 W. 63rd street, Hopkins' Hall. Her lectures are fine. Go and hear one for yourself, and you will go again."

Mary E. French writes from Clyde, Ohio: "Mrs. Elizabeth Schauss served our society last Sunday night. As usual she surprised her audience by her flights of oratory. Previous to her coming in the hall, the audience sent up to her desk subjects for lecture from the articles to read. The easy and profound manner in which she disposed of the subjects was a wonderment to the large audience, and after the reading of the articles (that she did not know to whom they belonged), it proved conclusively her claims to being a psycho-spiritual reader and a spelled test of many that thought it was character reading. Mrs. Schauss in her sincere, honest, unassuming way is doing a good work here, as all who meet her remain her true friends, having the utmost confidence in her ability and psychic gifts, which no one can doubt after hearing her."

P. Bertine Hutchinson writes from Montana: "Those who live on a cattle ranch on the prairie can appreciate my message subject, 'Society of the future.' I believe in spirit communion—some friend to tell of what we hear and see. You who live in towns and cities have your regular speakers, and you are doubly blessed. In this little corner of Montana Spiritualism claims only a few. The land in large tracts separates our homes, yet when we meet, we hold communion of the spirit, descends with power, and we return to our homes refreshed. Spiritualism had never been heard of here till my guides dropped words of comfort. Like a gentle shower, they found good soil. How we should prize the gift of mediumship, so that we may dispel the dark shadows hovering over our brother, bringing sunlight into darkened homes. From my heart I exclaim, Praise to the Spirit of Infinite Life!"

Mrs. Isa A. Cross writes: "I would like to say a few words in regard to the celebration of the birthday of our good sister and tireless worker, Mrs. O. B. Wilson, held at the hall of the Hyde Park Occult Society, Feb. 20. The hall was beautifully decorated by the members of that society, of which she holds the office of financial secretary. The evening was about one-half passed when the friends were called to order and remarks were made by Dr. Geo. B. Warne, president of the Ill. S. S. A., and an honorary member of the Hyde Park Occult Society. His remarks were beautiful, and fitted the case so nicely, and expressed the love and esteem of so-called death on March 4. She was the last of a large family to be translated. The services were held at her lovely home in Rockland, Maine, March 7, the writer officiating.

Lorena C. Barber passed to spirit life, Feb. 28, 1905, aged 72 years. She was married to David O. Cook in Michigan, Mar. 8, 1850, and moved to Kansas in 1857. To this union were born nine children—seven sons and two daughters. Lorena C. Cook was a charter member of the Spiritualist Investigating Society of Spring Hill, Kansas. Her funeral services were held at her home, March 7, the writer officiating.

Called to spirit life, March 3, 1905, at Harbor Beach, Mich., Hiram Whitcomb. He was born May 1, 1807, in Swanton, New Hampshire. Our venerable brother has known the beautiful truths of continuity of life, and spirit return for fifty-four years. He lived according to his knowledge, waiting long and patiently to be called to join his dear ones in spirit life. His remaining children, Mrs. Darcy Mahan and Frank Whitcomb, will miss his beloved presence. Mrs. Mary Stein of Detroit, Mich., delivered a most appropriate address. She held her large audience spellbound by the spoken truths of Spiritualism, and won golden opinions from all creeds and classes.

Mrs. J. G. PUDDOCK. Hon. Elijah Easton of Owatonna, Minn., passed to spirit life at the home of his daughter, Mrs. J. H. Robson of that city, Feb. 27, at the advanced age of 90 years, after a long and successful life. He exchanged the mortal of earth for immortality in spirit life, with joy and thanksgiving. Father Easton's last years were mainly spent in holding the message of Spiritualism to humanity, by helping the poor, comforting the disconsolate, and holding his torch to light up the path that leads to that blessed future where we are all traveling. The deceased held many offices of

and camp associations in need of a speaker and test medium, to correspond with her. All mail sent to her home address will be immediately forwarded to her. She also can be engaged to officiate at funerals and weddings, on reasonable terms. Address her at Fulton, N. Y., R. F. D. No. 2.

Mat Forestburg writes: "We very much enjoy reading The Progressive Thinker, and wish it could be possible for a good medium to come down here to open the eyes of some of our righteously (?) orthodox friends, who have never even heard of Spiritualism."

Mrs. Mary C. Von Kandler writes: "I have received an urgent call to visit Elmira, N. Y., where I have a host of warm-hearted friends, made during a two years' engagement, there as pastor of the First Spiritualist Church. I am to be the guest of Mr. and Mrs. Ira Smith, Mr. Smith was the president elect, and his wife on the board of management as one of the trustees last year I officiated for the society. They are worthy disciples of the true principles that should govern all leaders."

J. G. Hoffman writes: "On Sunday, March 5, at 528 W. 63rd street, Englewood, Mrs. Burland, pastor, we had one of the grand

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 respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby terse, which of all things is to be deplored. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

Newcomers: Q. Many spirits dwell on lengthy discourses; recall affairs which were forgotten long ago by others; relate extremely private experiences, and establish beyond a doubt, their individuality and spirit communion, yet cannot, or will not give their names. It is not mind reading and the question: "Why cannot all the spirits who give wonderful demonstrations of their return, at least give portions of their names, if not in full?"

A. It is because ideas or thoughts are more easily impressed on words. To give names for dates requires almost as perfect impressibility on the part of the medium and control by the influencing spirit as to tell in a foreign language. In both cases the word and not the idea has to be impressed. Experiments in hypnotism demonstrate how much more successful the former experiment is than the latter. This department has been repeatedly explained in this department.

James Hardy: Q. Is it possible to be taught mediumship by a series of lessons by mail? I am offered a series of lessons for \$15, guaranteed at the end of them to be a medium for any and all phases.

A. Whoever makes you this offer, cannot make it good, and knows that he cannot.

I can scarcely go as far as Rev. Savage, and say mediums are born, not made, yet there must be organic and psychic conditions, which if they do not exist, cannot be supplied by training. Culture can only perfect existing tendencies. While all persons are to some degree impressible, few can reach a degree of development that would give satisfactory results.

The method of this "instruction by mail" in some cases, I do not say in all, is often the victim is relieved of his money, and is impatient because his expectations have not been realized, to reply to his anxious inquiries by telling him that if he is not as proficient as he desires, he can make the appearance of a wonderful medium to his friends, and coin a mint of money, by tricks. Full instructions in these will cost more money, from one to five dollars a trick. Really this is the kind of mediumship which can be taught by mail, and produced by "developing" mediums. It is an alluring bait, too often accepted, and for good money some old and cheap faking methods are given the deluded victim. If you cannot become a medium in your home circle, you cannot by any other means.

Joe Tronson, Ky.: Q. I was surprised to be told to-day by a man, well-educated, and of scientific attainments, that he regarded the hollow globe theory as absolutely demonstrative of fact. When I think of living in a shell twenty-four thousand miles across, I feel stifled, and I should like to know if any one considered as authority supports this theory.

Another query: Has a man of great financial ability the right to get all he can through his peculiar abilities?

A. The hollow globe theory of Feed has not a single supporter who has even a rudimentary knowledge of astronomy. His system is the cant of insane ignorance and scarcely deserves a passing notice. Yet it is not strange that people who believe in his religious rant, will also accept his idiotic views of the formation of the world. Every religious cult, or attempt at a religious cult, has had a cosmogony, and I do not know as his is more stupidly blind to the facts than many others. Our correspondent need not feel "stuffed," tucked away in the inside of the earth, for he surely stands on the outer rim of the world and several thousand millions of miles of pure ether extends beyond him to the nearest star.

To the question, "right to the full extent of ability," the theory of our government is to allow everyone to do as he pleases, exercise any power of mind and body to fullest extent, without infringing on the rights of others to do likewise. The definition of this individual sphere of rights and its limitations, is one of the most perplexing social problems. It is self-evident that this ability to amass wealth may quickly interfere with others' rights, especially where the laws are so framed as to give all the advantage to "ability," or better, cunning. If we put this question in another form the answer will be self-evident. If a bag of gold were placed in a ring, as a prize to the strongest man who could win it by overpowering and crushing all who entered the arena, to oppose him, would he not gain it by might and not by right?

If the man of great "financial ability," which may mean obtaining a franchise by which he makes the public tributary to him; or an organized industry where men labor for him for less than they earn; and countless trusts and combinations may by means of his shrewd plans and combinations, have a right to all he may accumulate, then it follows if he had the ability, to so plan, he might

possess the entire earth and its people would be without a vestige of wealth, and for aught of him starve in the fields.

Take as illustration Carnegie, a man of ordinary mould, not unlike thousands of other men who work in his mill. He grasped the secrets of converting ore to steel; was by some stroke of generous lobbying awarded the steel armor contracts that gave him a clear profit of two to three hundred dollars a ton, and thus amassed a fortune with which to fasten the steel trust on the people. He is striving to monument his name in libraries, and says he wants to die poor. His income may be twenty or more millions a year; the men who delve in the coal mines; who dig out the ore; who freight it to the furnaces; who stand in the blazing heat of the molten metal; who attend the glowing mass through the rolls—these receive an average of six hundred dollars! His ability is in direct conflict with their rights. When he insisted of hunting for towns that he would build a steel mill, "contributing as much money" as a building in its mill bearing his name, will share the profits with the men whose labor it represents, we may believe his protestations. Rockefeller has the "ability" to "hold up" the oil producers, for any amount on a barrel of crude oil his conscience, or rather policy will allow, and his whole country with a constant roar demand of several cents a gallon. It is not a wonderful ability. All robbers have it. It is not often, however, associated with the pecksniffian sanctimoniousness of a bald-headed Sunday-school class leader, who is constantly preaching with a smirk of saintliness of Jesus, and "You ought to be good."

Such as Rockefeller should have the gratitude of the millions of people dependent for light and heat on oil. He might add a cent more, and usually does when he makes a gift to a theological college. He might add ten cents more, and they would have to pay it or remain in darkness. They are made so obtruse by this doctrine that ability has the right, that they consent to a "hold up" with the grace they would to a highwayman who allowed them to retain enough of their property to support them until they accumulated enough to make a second hold-up profitable.

W. J. Guild: Q. Is palmistry a science?

A. Palmistry is very far from a science for science is accurate, demonstrated knowledge. There is no guess work in science. That the lines of the hand may conform to the character, is in accordance with the admitted fact that every part of the body is correlated with every other and with the mind of which it is the visible expression. The successful palmist is one who can read intuitively, and really the lines of the hand seem only to fix his attention. The use of palmistry for fortune-telling, and especially by fakirs, brought it into disrepute and made it almost synonymous with the gypsies' art. The palmist need not be a fortune-teller, but in most cases he is, and his "reading" is only a shrewd guess, and the telling of things he perceives his subject will be most pleased to hear.

SUPER-SENSITIVE.

When I have gone forward
To regions unknown,
Life's panic all over,
The last blast blown,
Oh, friends, hold to loving
The best that I was;
Remember all failings
Have adequate cause.

My heart is too large
For this world I am in;
If the helpless are borne down
I battle the sin.
I cannot sit easy,
While comforts about,
Are known that my fellows
Are doing without.

I sit by my fire
While my dumb creatures freeze?
I feast and grow strong
While they bellow and tease?
Oh, no! I must give
Of my strength, and my store,
Till the thanks in their eyes
Tell their needs good no more.

No egotism for me;
Everything for the I,
But each for the others,
That gospel I cry!
I am not all there is,
And I care not to be;
I can pocket some wants
To be kind, and hand-free.

"Shut your eyes and don't worry,"
The hardened ones say,
"Your life is immortal,
They live for a day."
"So much the more need then,"
I sharply reply,
"Their lives be made pleasant;
—To-morrow they die."

The unsympathetic,
Incensed in ice,
May live undisturbed
While others succumb to vice,
But I am not longing
To be so complete,
I heed not the wounded
Who live at my feet.
—EMMA ROOD TUTTLE.

SONG OF TOIL.

I take the little kiss she gives when I
Go forth at morn,
I take the little farewell wish upon the
Breeze of morn,
I take her little arm's caress and in the
Morning light
Go out into the world of toil and battle
For the right.

Ring, anvil, with your clangor!
Burn, forges, fierce and far!
The night shall bring the world of home
Where love and goodness are!
I give and take and give again and unto
Dark am bent
Beneath the burden of the task for
Which sweet life is spent;

But, ah, the wage so dear to have, the
Little lips that wait,
The hearts that ring the arms that
Cling, while I unlatch the gate!
Clang with your mighty revel!
Roar, cities with your strife!
And God be thanked for strength to
Toll
For wage of love and life!
—Bishop Huntington.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth, \$1.10.

A REVIEW.

Of Mrs. Maybrick's Own Story, "My Fifteen Lost Years."

Punk & Wagnalls have presented the public with this autobiography of Mrs. Florence Elizabeth Maybrick, which will, if there remains a lingering doubt in the mind of any one interested in her pitiable case, vindicate her innocence. In all the instances of miscarriage of justice, and terrible wrong, it has no equal. That a woman, refined, educated, moving in the best society, could be by the connivance of those who desired her removal, that they might grasp her property, thus leaving her in the time of her death, accomplish their fell purpose, by the stupidity of English law, seems impossible, and shows how far removed the law is from justice. If her martyrdom will serve to correct the evil, it will not be in vain.

Immediately after the death sentence had been pronounced, a petition headed by some of the most influential men in England, signed by more than a half million names, was sent to the Home Secretary. It was shown that the ruling of the judge was contrary to law and the evidence, yet all that was done only received recognition by having her sentence commuted to imprisonment at hard labor for life.

Mrs. Maybrick being American born, the case became of international interest, and this government through its foreign office interceded in her behalf. Yet a blind and brutal indifference was manifested, and she remained in the prison walls.

Her release at this time is in no sense because the English government acknowledged that she was innocent, but has been advertised. Life sentence in England means twenty years, which may be reduced to fifteen by good behavior, and Mrs. Maybrick has served her full term. She tells her story in a simple, unaffected manner, without a trace of anger or ill-feeling toward those who have so irreparably wronged her. It is impossible for anyone to read her pages without feeling that she is innocent of the crime charged against her, and a victim of perjury and law. In an American court, she would have been acquitted, or more probably, with the keener sense of justice and equity, it never could have been brought before a court.

After her early life, her education in America and Europe, and travels with her mother, the Baroness von Roques, her marriage at eighteen to Mr. James Maybrick, her arrest, trial, conviction and sentence come as a hideous dream. After the commutation of her sentence to life imprisonment, she began her prison life with the usual nine months of solitary confinement. She was first taken to the prison room where her hair was cropped short, and the prison garb put on. Her sensations on reaching her cell are thus pathetically described:

"I followed the warden to a door, perhaps no more than two feet in width. She unlocked it and said, 'Pass in.' I stepped forward, but started back in horror. Though the open door was by the dim light of a small window that was never cleaned, a cell seven feet by four.

"Oh, don't put me in there!" I cried, 'I cannot bear it.' For answer the warden took me roughly by the shoulder, gave me a push, and shut the door. There was nothing to sit upon but the bare, cold floor. I sank to my knees. I felt suffocated, it seemed that the walls were drawing nearer and nearer together and presently the life would be crushed out of me. I sprang to my feet and with my hands beat wildly against the door. 'For God's sake let me out! Let me out!' But my voice could not penetrate the massive barrier, and exhausted I sank once more to the floor. I cannot recall the nine months of solitary confinement without a feeling of horror. My cell contained only a hammock rolled up in one corner. Three shelves let into the wall—no table no stool. For a seat I was compelled to place my bed-clothes on the floor."

Not a word can be spoken to the guards without punishment, and the prisoner is required to work at sewing or knitting, and if the full task was not completed, punishment followed.

There was no break in the monotony. Once a day the door opened; the prisoner walked silently out.

"Not a word was spoken because I know exactly what to do. I leave my cell, and fall into single file three paces in the rear of my fellow convict."

Who is to be? The warden to the chapel to "Divine service!" We are criminals under punishment and our keepers march us like dumb cattle to the worship of God."

After the nine months were wretchedly passed, she was placed in the kitchen, and compelled to do the most menial tasks, entirely beyond her frail strength.

The years passed slowly, and most remarkable she endured and lived through the tasks and indignities she was made to bear.

Incidentally she gives pen-pictures of the inside of an English prison, which are so revolting that it is almost beyond belief that such merciless cruelty in the treatment of human beings exists in the land of humanities of civilization. Among the most pathetic passages are those describing the taking of her two children, their alienation preventing her from receiving letters from them, and now she finds them as strangers. The most deplorable feature of such imprisonment is the irresponsibility of the government. Restitution at such expense cannot possibly be made. The years of life are gone, and cannot be restored. The suffering and degradation have been endured. The victim has no recourse.

Mrs. Maybrick is robbed of fifteen years of her life at its meridian, of her property, her children, and health, and the government plumes itself on its step by step impartiality in vindication of its laws.

Mrs. Maybrick has vindicated herself and may rest assured that she has only sympathy, and good wishes from the people of the land of her birth.

HUDSON TUTTLE.

In the World Celestial.

We have received a supply of the fourth edition of Dr. Bland's book, "In the World Celestial," which contains a beautiful full-page photo-gravure of the heroine, and a new life-size spirit painting of her. This adds greatly to the attractiveness of the book, and quite considerably to its cost. Yet the price remains the same, one dollar. For sale at this office.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces, and here gathered and made amenable to the science of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postage paid, \$1.10. A wonderful work and you will be delighted with it.

VERY LARGE MEETINGS.

Presided Over by the Eminent Judge Dailey.

To the Editor:—I enclose herewith a copy of a notice which by the request of the board of trustees, I read to the audience last Sabbath evening before services. We had a splendid meeting, however, and no disturbance. Probably 500 people were turned away, who could not get into the church.

Brooklyn, N. Y. A. H. DAILEY.

Public Announcement. From the Board of Trustees of the First Spiritual Church of Brooklyn.

For the information of the public generally, and especially of those who attend the meetings of this church, it is hereby made known, that this church is a duly organized religious corporation, and its objects and purposes are laid down in its manual, which has been widely circulated, and copies of which can usually be obtained upon application to any of the Board of Trustees. It plainly declares and accepts all truth contained in the creed of any other church, including the Christian faith in all Christian organizations. In addition to what is preached and taught in other Christian churches, this church accepts and proclaims the truth of the teachings and doctrines contained in the New Testament, concerning the divinity of gifts; the spirit of wisdom; the gifts of healing; the working of so-called magic; the gift of prophecy; the discerning of spirits; the diversity of tongues; the interpretation of tongues; and the right to exercise all other spiritual gifts given by God to His children.

It has furnished, since the first Sunday of October last, in the afternoons, instructive lectures from eminent physicians, and leaders in the science of the laws of health and the laws of life, and upon kindred subjects, which have been growing in interest and in popularity. In the evening its services have been purely of a religious character, opening with music and congregational singing, followed by prayer and musical selections rendered by an excellent soloist, and the reading of the scriptures and the sermon. These classes have been followed by manifesting those gifts, clearly commended by Paul in the New Testament, given for the information of inquiring people, in regard to matters tending to prove the immortality of the soul, and the possibility of communion between this and the spiritual world.

It is our privilege to exercise all the rights vouchsafed to us by the Constitution of the United States, the State of New York, and by the laws pertaining to such matters. We not only claim this, but demand protection in every part of our services, against interruption or interference on the part of any person whatsoever. No one is obliged to attend any of our services, and we shall exercise our right to exclude those we deem improper persons. Whoever enters this church must pay the price charged at the door, for the privilege of receiving the instruction to be here given, whether acceptable or not. Any person causing the least intentional disturbance, or interference with the services, by any rude noise, loud whispering or talking, or in any other manner, except that he be an officer of the church, an usher, or a member by a person addressed by the pastor, without her consent, or that of the board of trustees, will be arrested, removed from the church, and prosecuted for disturbing a religious meeting. The admission fee requested to refrain from manifesting those gifts, is not to be taken from their seats until after the benediction.

TURN ON THE X-RAY.

Some Pertinent Facts of Experience in Obsession.

We want the truth, the whole truth, and nothing but the truth, about obsession.

LET US HAVE ALL THE FACTS THAT ARE KNOWN. TURN ON THE X-RAY. Probe the question to the bottom—the more fully we understand the subject, the better it is for us.

Ignorance of the law excuses no one, and neither will our ignorance of the causes, etc., of obsession, guard us against obsession.

All should thoroughly post themselves on this subject.

Live right! Think right! Live and practice the divine virtues, yes, but one or more of them, and no one need fear obsession.

Obsession is a fact, a positive truth and all our denials will not make it otherwise. Spirits of the lowest conditions of the lower zones obsess persons, places and things.

A family a few miles from here, last summer were greatly troubled. The lady is a sensitive and a believer in Spiritualism. The spirit would talk to her, and tell her that her husband no longer loved her; if she didn't believe it to "jump into the well" and she would see. It was all she could do to not to do so. She secured help and was soon free of them. She was told how and what to do to get rid of them. I am convinced that her knowledge of Spiritualism is what saved her until she could get help in freeing herself from them.

Another case, almost in my own neighborhood. The family has been annoyed for some time. First, the oldest girl began to see spirits plainly. After retiring for the night, she would see them walk about the room; then they would go and stand by the fire, and she would see them; and finally, the family in different ways, also a friend of mine, who lives with the family.

The girls told their father about how the spirits were doing, and he laughed at them. One night when he lighted the lamp, the spirits blew it out, and did so three times, as fast as he could light it. In the end, he was made to know something was doing, and the old man got serious.

The oldest girl is troubled the most. They make ugly faces at her; do anything to frighten her. Sometimes she sees a bunch of sharp nails, something like an old-time hackle for flax. This is held in front of her, and "jabbed" right in her face. She does not see the spirit, only the nails. This frightens her worse than anything else so far.

Only a week or so back, my friend was reading one night. He heard a strange noise of some sort. In a few minutes he heard the girl call for some one. He asked her what was wrong. She said: "I don't know, but I was made to know something was doing, and the old man got serious."

My friend says at one time, they got so bad, if they had not held up he would have been compelled to leave.

CHICAGO SPIRITUALIST LEAGUE.

Regular Monthly Public Meeting Held in Kimball Hall, March 7.

The attendance was unusually large and very encouraging. Dr. George D. Warne, president of the League, presided.

Services opened with congregational singing, led by the choir of the Rising Sun Spiritualist Mission, rendering the old song of "America" in a spirit that was exalting and spiritualizing.

Mrs. M. A. Burland was introduced by the president, and made a very impressive invocation.

Dr. Warne made some remarks explanatory of the mission, purpose and plans of the executive board of the League, that must have convinced the audience that honest mediums are to be sustained, and the public posted in so far as it is possible for the League to post it as to who may be engaged in business as fake mediums in Chicago.

Mrs. C. A. Richmond was very cordially received by the audience, and listened to with every evidence of deep interest in the subject of her lecture, "Psychometry," which she handled in a scientific and philosophical manner.

Dr. C. Burgess gave several psychometric readings; one that he made from a glove, and another from a knife were very clear, and many points were brought out, showing that the Doctor had some process of getting impressions about other people differing from the ordinary processes in use.

Mrs. C. Kirchner gave a number of readings from watches, gloves and keys that were to the point, in revealing traits of character of their owners, business conditions, and names of deceased persons, readily recognized as relatives and friends of the owner of the articles read.

Mrs. May Elmo gave readings from a small pocket mirror, keys and several watches. The points made were very direct and acknowledged by the owners of the articles as true. While reading one of the watches, she held it up and said, "I hear a voice from the spirit side of life that says this was his watch when he was in earth life"; then describing the spirit whose voice she heard, followed by the name of the present owner of the watch said it was true in every particular.

Remarks were made by Mr. Colwell, Mr. Stoller, Dr. Cross, Mr. Bishop, Mr. Elmo and Mrs. Elmo.

The drift of the remarks was to show that psychometry in part by certain phases of phenomena has no relation to discredited methods of the past. The phenomena is no credit to Spiritualism as it savors much of fortune-telling, and that through it and for low and selfish motives a class of people seek Spiritualist meetings, not because they are interested in a future life after death or in an elevating philosophy and religion to lead better lives morally, but purely to get some advantage in the business world. Again other phases of psychometric phenomena indicate the most intimate connection with disembodied spirits, the intelligence being given by them to those who are sensitive psychics, that the psychics by their mortal powers alone cannot give. The discussion did not exhaust the subject, and there is plenty of desire existing for more light upon it. Everybody present appeared to have an interest in the subject and to enjoy all that was said, and done in connection with it. The next public meeting of the League will be held Tuesday evening, April 4. Everybody is invited. The subject of lecture and discussion: "Trans Mediumship."

DR. J. H. RANDALL,
Secretary.

HE CALMLY "UPS AND DIES."

Just about the time a fellow gets important in his mind,
And begins to think the world without him would become quite dead;
Just about the time a fellow thinks that he is great and wise,
And the world must roll around him, then he calmly "ups and dies."

Just about the time a fellow gets a home that suits him well,
And he laughs at all his neighbors, and his head begins to swell;
Just about the time a fellow thinks it isn't hard to rise,
And he climbs upon a ladder, then he calmly "ups and dies."

Just about the time a fellow thinks he's past the greatest strife,
And that he has reached the highest and the best of earthly life;
Just about the time a fellow feels above the normal size,
And the world to him must kowtow, then he calmly "ups and dies."

Just about the time a fellow thinks 'tis he that moves the earth,
And the little folks around him have no great intrinsic worth;
Just about the time a fellow lifts his nasal toward the skies,
And tip-toes about his highest, then he calmly "ups and dies."

Just about the time a fellow gets his wings and feathers plumed
To rise above and o'er all others whom he thinks are only "doomed";
Just about the time a fellow thinks he's a great success story,
For the world can plainly read him—then he calmly "ups and dies."

Just about the time a fellow gets inflated in his soul,
And he would trade his chances for all others for the goal;
Just about the time a fellow thinks the mote is in his eyes,
And the beam is in his brother's, then he calmly "ups and dies."

DR. T. WILKINS.

THE AVERAGE MAN'S MISTAKES.

An average man at the end of life
Saw counting his life's mistakes;
And half of them, as he said to his wife
Were those that rashness makes.

And the other half—here he lifted his head;
He could scarce believe his vision—
Yes, full the other half, he said,
Were caused by indecision.

—Bluewyn Wetherald.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. A. Lockard. The work of a strong logical thinker, on a deeply important subject. Price, cloth, \$1.

Spiritism and Mrs. Leonora E. Piper, and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abraham H. Dailey. Demonstrates futility and inadequacy of modern explanations of spiritual phenomena. Price 25 cents.

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"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

O'Key, Ark.

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The Religion of Spiritualism, Its Phenomena and Philosophy. This **The Spiritual Alps, and How We Ascend Them.** A few thoughts on "How to reach that altitude where spirit is supreme and all things are." **The Spiritual Birth, or Death, and Its To-Morrow.** The Spiritualistic idea of Death, heaven and hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

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that time—as was the wish of the original donor. We are now in possession of it; we can make it one of the fore-

CLARA L. STEWART,
Secretary M. P. I.