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SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems.—SPIRITUALISM

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THE PROCESS OF LIFE.

Science in Pursuit of Death.

In the Truth Seeker of date Nov. 15, 1902, is an article taken from Harper's Monthly, which is of more than ordinary interest, from which I make a few quotations as a basis for some thoughts I wish to present in connection therewith. The writer says:

"The physical process of life is no longer a riddle. It is possible now to define and describe life as precisely as, let us say, the making of bread or the brewing of beer. If it be urged that we know as little of the working of the housewife's yeast or the brewer's malt as of life itself there will be none to gainsay; for, curiously enough, they seem to be one and the same thing. Physiology's present answer to the old riddle is, very simply: Life is a series of fermentations."

Here I have only one criticism. As I see the life acts through, but is not a series of fermentations. Fermentation shows that life is present, but it is not life itself. True, the manifestation of life may begin thus, and the fermentations may become more and more complex as we rise in the scale of being, even as the numerals 1, 2, 3, 4, etc., become more complex in their higher relations as they are used in the higher mathematics, but they are not mathematics; they are simply the method of expressing that science; neither are fermentations life; they are only a method of life in action.

The writer states that hitherto to speak of a constructive fermentation would have been considered a contradiction in terms, but now the contradiction has been found. For instance, starch or dextrine when subjected to fermentation, is by taking up water, hydrolized, that is to say, split into one of the simpler sugars, glucose, but if the resulting product is not removed the action soon comes to a standstill. Add more starch and still no action, but add to the quantity of sugar and we have the reverse process; the glucose is converted back into starch. Then, after giving yet more striking examples of such reversibility the writer adds:

"Perhaps all life's processes are reversible."

To me it is not a question of perhaps. Taking my stand by the law of the universal, I say unhesitatingly, if one life process is reversible all are. The writer continues:

"There is one phase of the problem which seems nearer to our day than time to wit, the realization of Ponce de Leon's quest of prolonged youth." Then, after several more paragraphs in the same line he closes with:

"As the discovery of the constructive ferment gave at last a clue to a complete account of the whole life process, so to those who have closely and reflectively followed the development of biochemistry the discovery of reversibility in fermentation may in time disclose the reversibility of the life process; in other words, the arrest of death, the prevention of old age, the preservation of youth."

Please remember that the above is not the dream of a visionary but the calm deliberation of science, and permit me to ask here: What is all this talk of overconfidence in which various shades of new thought vie with each other in asserting, but the intuitive side of a truth upon which science is so closely verging? It is well known that truths are often sensed long before facts are found that bring their proof and why may not Ponce de Leon's quest be one of them? Indeed, we know what has already been verified when warranted in expecting it when the law that governs is so understood as to be obeyed.

But what are the two forces that act through the ferments—what can they be but the male and female factors of the universe? That the feminine is the builder, the constructive factor is certainly true, and that by attraction. The opposite is equally useful, for how could the constructive build new and better if the destructive did not take to pieces, and so refine for the better building? But as no organization is wholly male or wholly female, therefore, though the feminine leads in construction and the masculine in finishing, the opposite in each aids the other, and thus the building is complete. But it is man and woman in their relations to each other that we are to consider in studying the possibilities of which we get a glimpse on learning that there is a constructive as well as a destructive ferment and that both act in human life—that the action of the destructive may be reversed and thus be constructive.

In the inception of human life the first step is destructive of a previous condition, but when the work is given into woman's keeping the action is reversed, becomes constructive; from then on till growth ceases the feminine is the predominating power. Here is where the principle which can continue youth should begin its work.

What is that principle? Balance. Equal action between the two forces, the constructive building and the destructive taking to pieces. If this can be accomplished then continued youth is assured. And not only that, in the place of a wrinkled and decrepit old age there will be more beauty, more vigor at seventy than at seventeen, this because of the refining and invigorating power of the balanced action of the two forces. The glory which we have been taught to look to this world for, will yet be actualized in this.

But the question is: How can this balance be reached and held? Only in freedom. We can never reach it so long as woman is in any measure subject to man. There is more to the sex life than the creative act. Our spheres are sexed. Men do not generate feminine magnetism nor women that of the male.

A SPIRITUALIST

WRITES AN OPEN LETTER TO MADAM TINGLEY.

Challenges Her Statement That for a Spirit to Return is to Retrograde—Letter Published in San Diegoan Sun.

Dear Madam:—Presuming that your address upon "Death," delivered in Isla Theater last Sunday evening, was correctly reported, will you allow an earnest searcher for truth to ask, How do you know there is a future expression of life beyond the change which we call death? You say: "I have myself looked deeply into Spiritualism, but that Spiritualism is contrary to Divine law," and you assume that for our loved ones to send a greeting of love and affection from invisible realms is to retrograde, but you do not tell us why, nor how that such messages or communications would prove anything but beautiful and soul-satisfying, as well as soul-uplifting to friends yet in mortal form and equally satisfying to the arisen spirit.

If love survives the change we call death, if the real man lives in another expression of life, what more natural than to express this to sad and weeping friends and how can it in any manner be degrading, and how, pray tell, can it possibly interfere with the soul's progress or be contrary to Divine law?

Again you say: "I believe that when a soul separates itself from the body it does not immediately disappear; that there is for a time a holding on to its surroundings, and it can feel your sorrow and your tears, and by them you hold it back." It would be interesting to know what reason you have for believing this, and if it be a fact, pray tell us how you found out? The writer assumes and declares that there can be no existence unless we have either vision or contact with the dead, but from some one who has gone there. Outside of Spiritualism there is absolutely no knowledge of a life beyond the grave. That this knowledge is attainable now, as in the past, we have abundant proof, notwithstanding failure in your investigations.

John W. Draper, the eminent scientist, historian and philosopher, says: "That the spirits of the dead occasionally visit the living, or haunt their former abodes, has been in all ages, in all European countries a fixed belief, not confined to rustic and superstitious folk, but shared by the intelligent." * * * a human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable, as is to be found in support of anything whatever."

Camille Flammarion, the French astronomer and academician, says: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena of Spiritualism to be impossible, is one who speaks without knowing what he is talking about."

Prof. Alfred R. Wallace, F. R. S., says: "My position, therefore, is that that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." This opinion is also shared by H. Ritchie, the venerable German philosopher and author; by Prof. Dr. Morgan, president of the Mathematical society of London; by Dr. Robert Chambers; by Prof. Challis, an eminent professor of astronomy at Cambridge, England; by Prof. Varley, F. R. S., the eminent English electrician, and scores of other notable, among whom are Professors Crookes, Barrett, Uriel, Wagner, Zollner, Gregory, Meppels, Hare, Sarret, and well as the names of many like Trollope, Thackeray, Browning, Victor Hugo and a hundred more brilliant stars in the literary world; to say nothing of the thousands of level-headed men and women of the present time in our own country, embracing professors, doctors, lawyers, members of congress and eminent clergymen, as well as thousands in nearly every walk in life.

It is not possible that these distinguished persons have looked still more deeply into the claims of Spiritualism than yourself and have thus been enabled to arrive at a truth which as yet you do not comprehend?

In conclusion allow me to ask: What evidence have we or what possible evidence can we have of the continuity of life, save the manifestations of Spiritualism, either direct or indirect?

Respectfully,
WILL C. HODGE.

"The New York," San Diego.

jected as she is to man's rule (not so much personal as general) cannot send a balancing force into this general atmosphere, therefore we take in more of destructive than of constructive life; so must grow old and die until this is changed.

Now woman does not own herself. She is not permitted to follow her natural promptings without legal sanction except under conditions that change her constructive—her life-giving love into that which is but an element of death. Man, in his ignorance and love of dominion has subjected woman to himself and the end thereof is death; woman, in her ignorance has submitted to this and becomes a partner in the constructive.

Science will yet justify those who are demanding the freedom of woman—of love. Love, the feminine principle—Love, the builder—the creator, has been so enslaved and abused, that when we talk of love in freedom all sorts of degradation are imagined, but those who see how much is involved will not—cannot recede from the position taken, and neither contempt nor persecution can prevent Love's claim from being recognized.

LOIS WAISBROOKER.

Home, Wash.

THE MAN HIMSELF.

BY CHARLES DAWBARN.

CHAPTER TWO.

In the previous chapter we noticed a striking lesson in the rare case of Mollie Fancher. A similar lesson is found in several other "rare cases," attested and recorded by the S. P. R. But there is a still rarer case, reported at length by Dr. Morton Prince, of Boston, Mass. This is the case I have already analyzed under the title of "Subliminal Sally." The truth embedded in that history was so startling that it seems neither reader nor student has dared to discuss it, probably afraid of the consequences to his present belief, and uncertain where it may lead. Yet it should be of even greater interest to humanity than the truth taught by Copernicus that the earth was not, as believed, the center of the universe, but hardly a visible speck in the universal whole. This greater truth is of special import for it proves that man himself is a very different being from the glorified Lord of Creation he has been taught to believe himself.

It was, as we have said, Dr. Morton Prince, of Boston, a specialist in nervous diseases, who gave the world a most interesting account of the remarkable experiences of Miss Beauchamp. His report was read at the International Congress of Psychology in Paris, August, 1900, and was entitled "The Problem of Multiple Personality." In my article on "Subliminal Sally" I analyzed that report in detail. Since my present object is only to note the effect of matter upon mind, a brief account of the now celebrated case is all that is necessary.

Miss Beauchamp, a rather uninteresting young girl of mediocre mental powers, after a severe fright, found her personality changed, and her memory of her own past destroyed. As B. 1 she becomes fond of study, develops musical talents, and learns to speak several languages. She is thus highly accomplished, also very religious, and has great sense of dignity. Several years later she was frightened a second time. A face appears suddenly at her window, and the mental shock produced a new personality, which the learned professor could only subdue by hypnotic treatment. Hypnotism may be said to be an effect of mind upon matter, but the reaction when matter asserts itself is startling.

As the result of mental shock a vibratory change has taken place in Miss B's form and mind immediately responds. We must remember that B. 1 is the personality of the young lady who, after the first shock, took the place of the original Miss Beauchamp, and by study became accomplished. And she has now become the patient of Dr. Prince as the consequence of a second equally violent shock. It is B. 2 who is now subjected to hypnotism. The result is the appearance of another and quite distinct personality, who is forthwith labeled by the doctor as B. 4. She is a young girl, with intellectual qualities and emotions very distinct from those of B. 1. She is described as irritable, caring little for books; hating church and religion; and without any talent for music. B. 1 and B. 4 are each apparently a human being, with no other and neither has any knowledge of the other. The doctor believes he has demonstrated by continued experiments that B. 1 and B. 4, when added together, comprise the whole of the original Miss B., who has disappeared since her first fright, and its terrible shock to her nervous system.

Up to this point the case resembles that of Miss Fancher. We hear little of B. 2 save that while under hypnotism she is presently superseded by B. 3, who she once manifests a startling originality. She seems to fairly burst into earth life. She claims to have been born with Miss B. and to have shared so much of her life as she cared to from infancy up. She had mastered English, but cared nothing for languages nor music. Every detail of Miss B's life from birth is known to B. 3, who gives herself the name of Sally Beauchamp. But Miss B. knows nothing of Sally. Sally is very bright, but unlovable and cruel. Whenever Sally comes to the front Miss B. becomes "dead," as Sally calls it. "Sally declares that she herself never sleeps, and is never for a moment unconscious. For the details of this interesting case the reader is referred to the report published by the S. P. R. It is enough for our present purpose to learn that the doctor considers B. 3 to be an inside edition of Miss B., and he calls her "subliminal." The two appear to him absolutely united, and though so different mentally and intellectually the doctor asserts they really constitute but one complete personality.

Of course, in the other personalities we have but a repetition of the similar personalities through the forms of Miss Fancher, and also in the well known experiments at the Salpêtrière in Paris, but the appearance of Sally presents a still rarer fact, and yet a more important lesson. Let us once again note the lesson already learned by the careful student from the recorded cases of Mollie Fancher and Miss B. That lesson consists in our recognizing the tremendous fact that our mortal personality can be split into fragments by a shock. In the one case we have a repeated accident to the physical form, in the other sudden fright produced the same effect. Thus one cause was physical, the other mental.

But each was a shock, and the result was the same. The old personality was fractured. If this were the only lesson it would be of great import to humanity. Not only is the change now at once noted in these "rare cases," but there must be myriad cases where such a result is almost constant, but not quite. A tendency to split apart with perhaps a very slight shock is ever after present. Like the stone mason, whose light taps create a tendency in the granite mass to fall apart, so the first accident or mental shock leaves the form more

susceptible to a less accident or shock in the future.

There are those who would evade this conclusion by claiming that other intelligences are using the body, and producing these changes of personality. But such a claim is mere assertion, and is absolutely denied by these new personalities, each of which has a limited experience, all through the one form, but to which the normal mortal is a stranger. Each claims the one womanhood known in earth life by the one name. There are marked differences in intellectual powers, as is natural, for if we split a rock no two fragments have the same size, and if we could split a mind the result must be precisely the same.

The writer finds himself at this point using terms that do not accurately express his meaning. It is not the mind that is or can be split, but its manifestation through form that has been affected. Every sense is expressed by vibration. In the reader's body and mine our "personality" is an expression of light, hearing, smell, taste, touch, at certain rates of vibration of the matter of which the body is composed. Change the rapidity of those vibrations, whether by accident or in any other way, and the personality will also be changed. We never see the true individuality of one another, but only whatever may be its manifestation through certain vibrations. Therefore an accident that changes vibrations does not, and cannot affect the real individual, but it does affect his manifestation in earth life.

Our whole conception of immortality has been based on the idea that the personation in earth life is the real individual. We have been taught that this will be known and recognized by it "over there," and is to be woefully and happily affected as a spirit by the actions of a personality in earth life that was really but a part of the man. If he come back by "spirit return" he could be recognized only as a repetition of the old vibrations, which made him just that he appeared to be in earth life. The cases of Mollie Fancher and Miss Beauchamp show the absurdity of such inferences either from the facts of earth life or those embodied in spirit return.

I have pointed out in previous articles that whilst these celebrated cases seem exceptional, it is only in degree. Here are two blocks of granite. One has been tapped by the mason for hours; the other remains untouched. They look alike to our eye, yet in a moment one may fall apart, while the other remains solid as ever. To realize this fact, and apply it to man himself, is the present object of the writer. We are not all going to become victims of such accidents as darkened the life of Mollie Fancher; nor are we all likely to suffer from extreme nervous prostration such as followed the mental shock to Miss Beauchamp. But, nevertheless, Nature is a stone mason, perpetually tapping our molecular form, and sooner or later it drops apart. Let us mark this fact clearly, and then we will be ready to learn its lesson.

The writer claims that these are "rare facts" only in the sense that we have passed them by unnoticed, save in exceptional cases. Molecular agitation or vibration is a law of Nature. In other words, Nature is perpetually "tapping" every form, from microbe to sun, and in due time every form must drop apart. The form of man himself can be no exception. Some forms seem to chip gradually in fragments, as in the cases we are studying. Others are severed in a moment. We call that a catastrophe, but the difference in result is only a question of degree, that is of time and shock. The chip falls by the same eternal law that fractures the planet and the man. So let us clearly understand that we are not really dealing with a "rare fact." On the contrary, we are facing a universal law, a perpetual occurrence. Kittens and puppies open their eyes, on the ninth day. Man has not got his eyes open yet, so he talks about "rare facts" which are really perpetual occurrences. If these cases are now recognized by the student of the occult as natural law he is ready to perceive that they are exhibiting a perpetual effect of matter upon mind, which the student of the occult is now trying to determine something of the direct effect of this law of Nature upon man, past, present and to come.

(To be continued.)

San Leandro, Cal.

SOMETHING REMARKABLE.

A Girl in Iowa Heard a Song That Was Sung in Elmer, Mo.

To the Editor:—I cut this from the Kansas City World, and would have sent you original or printed copy, but do not want to lose it. Have been personally acquainted with all the parties and can vouch for this being a true statement of facts.

Blockton, Iowa. J. M. DENNIS.

It Was a Funeral Chant.

Macon, Mo., March 23, 1901.—The good people of the little community of Elmer, a small town in the northwest corner of Macon county, are wrestling over a profound psychological problem. Many in the vicinity are Seventh-day Adventists and Saturday is their sacred day. This week, Mrs. Louis Vierhollis, landlady of the Hotel Elmer, received a letter from her niece, Miss Addie Hall, of Ottumwa, Iowa, asking if all was well.

The young lady related a queer incident in her letter, and asked her aunt if it was in any way connected with her home.

She said that at three o'clock on the

SHOWER OF RAPS.

Story of a Haunted House and Sojourner Truth's Reception of Spirits.

There are many people living in different parts of this country to-day, who know quite accurately a great deal about the "Fox family," quite as much as your recent contributor in Sunday's Tribune, Lucy A. Osband. Of the personality of this family little need be said. All the facts and all the faces of this family are to be found in a neatly printed book, issued by Daniel Underhill, president of the New York Fire Insurance Co., late of 72 Wall street, New York. Mr. Underhill was the husband of A. Leah Fox Underhill. They resided happily for years at 232 West Thirty-seventh street, New York, and both passed to honored graves from that house.

Daniel Underhill was a man of prominence, and associated with men of affairs in the metropolis. He was of the Oliver Johnson style of "Scientist," who once said on the witness bench, "I am a Spiritualist, but I am not a d-d fool!" Neither was Daniel Underhill of the fool school. He endorsed the book, "The Missing Link in Modern Spiritualism," and the book is dedicated to him. It is the complete history of the initiation of the movement known as "Modern Spiritualism," from the epochal book, which dates from March 31, 1848. The volume contains a correct picture of the old house at Hydesville where the Fox family resided while a house was being built for them. One family after another moved out of this house, because it was "haunted." A remnant of the Fox family heard raps, footfalls, and various other sounds. They tried in every possible way to account for it, but the sounds increased. The Fox family were dismayed. They were grieved at the unaccountable affliction, and with this fear and terror upon them they were persecuted, vilified, misrepresented. Crowds and mobs harassed them. Leah Fox, whom the above lady referred to as one who "quickly perceived possibilities of notoriety and gain," came to Hydesville, and took two of the sisters away. While on the boat on their journey, the sounds still followed them and kept with them. They would not be silenced. They did not seek for "notoriety," but shrank from it. It was this interesting story in the history of his country that Daniel Underhill vowed should be indelibly placed before the world. All the incidents were carefully related, and the book edited by a retired literary gentleman of New York. It was not printed to be sold for gain. The few remaining copies were gathered together by Mr. J. R. Francis, of Chicago, who may yet have a few copies to supply to those interested.

The house of Daniel Underhill, in his lifetime, was open and hospitable to sojourners of every faith and condition. In 1878, the old colored woman residing at that time at Battle Creek, known as Isabella Van Wagner, or "Sojourner Truth," came to New York to lecture for her people. Many remarkable incidents are related of this woman then over 100 years old. She walked from Rondout to Richmond in search of an infant son sold into slavery, and bore him back on her shoulders after weeks of search and privation. Up to that time she had never worn shoes or slept on a bed. It was this same Sojourner who, at an anti-slavery meeting in Boston, where Garrison, Phillips, Douglass, and other agitators of the time gave the struggle, rose in her majesty, looking from one to the other without a word, and then as if inspired, asked in tones of thunder, "Is God dead?"

It was this same Sojourner who was a welcome guest in the home of Mr. and Mrs. Underhill. To illustrate briefly that Mrs. Leah Underhill did not practice "imposture" on one occasion in the early afternoon, Sojourner sat in the back parlor, rehearsing the story of her life to the writer when Mrs. Underhill entered through the doorway from the street. Scarcely had she come within the front parlor when a loud shower of raps, from floors, walls, all about—a startling salvo of them—were kept up until she came near to Sojourner and was introduced by her to the writer. The old colored woman spoke out, "You brought them all with you, Leah, you can take them away, I've got company!" After exchanging courtesies, Mrs. Underhill began to throw off her "raps," and left the room.—John A. Lant in News-Tribune.

When Mrs. Underhill was sitting alone in the parlor of her home, and while she distinctly heard voices singing the old familiar hymn, "What a Friend We Have in Jesus," with a peculiar mournful cadence. She stood up and roused herself to be certain she was not dreaming. The song was unmistakable—nothing could be more real to her ears. It seemed to emanate from the basement, and gradually die away in the distance with the rustling of the leaves. She went down stairs and found no one. Then she explored every room in the house. She returned to the parlor, and the melancholy chant was renewed, apparently accompanied by the notes of an organ. She didn't know that all this meant anything, but it impressed her strangely, and therefore she wrote.

On the 27th day of March, Mrs. Maria Louisa Prentiss, aged 79, grandmother of Mrs. Hall, died at the Hotel Elmer, and was buried the afternoon of the next day in the village cemetery. The funeral was held in the parlor of the inn, and at 3 o'clock the audience began chanting the song so frequently used at funerals in the country, "What a Friend We Have in Jesus." Mrs. Vierhollis was somewhat astonished at the uncanny recital, and in her letter back to her niece she asked her to detail any other circumstance she could recall the evening of the funeral.

The narrative is simple enough when compared with many supernatural stories, but it possesses the high merit of truth.

A NEW THERAPY.

Its Method and the Philosophy of It.

This is an age of wonderful discoveries and inventions, and not among the least of these are those that pertain to the cure of the ailments that beset and distress humanity. Some of these cures—so-called—such as the various serums and antitoxins (which, from their nature should be called toxins, for they are vile and disgusting poisons), are indescribably offensive even to think of, when we know what they are and how they are produced.

In view of these facts and their relation to the well-being of humanity, it will interest our readers to note that a new therapy or system of healing has been discovered, which is thus stated by the Chicago Chronicle in a recent issue:

"Every organ of the body is endowed with a separate and independent intelligence, and if it does not perform its function properly, disease and pain result. You have only to expostulate with it or perhaps scold it, and then it will return to its duty and your health will be restored."

This is the teaching of Dr. Paul Edwards of 4713 Prairie avenue, who has just arrived in Chicago from a European tour.

Dr. Edwards is not yet 50, but his head is a mass of snow-white beard, mustache and hair, so artistically disposed that they give him a striking appearance.

Dr. Edwards was born of American parents in Rome, came to this country in his infancy, but soon went abroad again. He has returned on visits several times, but his life has nearly all been spent in different parts of Europe and in Mexico. He was graduated from the medical school of Sydney university in Australia and began to practice in 1885. Though originally an allopathic physician, he subsequently became a homeopath, and twelve years ago threw both systems overboard in consequence of a discovery he claims to have made of the organs of the body are intelligent and are amenable to reason.

"It happened this way," he said, "while living in Sydney, N. S. W., I roomed with a friend who was suffering from pulmonary consumption. As the disease progressed his cough became more and more distressing, and finally kept me awake at night. After suffering for some time with a long, dry, hacking cough and one night, some impulse which I can hardly explain, got into a passion with the man's lungs and began to upbraid them for their abnormal behavior. To my surprise the lungs seemed to hear me and heed me, and at once became quiet and the man speedily recovered. This led to other experiments and resulted in the discovery of an entirely new therapy, which I am convinced is to sweep the old system of medicine into oblivion."

Dr. Edwards says a man's heart or kidneys can hear and understand every word that is spoken to them, are susceptible to reproach and shame and can always be induced to abandon irregular action and return to their proper gait.

We can congratulate the world that the new therapy does not involve the introduction into the human system of newly-devised loathsome poisons in the form of a serum gathered from diseased horses, cows and other sources—which seems to be the prevailing medical fad at present.

Dr. Edwards' plan of scolding the delinquent organs to bring about the performance of their proper normal functions, reminds us of the methods of McFadden, formerly quite well known in Chicago, now in the spirit world. His method of treatment was to fix his gaze on the patient, and then and there proceed to launch a torrent of curses and heaped-up maledictions.

Whether the shock of this performance stirred the patient's system into activity and thus brought renewed health, or in whatever way it may be explained, the fact remains that he effected cures.

There is a certain degree of similarity between McFadden's method of healing and Dr. Edwards' plan, though the latter's method is rather less violent.

Whatever may be the exact rationale which underlies the respective methods, whether it be the principle of suggestion as applied by Christian Scientists, Mental Science or Metaphysical healers, there can be no doubt that healing is thus often effected—and sometimes of cases that have been by regular physicians pronounced incurable.

This is not saying that these "Suggestive" methods will in all cases prove successful—that would require too close a scrutiny of the ordinary cases, or the regular practice of medication is entirely a failure. Though the giving of poison to cure sick and diseased bodies, does seem somewhat illogical. To cure a diseased body by filling it with another disease is a peculiar type of medication, to say the least, when logically considered.

To one who has given some thoughtful attention to the New Thought systems and methods of psycho-therapeutics, such as Christian Science, Mental Science, Metaphysical and similar types of healing, there seems to be one underlying principle common to all of them, and to which all their healing may be ascribed—and that basic underlying principle is embodied in the New Thought meaning of "Suggestion."

It may or may not embody some degree of mesmerism, or hypnotism. Through its means and by its controlled bodily functions can be controlled, quickened into activity, or abated, and healthful conditions induced.

And it seems plain that McFadden's force obstructions, and Dr. Edwards' scolding process are really simply different methods of applying the same principle of suggestion, acting upon the mind of the patient and thereby rousing the vital forces to remedial action. It should be understood that there are two methods of "suggestion," one is by direct methods of applying the same principle, the other, the indirect method, might be called telepathic, being the

The Progressive Thinker

Is the Great Lever That Moves the World of Progress.

The winter season is here. There should be a million copies of The Progressive Thinker sent out to enrich the minds of the people. Each number has something new and others should know. Try and induce your neighbor to subscribe. Just think of it, the paper only costs two cents a week. What an intellectual feast for an insignificant sum!

Answer to That Important Question, Believing that every question ought to be answered, we will attempt to find a satisfactory explanation of some seemingly puzzling questions Mr. F. M. Snarrenberger makes in a late issue of The Progressive Thinker. His difficulty seems to be the solution of the problem of what becomes of the leaves and fruits of trees in spirit life. A tree might have lived several centuries, and during its existence in material form would have many millions of leaves and fruits. Why does it not appear in spirit form adorned with all those leaves and fruits? This is Mr. Snarrenberger's question, and our answer is the following:

Let us first take the leaves. No leaf is an independent individual, every leaf being only a part or an organ of the tree, and therefore not endowed with a separate life or spirit. As the animals feel their hair, and as we cut off our hair and nails, so the trees feel their leaves, and just as little as we would expect a man to appear in spirit life with all the hair, beard and nails he has cut off during his earth-life, just as little could be the case with the trees.

Furthermore, a new leaf is not a new being, but only a reincarnation of the same old leaf, which has been gathered around and formed by the same leaf-principle or spirit leaf, which exists from year to year and survives the death of the material form of the leaf. A tree might have worn millions of leaves, but only as a clothing or dress of a limited number of spirit leaves. Only the later ones will appear in spirit form.

So much regarding the leaves. What about the fruit? Here the solution is still simpler. One part of the fruit belongs to the tree, the other part, which therefore falls under the same law as the leaves. Another part of it, the seed, is the germ of a new tree, and thus a separate being. We therefore cannot any more expect a tree in spirit form to wear all its fruits than we could expect a man in spirit form to be surrounded by all his children and children's children. This seems plain enough.

But before leaving this subject we cannot but remind of a fact well known in biology, which settles the question beyond any doubt. We all know what the process called the "metabolic assimilation" means. As a consequence of this wise arrangement of nature a man gets a new body about every seven years (not at once but gradually of course). A person who dies at the age of 70 years therefore has used up about ten bodies. Now, would Mr. Snarrenberger expect such a person to appear in spirit form with all those different bodies?

We presume not! And still this case is analogous with that of the trees and their leaves and fruits. We remember that the spirit is not only, as Mr. Snarrenberger remarks, life, all-pervading and eternal, but also one, undivided and individual. If we realize that fact, Mr. Snarrenberger's puzzling problem has got a satisfactory solution.

REV. A. LUNDEBERG.

Chicago, Ill.

A SUGGESTION

There are many well-to-do Spiritualists who have no immediate use for their surplus funds, who could greatly help our cause by loaning small, large or small (without interest, of course), for a term of years to their state associations for educational purposes. This, in turn, could be loaned to such of our public workers desiring education, but who cannot afford it, if their livelihood depends upon their own efforts. Afterwards they could return the same in installments as they earned, and would leave them independent. They need not necessarily travel great distances to attend the Pratt Institute, for educations can be obtained everywhere if the time can be spared. It is absolutely necessary that our public representatives properly be considered, further space need not be taken for the thoughtful will read more between the lines than is here given.

GRACE THE GLEANER.

action of one person's mind upon another without oral speech, and sometimes even without the knowledge of the person acted upon. This latter method is in some cases more effective than the other—because it meets the patient in a passive condition of mind, when, if known, prejudice or opposition of some sort would be excited. A receptive or passive state of mind, is necessary to successful results. The Christian Scientists largely operate on this silent method in effecting healing, though they have an erroneous conception of the rationale of their method, and teach a philosophy that is void of common sense, in connection with their healing.

But however unphilosophic their philosophy, irrational their rationale, and unscientific their science, they effect healing in very many cases, and therefore we may wish them abundant success. It must be admitted that they obey the Master's command, "Heal the sick"—a part of the "great commission" that is ignored by others who claim to be His disciples and followers par excellence, namely, JAS. C. UNDERHILL.

Hammond, Ind.

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SATURDAY, DECEMBER 27, 1902.

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TAKE NOTICE.

All books advertised in the columns of *The Progressive Thinker* are for sale at this office. Bear this in mind.

The True View of Prophecy.

A brave thinker and outspoken, notwithstanding his labor and instilled Jewish prejudices, is Dr. E. G. Hirsch, the noted rabbi. His views are often unique as well as forceful and pungent. In a recent discourse delivered at the Temple, this city, he said, as reported by the Chronicle, that the best people did not belong to the "400" and denounced Christian society for excluding him and Jews generally.

"The 400," which is probably 800, got together to show their jewelry. They do not dare to trace their ancestry farther back than three centuries, for fear they may come to a pork packer. But they would not think of admitting their number Jewish women with nineteenth centuries of ancestry, carrying them back to the people from whom sprang the Christian God and redeemer. For my part I do not regret my exclusion, for I am better off out of their society than in it. The first people are not in the 400, say we.

"We have some way got the idea that the ancient prophets were men who could read time unborn and were gifted to predict future events. The Christian theologians, starting with this view, next proceeded to teach that these prophets were in particular inspired to predict, 1,000 years in advance, the birth of Christ. They then twisted and perverted numberless passages of scripture to sustain this view.

"Books have been written also to prove that the Jewish prophecies were never fulfilled. But the trouble all grew out of a mistranslation of the Hebrew word for prophet. This word is derived from an Assyrian root which appears to have been lost from the Hebrew, and which means simply one who speaks, or perhaps, one who speaks with emphasis. The truth is, the ancient prophet was simply a preacher, and the word itself shows it.

"The claim of Messianic prophecies is absurd for the reason that they have not been fulfilled. But that great light arisen which we have before us, there now a reign of universal peace? Is not Europe one military camp? Is justice done anywhere in this world?

"The prophet arose to lead the Jewish people into the light of the new era. The Jews, before the days of the prophets, were a petty Asiatic tribe, given to polytheism, idolatry and the worship of stones or a calf. The prophet came to teach them that they were made for something better and that they had a destiny different from that of other nations. They were to be taught that God was an invisible and holy being, that it was the humble and not the mighty who were nearest to him."

Dr. Hirsch then made remarks concerning the exclusiveness of Christian people and the undesirable companionship of the "400" who claimed to represent society.

Faith Cure No New Thing.

The old saying, "there is nothing new under the sun," has received many explanations, some of which were shown by the Rev. F. W. Miller, in a sermon on a recent Sunday. His remarks, quoted below, are commended to the special attention of all the modern schools of healers, who seem to think they have discovered and are exploiting some new thing in the world. Mr. Miller said:

"An impression seems to prevail among those who cure without drugs that they are dealing with a new art, or a modern science, as they prefer to call it.

"The fact remains that the highway along which humanity has traveled is littered with certificates of miraculous cures among men of all religions, pagans and Christians. Apollonius of Tyana, a contemporary of Jesus the Christ, was one of the most remarkable of the early healers, though a pagan. He was a public teacher of religion, and to attest his high authority, went about healing the sick, raising the dead, casting out evil spirits and prophesying future events which subsequently came to pass. St. Augustine in his elaborate work, 'The City of God,' written as a solid and immortal proof of Christianity, solemnly declares that innumerable miracles were performed by the relic of St. Stephen.

"Let us frankly admit that the curative energy of faith is not at all dependent on a correct belief or a true religious theory. During the past year thousands of persons have recovered in this city, most of them gradually, some of them suddenly. Here and there is a case reported where the cure came through no other means than faith or mental appliances of some kind. Then we are ready to exclaim surely this is the finger of God, as if the rest will get well without his help.

"I believe that the world will eventually become too enlightened to attribute these and like phenomena to any special interposition of God. We will recognize that all the wisdom of medical science are manifestations of the wise goodness which works in us to restore harmony of health without obstruction or disorder."

A Heart-Rendering Accident.

We learn from a special telegram received from Harrison D. Barrett, president of the N. S. A., that his little baby daughter, who was exceedingly bright and interesting, met with an accident on December 19, resulting in her untimely death. Mr. and Mrs. Barrett will have the deep sympathy of every Spiritualist in their bereavement.

Seems Like a Fairy Tale.

Mrs. I. W. Kayner, of Chicago, is well known all over the United States as a medium. As set forth in the Record, of Monroe, Mich., the central point of the test, up to a few weeks ago, Mrs. Kayner was never in Monroe. About midsummer a Monroe party in Chicago met Mrs. Kayner and was told by her that an elderly man, stoop-shouldered, with white hair and a fringe of white whiskers under his chin had appeared to her with a message. He gave his name as Blisbee, that he had formerly lived in Monroe, Mich., in a frame house with the side towards the road and that directly across the street from his former residence had been built a brick building in which was now machinery driven by shafts and belts; that a machine in the northwestern part of the building was connected to a shaft with a belt; that in the near future that belt would break and cause injury and unless the man in charge was careful it would result in death to him. The Monroe party told this queer prediction to friends in Monroe last August.

No particular attention was given to it, however, and in September a representative of the Record was in Chicago upon business and met the Monroe party above referred to. Knowing these facts, out of sheer curiosity the Record representative called upon Mrs. Kayner. To the Record representative she repeated the story with the added statement that the accident would happen before the full-moon of December and urgently requested him to warn the man in charge of the machinery to be upon the lookout, and he agreed to do so. The electric light plant seemed to fulfill all the conditions and upon his return to the city the Record man told the story to Foreman Pudsey in the presence of Alterman Tatro. Mr. Pudsey made light of the story, but said he would heed the warning and said he was willing to wager any amount that nothing of this nature would happen, but to be on the safe side to be forewarned he was going to be forewarned.

Subsequently Mrs. Kayner made her first visit to Monroe and although an entire stranger to every locality in that city, upon coming up First street from the Michigan Central depot stopped at the corner of Jerome street and pointed out the former residence of Mr. Blisbee and the electric light plant as the place she had seen as the location of the residence and the building with the machine opposite. While in Monroe the Record called her attention to her former statement that she had been asked if warning had been given to the man in charge of the machinery, and upon being assured that he had been notified, expressed herself as satisfied and said that the accident would happen to the belt, but he would not be harmed.

And now comes the strange part of the story. The old salivator, which was formerly in the northwest part of the building, when the new shafting was put in was moved to the other end of the dynamo room and its old belt moved with it and connected up, a few minutes before six o'clock, Mr. Pudsey was carrying a portion of the incandescent lamp upon the old engine. Suddenly, and without any warning the belt, which was a double one, connected with the upper section separating from the lower. The speed of this is 1,500 revolutions per minute. Noticing the condition of the belt Mr. Pudsey started to shift the load to the new machine and shut down the old engine. He started on a run to shut down the old engine, but before he reached the throttle the outer section of the belt broke, and the inner part breaking out the window on the east side of the building. Mr. Pudsey stopped suddenly and it was well that he did, for just about the time he would have reached the throttle another section of the broken belt was thrown against the throttle and valve seat with nearly the velocity of a cannon ball. Had he been handling the throttle as he had intended, he would have been seriously injured if not killed. Mr. Pudsey says that when the belt went to pieces the warning flashed through his mind and caused him to make the fortunate stop which doubtless saved him from death.

The Record attempts no explanation of this most remarkable coincidence—a coincidence which seems striking not alone in Mrs. Kayner's statement of the name of the old resident, but in so accurately fixing the time. Probably every reader will be able to furnish his or her own explanation of the matter. In the same conversation with the Record representative last September, Mrs. Kayner told of other events soon to happen in the history of Monroe. Should her forecasts prove correct our readers will be apprised of the fact.

The Microbe of Laziness.

The microbe of laziness is beginning to receive considerable attention. A paper read by Dr. Stiles, zoologist of the Agricultural Department, at the closing session of the Sanitary Conference of American Republics, at Washington, D. C., in which he announces his discovery of the germ of laziness, has attracted much attention.

Dr. Stiles handled his subject in such a way as to convince many of these who at first were inclined to be skeptical.

Discussing the remarkable paper, L. E. Johnson, chief of the board governing the Emergency Hospital here, said:

"I heard Dr. Stiles read his paper, and I can vouch for him as one of the best posted men, and one of the most successful in scientific research, to be found in the profession. I look upon his paper as most valuable. The deductions he has drawn are from personal observation, extending over a period of time sufficiently long to enable him to accurately judge the value of his experiments."

"Dr. Stiles' mind, no doubt as to the accuracy of his deductions. He has demonstrated conclusively the cause of existing conditions among the people of the section in which the investigations were conducted, and laid before the medical profession proof that can be disputed. He has shown a new light upon a previously obscure question."

"Dr. Stiles is noted for his patience, which is essential to successful scientific research. He never submits a report on any investigation until he knows he is right, and the investigator who follows such a policy is usually indorsed by those who take up his line of study."

Phenomenal Growth.

That Modern Spiritualism has had a phenomenal growth believers and unbelievers must acknowledge.

Fifty years ago the proof that the spirit of man lives after the body dies, was confined to the little cabin of the Fox family, near Hydesville, N. Y., and to-day it is known in all parts of the globe.

Fifty years ago, as if the spirit of old superstition foresaw the awakening of its mighty power, this little child of truth and progress was being fought with every conceivable weapon; was being slandered and maligned by the good Christians in that old New England part of this country, who had fostered their old faith of faith and ironclad creeds till they were actually beginning to believe in themselves. They watched every chance, as a cat watches for a mouse, to pounce down upon the little thing and devour it. Maddened by the thought of a possible competitor for the attentions of an eager, honest world, they threw their devil at it and the little thing began to grow, as everything else always has that the devil had anything to do with.

The fact is, they lost their devil right then. He dematerialized and carried away all his furnaces, brimstone and fire and Christianity lost its best friend, for gaining converts, at least. It even took all the anger out of their God and set them to thinking and that means light, progress, freedom, wisdom and truth.

"They never hurt Spiritualism much. Perhaps if it had not been hunk back a little just at that time of ignorance, the whole world would have gone mad with delight."

Again, growth without a struggle would be in contradistinction to all other things in life. All living beings and things called into existence and made must make an effort to utilize the surrounding environments if an unfoldment is experienced, and Spiritualism has been struggling severely in this material world for ascendancy.

It is comforting, it is consoling, it is enticing to the old workers to note the general liberality of the churches of to-day; to note the freedom from self-interest and brimstone of the sermons in almost every pulpit in the land; to note the Spiritualistic flavor everywhere in religious circles to-day compared to that of fifty years ago.

This is undeniably the result of work, of agitation, of debate, force, and the investigative tendency of the rising generations.

A palpable truth placed before an unbiased reason means a sifting, analyzing, delving, probing, cutting and in many cases a new development or total rejection, and this is the process with which the thinkers of the age have been handling Spiritualism. No wonder it grows. Science has acknowledged it and the church has fought it. Just as they fought the advent of science.

From Hydesville to the whole world in fifty-four years, and spreading more rapidly with each year.

Some Elevating and Spiritual Thoughts.

From the Chicago Herald.

Is there anyone of the human family who does not suffer occasionally from that "loathed melancholy," called "the blues?"

If such a person exists he is as rare as the great auk, and he never, never, eats late suppers or looks a thought too often on the "cup that cheers."

From whatever cause the blue devils take possession of us, whether from derangements of the liver or nervous system, or from simple ennui, the cure for them is the same, unless, indeed, they are bred by organic disease which has taken vital hold of the system.

And this cure—an absorbing interest or occupation. People who ride their hobbies in season and out of season very rarely have the blues. Enthusiastic collectors are also apt to be aggressively cheerful. If you suffer from depression of spirits, then take the advice of authorities on the subject and look about for an interest in life.

Ursula Gesterfeld in one of her books handles the blue devils without gloves. She frankly informs the victims that what is the matter with them is not that they are "too fine for earth's coarser uses," and that their delicate natures suffer from contact with the rude, boisterous world, but that they are abnormally selfish, too absorbed in their own sensations to heed the fact that they are enveloping themselves in an atmosphere of gloom which must necessarily depress all about them.

Her prescription is to smile, smile; smile in season and out of season; smile whether you feel like it or not, and gradually the mental state will adapt itself to the bodily expression. A charming young woman was heard to say the other day: "I am too much in love to ever have the blues." "Too much in love?" echoed her astonished auditors, surprised at this frank revelation. "Yes," she replied provokingly, "too much in love with myself. I regard myself as a mirror, don't you see, put on earth to reflect all the joy and gladness of the universe, and so I can not think of letting myself become obscured and dimmed by such ugly clouds as the blues. Ah, never! I am too vain."

Charles Newcomb, that collier of epigrams, says: "There is no stimulant that is more speedy and thorough in its action than the thrill of joy and gladness. It is a natural tonic, and the endowment responds to its exhilarating vibrations."

Anything that arouses confidence in life, with a larger sense of its use and beauty, increases human energy and prepares the best conditions of success in all undertakings. We are never left in life with an entirely empty cupboard. There is always some little portion of fat to eat and sweet to drink about us, and not allow the leanness of our grief to absorb our thoughts or tears to blind our eyes and fill every cup with bitterness.

There is a very old story about the famous clairvoyant, Grimaldi, who once called in a physician to tell him if he could offer an alleviation for the depression from which he suffered. "Go and see Grimaldi," advised the physician. "I am Grimaldi," replied the "melancholy Jacques" in the jester's garb.

Poor clown! He was suffering from the reaction occasioned by the constant effort to be funny. He needed change of thought, interest and occupation. "It isn't the 'unters' as 'urts the 'ores,' it's the 'ammer, 'ammer, 'ammer on the 'air'!"

There is an exceedingly bitter tonic that all of us must gulp down sooner or later, and that is that no one cares a straw about our woes. The man who laughs is the man who has friends by the score, whose society is eagerly sought and who is always welcome, but the woman who weeps very soon learns that she has no friends, and that the old earth has need of our mirth."

NEAR THE POOR OF DEATH.

Father Pratt, the Philanthropist, is Stricken Down With Paralysis.

To the Editor:—I remained in Milwaukee until Tuesday evening, but the morning mail brought me a card from home, saying that Father Pratt had a stroke of paralysis Saturday morning, and could not last long.

Not knowing for he talks all of the time and insists upon getting up. He had his 82d birthday, and I think he was living in the shadow of the angel of death, and it is not recorded that they disappeared of the date, so far it is fair to assume that it is approximately correct. It is true that almost every pagan god's supposed birth was celebrated about the same time. Pan and Ammon and Buddha and many a lesser son were supposed to have been born at the time of the winter solstice. Since the beginning of the return of the sun and the renewing of the year have been greeted with rejoicings, and it was but natural that primitive man should assume that his deity first visited the earth at this favorable season.

Longfellow's Christian warriors sat at meat with their Scandinavian comrades on Christmas eve, and as they drank deep they made the sign of the cross over their ale horns, the wild yappings at the same time making the sign of the hammer of Thor over theirs.

COMING EASTWARD.

The West Will Present Claims for Recognition.

Spiritual influences, impression, guiding power and control are strongly evidenced in children, as illustrated lately in an entertainment given at this place Nov. 12, by members of our family, two girls and one boy, aged respectively, 10, 8 and 6 years.

The eldest girl, ten years old, is a splendid pianist, playing with ease, expression, force and grace the most difficult classical selections from various composers. She also is the best dancer of her age in America, and very few if any adults are her superiors. Tears involuntarily flow under the tender pathos and beauty of the expression and delicate force given to the beautiful recitations.

When ascending the rostrum the child seems to retreat, and the expression of a fully blossomed spiritual woman and artist are to a student plainly visible. The boy of eight years draws wonderfully soft, even vibrations from the violin, and the baby, six years old is a remarkable singer, reaching high notes with ease, and when on the rostrum is the personification of angelic sweetness and beauty. They are assisted by their grandmothers, A. C. Priest, who at the age of 69 years, retains the sweetness of voice of a girl; also sings frequently under inspiration.

I may add the girl is the recipient of a handsome solid silver tea service, presented to her by the Grand Army veterans for whom she has so frequently played and spoken. It is our intention to visit our spiritual center on an eastern tour, their father and mother and your humble servant being their escort, myself also as an humble exponent of the beautiful spiritual philosophy, and my wife as the medium.

Spokane, Wash. A. C. PRIEST.

Domestic Imperialism.

We have heard much about "Imperialism" during the past five years. As the word is usually applied, it means the governing of alien races or peoples against their will. But in a larger sense it means despotism in all its phases.

Imperialism is nothing new. Nor is its exercise over the Filipino, the Porto Rican, or the Hawaiian, anything more than an application of our existing imperial policy. In fact, in every State and nation, from time immemorial, it has governed the relation of the sexes. Many of the men who call themselves "anti-imperialists," and denounce most vigorously the control of alien races abroad, have no word of censure for similar control of one-half of our own citizens at home. To deny ignorance of the Philippines, and the management of his own affairs is tyranny; to deny the wives and mothers of Boston a vote on district option is a matter of course. Until within six months the enlightened Commonwealth of Massachusetts deprived every married mother of any legal right to the care and custody of her minor children so long as she lived with her husband.

And it took a shocking case of insanity, murder, and attempted suicide of an outraged mother to wring from our legislature a reluctant concession of a woman's legal right to a share in the control of her own children. Yet woman is a citizen of the United States and of the state in which she resides.

Taken as a general fact to-day, all over the world, women are living under domestic imperialism, and in the vast majority of cases they make no audible protest. But there never can be a true republic until domestic imperialism ceases to exist, and woman takes her rightful place beside man in the home, and in society, in church and state, and nation.—Henry B. Blackwell in Woman's Journal.

The Science of Spirit Healing.

To the Editor:—Having been requested many times, being a veteran Spiritualist, to describe to the world, in a brief description for the readers of your most interesting columns.

While in the city of Boston my attention was called to its leading psychic work.

I visited the beautiful Ayer's Temple with its inspiration and manifestations, Chickering Hall with its eloquence and spirit messages, Mrs. Dr. Soule's intensive services and messages, then turned my attention to spirit healers, finding much to interest.

The conditions for seeing most clearly I found in the treating-room of a Dr. G. L. Lane, owing to the fact that a treatment was being given, affording opportunity to witness the method of healing.

The room was softly shaded, yet illuminated by waves of spirit light, beautifully visible to my clairvoyant sight.

The Doctor was enveloped in a white spiritual vapor, emanating from the hands of three white-robed spirits near him, while his hands rested upon those of his patient in the healing vapor was transmitted. The waves of spirit light, increasing in vibration I witnessed a magnificent staff of spirit physicians and chemists applying various colored chemicals and brilliant fluids to the brain of the sufferer, producing a restful, refreshed expression on the face.

This double battery of spirit power acting directly and indirectly for the restoration of the patient to physical health to normal conditions was most scientific.

I was so impressed with the presence and power of these healing physicians possessing scientific knowledge far beyond the earth spirit plane that it seemed as if I were returning from the sweet refreshing atmosphere of a purely spirit realm.

High intellectual and spiritual conditions are requisite for such rare expressions of power, and as I surveyed the surroundings the cause was evidenced in two diplomas gracing the walls, thought with works of advanced thought treating on the finer forces of the universe.

Truly the importance of the highest developed medium and the intellectual instruction. BARTON STEWART.

MITES OF CHRISTMAS.

MANY OF THE CUSTOMS OF THIS CHRISTIAN FESTIVAL COME FROM PAGANS.

Originated in Antiquity—Renewing of Year Always Celebrated by Most Races Since the Days of Primitive Man.

The actual birthday of Christ cannot be determined with any degree of accuracy, but it has been celebrated on the 25th of December since the year 70 A. D. Some of the ancients were alive at this time, and it is not recorded that they disappeared of the date, so far it is fair to assume that it is approximately correct. It is true that almost every pagan god's supposed birth was celebrated about the same time. Pan and Ammon and Buddha and many a lesser son were supposed to have been born at the time of the winter solstice. Since the beginning of the return of the sun and the renewing of the year have been greeted with rejoicings, and it was but natural that primitive man should assume that his deity first visited the earth at this favorable season.

Longfellow's Christian warriors sat at meat with their Scandinavian comrades on Christmas eve, and as they drank deep they made the sign of the cross over their ale horns, the wild yappings at the same time making the sign of the hammer of Thor over theirs.

They Feasted Together.

It was one of the circumstances that made the introduction of Christianity easier than it might otherwise have been, that pagan and Christian could thus keep feast with each other. The early fathers realized this, and wisely forebore to banish the saturnalia of the Romans or the New Year's festivals of the Britons. Instead they adopted the custom and made it a part of the new religion.

It is curious and interesting to trace the commonest Christmas observances back to the childhood of civilization, long before the Christian era dawned on the world.

One of the old fathers writes knowledge that: "The triumph of the triumph with hancys, flowers, boughs and garlands was taken of the heathen people, which decked their idols and houses with such array." And so it was and very sensibly at that.

Origin of the Christmas Tree.

Perhaps the oldest sacred idea in existence is of a world tree, a tree of life, whose roots reach into immortality. In the far north the ash tree was typical; in Germany and central Europe the pine was held sacred. Their branches played a prominent part in the rejoicings attendant on the holy season, which was known as yule, lul, lul and a number of similar names. These people brought the yule-tree into their Christianity, the missionaries protesting, as a rule.

In England the skin-clad Anglo-Saxons were made to have the yule tree to pieces, as idolatrous symbols, and every god catholic was bidden to burn the logs in token that the holy child had destroyed heathenism.

The convents asked nothing better. At that time of year a yule log was twice as comfortable as a yule tree, and much more conducive to good cheer. It has blazed on the Christmas hearth for more than 1,000 yuletides since, and went out only when the hearth itself gave way to less poetic but more effective methods of heating.

Many of the superstitions and traditions of the pagan yule tree were continued as long as the Christmas log was represented by a bundle of ash fagots bound together. In all cases a brand was kept every year to light the next year's log with. The careful preservation of the brand was a certain preventive of the destruction of the house by fire.

The most beautiful tradition attached to the burning of the yule log was that old wrongs and heartburnings perished therein as a log in a fire. The flames were thought to burn away all the evil of the year, and the hearth itself was kept with peace with each other. This truth was not always rigidly kept, it is true. There have been dark and cruel yuletides in the history of our race but in the main the true spirit of Christmas was kept.

Significance of the Mistletoe.

There are several reasons for the sanctity which attached to the mistletoe of the druids. They did not regard all mistletoe with reverence, or at least they did not gather it in their ceremonies from any tree except the oak, which was their sacred tree. Now the mistletoe almost never grows on oak trees. In England, the continent of Europe, and in America, the pretty parasitic growth, the Viscum album of the botanists, is found growing on apple trees, willows, larches, sycamores, poplars, elms, and many other trees, but rarely on oak trees. Some years ago a careful canvass was made of the mistletoe oaks of England. Only fourteen were reported in all the island. One ancient giant in Herefordshire had fifteen of his branches adorned with the mystic shrub.

That tree would have been a druid temple in the old days. The oak tree was worshipped by them, possibly because of its antiquity, or for some other reason, and it is fact that it is usually represented in medieval art, with three golden balls in one outstretched hand.

A century or two ago there was a custom in Germany for all the parents in a town or village to send the presents they designed for their children to one chosen individual, who called at each house clad in a money robe, a mask, and a huge faxen wig. Knocking on the door he called in a loud voice for all the good children to appear and receive the gifts which the Christ child, the Christ-Kindel, had sent them. This was the principal Krampus, the Coldege, and it is fact that it is usually represented in medieval art, with three golden balls in one outstretched hand.

A rod left for their correction. This is a sophisticated age, says the New York Post. Very little credulity of a poetic kind remains in us. But the instinct to make merry and throw aside the care of everyday life is still strong in us, and until that is gone Christmas will remain. By and by it may come to mean that all the world shall be made glad, not only for a day, but for the entire year of days.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

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

"Discovery of a Lost Trail" By Chas. B. Newcomb. Excellent in spiritual suggestions. Cloth, \$1.50. For sale at this office.

"Invisible Helpers." By C. W. Leadbeater. The noted Theosophist's potent and writer. Very inspiring. Price 55 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

far back in history that no one has ever attempted to trace the custom to its youth.

Was It Kiss Under Mistletoe?

In a vindication of the other older customs, written at a time when the light of purification was over Christ, may joy, a liberal-minded father in Israel wrote: "Heathens, by the light of natural reason, have done, and do, many excellent things, and things commendatory in Christians." He may have had the memory of a pair of red lips under a green bough in his mind, but at all events, it is certain that a goodly number of his readers so interpreted his permission.

Some of the ancients were alive at this time, and it is not recorded that they disappeared of the date, so far it is fair to assume that it is approximately correct. It is true that almost every pagan god's supposed birth was celebrated about the same time. Pan and Ammon and Buddha and many a lesser son were supposed to have been born at the time of the winter solstice. Since the beginning of the return of the sun and the renewing of the year have been greeted with rejoicings, and it was but natural that primitive man should assume that his deity first visited the earth at this favorable season.

Longfellow's Christian warriors sat at meat with their Scandinavian comrades on Christmas eve, and as they drank deep they made the sign of the cross over their ale horns, the wild yappings at the same time making the sign of the hammer of Thor over theirs.

Christmas Presents of Monarchs.

Christmas presents, up to a comparatively recent period, appear to have been confined to the rich and great. Kings and queens and nobles spent fabulous sums for gifts to present to their friends. The sovereigns expected royal tokens. A catalogue of the riches lavished on Queen Elizabeth year after year by her subjects and parasites reads like a fairy tale.

The common people celebrated in another fashion. There is an inextinguishable desire in man to disport himself on every legitimate occasion; to throw discretion, politeness, good breeding, decency itself to the winds, and just get down and howl like a caveman. In the great American cities this is seen several times every year. The saturnalia of old Rome could not have been much noisier or more boisterous than some of our own election celebrations. We certainly ought to sympathize with the spirit which prompted the brief annual reign of the "king of misrule," although it was undoubtedly attended with some very rough usages. There was more brawn than sentiment about those English ancestors of ours, and more animal spirits than delicacy.

The puritan was naturally much shocked at the annual holiday gambols, and tried to put a stop to them. In fact, he put a quick stop to the whole custom of Christmas keeping. In 1647, or thereabouts, even church services were forbidden. To worship God on his birthday was rank popery, in the opinion of Puritan God Barchon, and to enjoy life, at that season even more than another was inherently bad and vicious. The Christmas hearth was black and the wassail bowl empty during the rule of Cromwell. They came back with the restoration, but still had fallen on the whole thing. Christmas has been kept more discreetly and with less warmth since then.

Puritan Christmas a Fast.

This may be counted an injustice. We are told in "Marmion" that:

"A Christmas gambol old would cheer
The poor man's heart through all the year."

The puritan on our shores kept Christmas as a fast, or tried to, at least. It was very difficult to censor all the households in a single day, and there is reason to believe that the mischievous plum puddings were served on more than one back-sliding housewife's table within sight of the church doors of Plymouth and Boston town.

There is a pretty story told of an irate elder coming upon a feast in the house of one of the pilgrims. The table was decked with greens and holly berries, and delicious with the fragrant and baked meats upon the board. There was really nothing to be said in the way of defense, until the quick-witted hostess came forward and invited the elder to partake of the celebration of their wedding anniversary. It was quite true that they had been married on Christmas day, but the feast was for another anniversary, and so it was.

Of all Christmas customs the best known is also the most recent. Santa Claus is a modern improvement.

About Saint Nicholas.

Saint Nicholas, it is not to be denied, is a fairly hoary figure, and he has long been known as the patron saint of children. Just why is not clear. Francis, and his real name was Nicholas, was a good man, and it is fact that he died Archbishop of Myra in the fourth century.

There are one or two legends connecting him with a love and a compass for young people, but there are also legends which cause him to be associated with sailors. He is also claimed as a patron by brigands, on account of an adventure which he is said to have had with a band of freebooters. Lastly, he is claimed by the profession of pawnbrokers, and it is fact that he is usually represented in medieval art, with three golden balls in one outstretched hand.

A century or two ago there was a custom in Germany for all the parents in a town or village to send the presents they designed for their children to one chosen individual, who called at each house clad in a money robe, a mask, and a huge faxen wig. Knocking on the door he called in a loud voice for all the good children to appear and receive the gifts which the Christ child, the Christ-Kindel, had sent them. This was the principal Krampus,

A Lecture Delivered in Chicago,
By C. W. Leadbeater, London, Eng.

A third line of evidence, which is the one most commanding itself to Theosophical students, is that of direct investigation. Every man has within himself latent faculties, undeveloped senses, by means of which the unseen world can be directly cognized, as I explained in the lecture on "Man and His Bodies," and to any one who will take the trouble to evolve these powers the whole world beyond the grave will be laid open as the day. A good many Theosophical students have already unfolded these inner senses, and it is the evidence thus obtained that I wish to lay before you. I know very well that this is a considerable claim to make—a claim which would not be made by any minister of any church who had given you his version of the states after death. He would say, "The church teaches this," or "The Bible tells us so," but he will never say, "I who speak to you, I myself have seen this, and know it to be true." But in Theosophy we are able to say to you quite definitely that many of us know personally that of which we speak, for we are dealing with a definite series of facts which we have investigated, and which you yourselves may investigate in turn. We offer you what we know, yet we say to you "Unless this commends itself to you as utterly reasonable, do not rest contented with our assertion; look into these things for yourselves as fully as you can, and then you will be in a position

A great deal of totally unnecessary uneasiness and even acute suffering has been caused in this way, and the fault is with those who still continue to teach the world silly fables about non-existent bugbears instead of using reason and

We have considered the case of the ordinary man, and of the man who differs from the ordinary because of his gross and selfish desires. Now let us examine the case of the man who differs from the ordinary on the other direction—who has some interest of a rational nature. In order to understand how the after-life appears to him, we must bear in mind that the majority of men spend the greater part of their waking life and most of their strength in work that they do not really like, that they would not do at all if it were not necessary. In order to earn their living, or support those who are dependent upon them. Realize the condition of the man when all necessarily for this grinding toil is over, when it is no longer needful to earn a living, since the astral body requires no food nor clothing nor lodging. Then for the

I know of no such thing as genius; it is nothing but labor and diligence.—Hogarth.

The Religion of Science.
By Dr. Paul Carus. Ver thoughtful and interesting. Price, 25 cents.

The Koran Commonly called the "Al-
Koran of Mohammed."
Mohammedan Bible. The standard Arabian or
Cloth, \$1.00

..GENERAL SURVEY..

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., 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 best subserved 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. The editor must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other statements being favorable, should be written plainly, in black 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 that they will generally have to be abridged 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 not space to use them.

You should sign your own name and address to the items you send in; otherwise they may be cast into the waste basket.

The messages given through Carlisle Peterella and now appearing in The Progressive Thinker, were written about two years ago, hence are in harmony with events referred to in them.

Dr. B. O'Dell writes from Paw Paw, Mich., that he wants to correspond with speakers and mediums for the purpose of making dates and terms for Grand Lodge Camp Association for 1935.

The Divine (not divine) Spiritual Scientists filed incorporation papers with the secretary of state yesterday through their chairman and president, Alice B. Grow, who holds office during life or "until she," not he, "resigns of her own volition." The purpose of this society, which has no capital stock, is to ordain mediums, heal the sick, marry couples and teach Spiritualism. Its articles of incorporation provide that: "No person or medium shall be ordained as medium pastor or teacher under the name and through the authority of this church to do this work, until such person or medium shall have satisfied, through examination by the president of this church, that they are thoroughly conversant with the laws of Divine Spiritual Science."—Denver (Col.) Republican.

Thos. J. Haynes writes from Grand Rapids, Mich.: "On the 24th of last month services were held at the higher birth of Mrs. David Bertsch, of Grand Rapids, were held at Holland, Michigan. They were conducted by a minister of the Dutch Reformed church, the Ladies of the Macabees and D. A. Herrick, of Grand Rapids. The two last named were compelled to have their services at the grave as the minister nor the church consistory would consent to them being held in the church. The services were entirely irrelevant and were purely orthodox. The remarks of Mr. Herrick at the grave were impressive and eloquent. The floral offerings were profuse and beautiful. She was many friends who wish her progression and happiness in her spirit life. She will be missed by us all."

Lillian Norton, a strikingly handsome young woman, was removed from her home at 28 West One Hundred and Twelfth street, New York, to the Bellevue hospital insane pavilion. She said she was once a student of psychology under Dr. James H. Hyslop, professor of psychology at Columbia university, and she asserts that she possesses a "psychic faculty." She was put in the pavilion for observation at the request of her sister, Miss Annie Norton. Dr. McClement was selected to make a superficial examination of the case. The minute he approached her Miss Norton said to him, "Now, doctor, I'll tell you what you intend to ask me. It is this: Have you ever had any communication with spirits?" "That's right," said Dr. McClement, who then turned away abruptly to another case. According to those present the young woman next turned to a reporter and a merchant who were there, the latter a patient, and told them what the occupation of each was. To the reporters Miss Norton said that she had studied psychology under Hyslop for some time and that he would guarantee her sanity.—Chicago Tribune.

F. R. Siple writes from Canton, Ohio: "We have made a start here, and expect to organize with a membership of one hundred members and march to the front to join our dear brothers and sisters who have already organized throughout the different parts of the country, and join hands in hand with them in sending out that good vibration of thought that makes all men and women feel the sweet inspiration of truth that carries us to a higher plane of thought."

Ghosts continue to hold daily carousals at the west end. Those haunting the house three doors east of Twenty-sixth avenue west on Tenth street, played before a crowded house last night. A Spiritualist called yesterday to commune with the good vibrations that get out, but a deaf ear was turned to her request. To the question, "Are you to remain here?" It replied solemnly in the negative. Different persons around the city have laughed at the stories of those who visited the house, and expressed a desire to investigate the vicinity of the ghost—said he would show them how they were all being fooled. He accompanied his friends to the house, and heard the gentle tap, tap, tap on the collar floor. He then asked questions and was immediately answered by the invisible oracles. He tried Scandinavian, and was perfectly understood by the ghost. "Strike louder," he exclaimed in a whisper. The dirt was shaken out of the cracks at the feet. The ghost said that a break was made for the door and he fled.—Duluth (Minn.) Tribune.

Correspondent writes: "Owing to the terrible storm of Saturday, the attendance at the mass-meeting at Rochester, N. Y., was small, but those who came expressed themselves as fully repaid for coming. Sunday was largely attended and most interesting. The principal address of the afternoon was by Mrs. Tillie U. Reynolds, followed by a shorter one by Mrs. Carrie Twining; the evening address was by Mrs. Twining and about talk by Mrs. Reynolds. Both supplemented by Rev. Victor Wyldes' messages from spirit friends."

Frank Podmore's careful study of "Modern Spiritualism," two volumes, reaches us through the Scribners. All occult phenomena which bear a Spiritualistic explanation are sifted, and the balance cast in favor of fraud by the greater number of mediums, or self-deception. His conclusion, however, avoids dogmatism: Proof of the existence of other minds outside our own, even in this world, is hardly capable of expression in logical formulae; and proof of the existence of spirits, disconcerts but not necessarily divorces from material embodiment, might conceivably be obtained, of like quality, which should be sufficient to produce practical conviction. And if there are spirits at all, to trust them on the same terms as we trust our fellow-mortals would be our most prudent, as it would be our only practicable policy. The old foundations of the Spiritualist belief, then, have been undermined by recent conditions to our knowledge. But just as the faith might have seemed to be tottering to its final fall, it has been buttressed anew out of its ruins, and now stands to the eye more firmly established than before. In so far as this added support is derived from the laboratory investigations of Dr. Hodgson and his colleagues on the trance revelations of Mrs. Piper, Mrs. Thompson and other clairvoyant mediums, the final result will no doubt depend on the manner in which the trance personalities meet the test already indicated. If in the course of the next two or three decades attempts to obtain information which is outside the knowledge of any terrestrial intelligence meet with as little success as they have met with up to the present time, it will seem a reasonable conclusion that the so-called spirits are only, in the last analysis, creatures of the medium's imagination. If the test is satisfied, a notable advance will have been made in the direction of proving personal immortality.—New York Post.

A press dispatch says: "The German Baptist church in Omaha, in the study of which the Rev. Rabe and Miss Alice B. Grow, who holds office during life or 'until she,' not he, 'resigns of her own volition.' The purpose of this society, which has no capital stock, is to ordain mediums, heal the sick, marry couples and teach Spiritualism. Its articles of incorporation provide that: 'No person or medium shall be ordained as medium pastor or teacher under the name and through the authority of this church to do this work, until such person or medium shall have satisfied, through examination by the president of this church, that they are thoroughly conversant with the laws of Divine Spiritual Science.'—Denver (Col.) Republican."

Mrs. W. R. Smith writes: "I could not think of being without The Progressive Thinker. It has been a source of great pleasure as well as a blessing and a comfort, so full of grand truths. I have been an earnest investigator of Spiritualism for the past three years, and I know beyond a doubt there is no death; our loved ones live and love us still."

Mrs. Mary Grant Cramer, a sister of Gen. U. S. Grant, who lives with her sister, Mrs. Virginia Grant Corbin, at East 12th street, New York, according to a press dispatch, that the death of Mrs. Grant was foretold to her in a dream on Dec. 6. "The dream was exceedingly vivid," said Mrs. Cramer. I thought Mrs. Grant came to my bedside and, placing her hand on my shoulder, said, 'Impressively, 'Mary, I have come to talk with you and to say good-bye, because I am not going to be with you much longer.' Mrs. Cramer told her dream at the breakfast table the next morning and to her surprise a friend of the family, Mrs. Katherine Lawrence, who was visiting them at the time, said that she, too, had had a similar dream. Mrs. Lawrence said that she dreamed that she, Mrs. Cramer, and Mrs. Corbin stood in the portal of Grant's tomb on Riverside drive, New York, and that there appeared to be a large crowd of persons outside, drawn up in two lines, waiting for the entrance of a cavalier to the kind."

A. L. Coffey writes: "The Spiritualists of Lefroy, Ill., have fitted up a neat and attractive little hall and now have a place they can call their home. Our hall was dedicated to the teachings of truth, Dec. 11 and 12, by Mrs. Georgia Gladys Cooley, who, by the way, is not a stranger among us, and who has won the hearts of our people by her pleasant ways and words of wisdom. Her lecture Friday night was especially fine. Taking him in his primitive state, she followed him up through the ages of progressive unfoldment, until he now stands the highest type of intelligence manifesting within this mundane sphere, the crowning work of Nature's plan, and the most perfect of beings, and convincing, and considering the inclemency of the weather, our audiences were good. We have a small occult library of 90 or 100 books which is free for the use of the public, also three or four hundred Progressive Thinkers which we give to those who seem interested and call for them. We are trying to sow the seeds of truth wherever opportunity offers. Good speakers and mediums coming this way will do well to write to me."

Professor Esteban Verne, of 329 Michigan avenue is a clairvoyant who can tell all about the future with unerring accuracy. He gives invaluable advice on every subject under the sun, can unite lovers and do stunts of so varied a nature that it would take a column to tell about them. Just now the professor is sojourning in a cell at the house with the spoon in the pot so busy with foretelling other people's business that he overlooked a hunch that the detectives were about to get him. A few of the things he can do are enumerated in an advertisement, as follows: "Give concise information on love, courtship, sales, wills, patents, journeys, pensions, investments, and diseases. Reveal the location of the world's hidden treasures. Tell who is true and who is false. Tell whom you will marry, and the secret of success in any business you wish. Remove evil influences and make your enemies your friends. Give you good luck, and complete all business in thirty-three days." This is not nearly all, but it will give an idea. The kind professor offers to forfeit \$500 if he doesn't do as he agrees, and he crosses his heart and swears by the stars and planets that he won't let a fool over one year and has created a good deal of interest in Spiritualism.

Correspondent writes: "Dr. F. O. Matthews is located at 879 Main street, Buffalo, N. Y. He is kept busy in his mediumship, private readings and circle work. He is pastor of the Christian Spiritualist church on Allen street, near Park street, on Sunday at 3 and 7:30 p. m. avenue, Sundays at 3 and 7:30 p. m. Dr. Matthews has been located in Buffalo over one year and has created a good deal of interest in Spiritualism."

When writing for this paper use a pen or typewriter.

put the advertisement in a newspaper. W. Walley, a baggageman, who had lost his fur overcoat, came quickly and paid the rental professor \$5. When the latter went into a trance. When he came out of it he announced that he had learned the whereabouts of the garment but he could not on any account reveal the secret for less than \$20 additional. Walley refused to pay the twenty. He went home and smote himself and then he wandered over to Chief O'Neill's office and was advised to get out a warrant. Two detectives went to the office of the distinguished clairvoyant, at 329 Michigan avenue, and escorted the gentleman back to the station.—Chicago Journal, Dec. 16.

Mrs. Tillie U. Reynolds writes from Rochester, N. Y.: "When I sent clippings from Democratic and Chronicle, and brief personal notice of mass-meeting in Rochester, I did not have the names of those who added so much to the interest of the meeting by their music. Miss Frye, as pianist and musical director, was most efficient; Miss McCall gave a beautiful violin solo, exquisitely rendered; Mr. Jones, vocal selections; also Miss Mahnell, all of which were of a spiritual character and given with such feeling and fervor that they charmed all hearers. Master Ray Raymond is a marvel and sung most beautifully; all of which music was volunteered, and the thanks of the convention is given them."

N. H. Eddy writes: "Mrs. Dr. J. H. R. Matthews, 248 N. Division street, Buffalo, N. Y., clairvoyant physician, humanity's friend, and an earnest worker for the good of all, expects to leave Buffalo early in January for a few weeks' rest and recreation in California, visiting different points of interest on the Pacific coast. Mrs. Matthews, a wife, also other friends are contemplating the trip with Mrs. Matthews. They have the good wishes of many friends that health, pleasure and much enjoyment be theirs as they sojourn through the various points of interest in California and vicinity, where the climate is more congenial than at present in Buffalo, N. Y."

F. Corden White is serving the First Spiritualist Society, at the temple, corner Jersey street and Prospect avenue, Buffalo, N. Y., for the month of December. Society of Anthropology meets every Sunday at 3:30 p. m., at Masonic Temple, on ninth floor. Lecture by some able speakers, followed by free discussion. Admission free.

Sarah K. Hart writes: "My best and most earnest thought is with you in the great work to which you are devoting your time and talents. I recognize the value of the matter which Mrs. Eddy has given you of your paper, and the force and power in presenting so much valuable thought to your readers. The vast illimitable throng of spirit life aid you with united purpose; you are working with them and they are happy in your efforts and in your success."

Mrs. John F. Myers writes from Bloomington, Ill.: "In the last three years Mrs. Eddy's teachings have made progress in this, the Evergreen City. Mrs. Isaac Pemberton, who resides in this city, 806 Summit avenue, is an honest, trumpet medium who has trance and other phases of mediumship. She has given many seances in the city, and Mrs. Skeels, of Onarga, Ill., a fine trance medium and inspirational speaker, has visited our city and given several grand exhibitions of mediumistic powers. We have also had Mrs. Lida Merquand, of Chicago, Ill., with us on several occasions, a splendid trance medium, also a trumpet medium. All three of them have given good satisfaction to us as honest mediums, and have made many converts. Mrs. Merquand organized a class of eight, who meet twice a week at the residence of Mr. and Mrs. L. Bradley, 725 West Jackson street, this city, for developing mediumistic powers, and they are progressing nicely. The medium (Mrs. Merquand) at a set time for the class meet, goes into a trance, and Mrs. Lida Merquand, and her spirit guides come to the class and assist in the work of development, and communicate through different ones of the class very satisfactorily."

B. F. and Mattie E. Hayden write: "Enclosed find postal order for one dollar which insures passage with you for the coming year. We can't think of being thrown overboard now, for no paper published keeps one so closely in touch with the advanced thought of this advanced age, or holds one in condition to receive through the 'gates ajar' inspiration from the higher life, equal to the blessed old Progressive Thinker."

Dr. T. E. Casterline writes from Edgar, Neb.: "Dr. Louis Schlesinger, the clairvoyant spirit medium, was here during the past week. He was kept busy while here giving sittings to persons who were anxious to know the future. Dr. Schlesinger's work can be established. Several public seances were held and convincing tests were given and great interest was aroused among the people. There are a large number of liberal minds here, as in fact, there are throughout the west. The fields are ripe for the harvest. We now want another good medium to come soon and continue the work, so well begun. There never was a more favorable time than now. Mediums that would like to come this way would do well to drop me a line. I will do all I can, furnish all information necessary and make satisfactory arrangements. There is a grand field here for some good test medium."

Mrs. John Brown, Sr., writes from Los Angeles, Cal.: "One month has passed by and finds the meetings of Mae Hunt and Florence Robson increasing in interest, and all feel the power and baptism of the spirit. These meetings consist of lectures, answering questions upon the philosophy of life here and hereafter, also answering personal questions and giving tests that cannot be gained by the recipients and satisfaction of the audience. It is anticipated by the spirit bands that John Brown, Sr., will be able to bring out some of the work he left undone, and much he wishes to accomplish—a grander work for humanity than while in the form, by transmitting it through Miss Hunt who is attuned to the higher vibrations fitted for the work. Soon the world will receive such demonstrations from the rostrum as never before since the days of the Greek, Hindoo and Egyptian temples existed, that will wipe away all doubt of the power of spirit return and communication; then the churches will throw their doors wide open that they may entertain the spirits thereby releasing the world from the struggle of building temples. Much more will be given the public as time advances the work and opportunity affords."

Correspondent writes: "Dr. F. O. Matthews is located at 879 Main street, Buffalo, N. Y. He is kept busy in his mediumship, private readings and circle work. He is pastor of the Christian Spiritualist church on Allen street, near Park street, on Sunday at 3 and 7:30 p. m. avenue, Sundays at 3 and 7:30 p. m. Dr. Matthews has been located in Buffalo over one year and has created a good deal of interest in Spiritualism."

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

both through his lectures and convincing proof of spirit return. He is an active and energetic worker. Good audiences greet him each Sunday evening. The Progressive Thinker is on sale at his meetings, and is highly appreciated.

J. M. White writes from Fort Scott, Kansas: "The Bourbon County Occult Association has just had a very successful engagement with Mr. P. Dunakin, of Chautauque, Kans. He was with us Saturday and Sunday, Dec. 6 and 7. The seance on Saturday evening consisted of spirit lights, levitation of musical instruments, and mental manifestations by Mr. Dunakin's guide, Waktawenta, in which Mr. Dunakin gave correctly the grips of two secret orders to which he never belonged and of which two of the circle were members. On Sunday night we held our usual services in W. O. hall, as the efforts of W. R. C. over to expose Spiritualism had created such a sentiment in our favor that it became necessary to get a larger hall. Mr. Dunakin was full and moved awakes in the ante-rooms. At the conclusion of our services Mr. Dunakin held a seance in the parlor and to say that it was a success is to put it mildly. Two people sat in front of the cabinet, the medium between them and they held, or touched him all the time. The trumpet work was good, and there were many fine spirit lights, and the guides kept the medium talking while the manifestations were going on. The light seance was marked by many wonderful things, one being the restoration of the hearing of a very deaf person."

C. N. N. writes from San Antonio, Texas: "Mrs. Laura B. Payne, of Topeka, Kansas, has been working in this city for two months, and has succeeded in arousing a deep interest in the cause of Spiritualism, and the prospects are very good for a continued work. Mrs. Payne is at the head as a worker and organizer, and San Antonio Spiritualists feel under lasting obligations to her for the good she has accomplished and the good prospects for the future. Her services are in demand all over the state. It is the intention of the San Antonio Spiritualists to endeavor to retain her permanently for work in this city."

R. Little writes: "A recent issue of The Progressive Thinker contained a brief communication concerning the death, so-called of Dr. P. J. Barrington, calling attention to the fact that the Doctor was a comparative stranger in the neighborhood where the change to a higher life occurred, as well as certain other facts connected with his sojourn in the West. We can't think of the merits of this old-time worker may be better understood by the general public. Seventeen years ago in the city of Denver, Colo., the writer, with twelve others, joined with Dr. Barrington in organizing and incorporating the first permanent Spiritualist society in that city. It was a small group of earnest workers, prominent attorney of Denver. Dr. Dean Clarke was its first regular speaker, followed in regular order by Ada Foster and others prominent in the work. Its old membership and official board are scattered, no doubt, but many of the old workers are still there, and the nucleus of the old society still exists. The writer served on the board of trustees for three years, and Dr. Barrington was an active and efficient worker during an entire period, and always knew where to find him. His last dollar was often placed at the disposal of the trustees. He gave much more freely than he received. It required nerve and loyalty to establish that society. Dr. Barrington never failed in either quality. Peace to his earnest soul. Justice to his earthly memory."

Chas. Theo. Schneider writes that during the month of January he will serve the society at Beaver Falls, Pa. He is open for engagements at camp meetings, and will aid in chartering societies for the N. S. A., and will serve societies already established. Address all letters to him at No. 1506 Eighth avenue, Beaver Falls, Pa.

Ditha Luce writes from Detroit, Mich.: "A Sunflower Club was organized as an auxiliary to the Society of Spiritual Unity, at the residence of the pastor, Rev. M. St. Omer Briggs, Dec. 4. On the 10th we held our first social, musical and literary entertainment at her spacious residence, 106 Clifford street. An excellent program of solos, songs, recitations, and a non-conformist, followed by cake and coffee. Mrs. Hutchins gave spiritual messages which were readily recognized and thankfully received. An address by the pastor concluded, and we can truthfully say, it was an evening well spent. We expect soon to open a children's lyceum."

G. W. Kates and wife, as N. S. A. missionaries, are making engagements for the year of 1935. They have open time for appointments in Ohio, Indiana, Illinois, Iowa, Nebraska, Colorado, Utah, and the Pacific coast. Address at once at 600 Pennsylvania avenue S. E., Washington, D. C.

Mrs. M. Theresa Allen writes from Springfield, Mass.: "Our local Spiritualist meetings are still progressing. The society now occupies Old Fellows' Hall, 302 Boonville street, and are well pleased with it. We expect to revive our lyceum work in the near future, as there is a growing demand for the same on this side of the city."

Possibly the youngest clairvoyant and healer in actual practice is little Willie Hurster, son of Eva and William Hurster, of 1018 Chouteau avenue, St. Louis, Mo. As well as being a most reliable medium, he has all phases of healing that his mother has, and is associated with her in doing business, receives his callers, and receives agreeable compensation for services. He is a young fellow, very reserved, and conducts his calling in a very professional manner. Each Sunday the advertisement in daily papers appears. His father is a medium as well.

Mrs. Carrie Firth-Curran writes from Toledo, Ohio: "The Spiritual Church of Progressive Thought, of the Church of the New Revelation are holding joint meetings with Mrs. Dr. Weyant and Mrs. Carrie Firth-Curran as speakers and test mediums; they have been well attended, showing that Toledo people are thinking in the right direction. We have a number of mediums developing who will be of great assistance to the societies; we also have organized a Children's Lyceum, but it seems rather difficult to get children, for their old associates at the Sunday-school are dear to them. Mrs. Dr. Weyant and the writer thought we would do what we could but the parents and children are lukewarm in this matter. We had with us Rev. B. F. Matthews with two Sunday, Nov. 23 and 30. His discourses were greatly appreciated, only regret that his stay was so brief. I wish to answer through the columns of your most valuable paper some inquiries concerning my officiating at funerals. I certainly will do so whenever my services are desired. My address is No. 323 Indiana avenue. Home 'phone 1389."

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

J. Howard Bishop informs us that the meetings he conducted at Lakeside Hall, have been discontinued for the present.

S. Hartman writes: "The First Progressive Society of Spiritualists of Wheeling, W. Va., have now procured a State charter, and can do business on a legal footing so that Mrs. Grundy and all the other traders will have to take care what they do and say about an item they know nothing about. The Ladies' Aid Society of the Spiritualists of this city and nearby towns deserves great praise for the activity and sincerity with which they have labored for the welfare of this society. Mr. and Mrs. Kates will serve us the 18th to the 26th of January, 1935, and elaborate preparations are on for that auspicious occasion. Mrs. May Kane Davis, of Elm-grove, W. Va., has served us very satisfactorily for six weeks past. Mr. Will Way, of Washington, D. C., is our test medium."

Annual watch meeting at the Spiritualist Temple, Galveston, Tex. "A Xmas Conspiracy," Act I, 8 p. m.; "Tip Van Winkles" of this world, Act II, 9 p. m.; Distribution of gifts, fruit and candy, 10 p. m.; Musical program, 11 p. m.; Aspiring silence, 11:55 p. m.; Happy New Year, midnight. Admission, 25 cents.

Harry J. Moore will attend and take part in the Iowa State mass-meeting, January 15 and 16, and he would like to hear from societies wishing his services (lecturing) on his way out. He will leave Rochester on Monday, and can hold meetings on his way, either Tuesday or Wednesday, or both January 13 and 14. Address him at Rochester, Ind. Mr. Moore will be in Chicago, in February, to attend and take part in the mass-meeting.

Joseph Smith writes from Smithton, Pa.: "Mr. and Mrs. Sprague, missionaries for the N. S. A., were with us three evenings of this week. The National Organization was certainly fortunate in selecting these people to aid in promulgating the cause in the United States and Canada. With boundless research and acquisition of knowledge requisite to qualify them for the positions assigned them, together with a high order of talent, and gifted with strong oratorical powers, a faith void of doubt, unfeigned love for the cause and an ardent desire to have others see and enjoy the results to which they attain, they go forth in the assurance of their own capabilities to aid in eliminating superstition and theological dogmas from creeds and biased minds, and well they are doing it. When Mr. Sprague turns his battery on the citadel of waning orthodoxy, and gets well warmed up, you imagine you hear her timbers creak, and see her walls crumbling to decay. Despite the balls and weather, we have good audiences and the impressions made will bear fruit and strengthen the cause, to the good of ourselves and the honor of our guests. These meetings were a fitting climax to the good work accomplished here by George P. Colby, Lyman C. Howe, Clegg Wright and others."

Notes From West Superior, Wis.

Mr. W. J. Erwood, the agent of the Wisconsin State Spiritualist Association, held six meetings lately in West Superior under the auspices of a Spiritualist society, which Mr. and Mrs. Holmes were the cause of having chartered last summer, and are well advertised, and the result was that his first meeting was well attended.

The people of Duluth and West Superior appreciate when they happen to get a good worker among them, one who is ordained by the spirit world, as we see in Mrs. Elizabeth Holmes, who has held meetings both in Duluth and West Superior in crowded halls since last spring, and has been the cause of the investigators of truth. Sometimes this gifted medium will speak in trance and at other times inspirational. She says she can never tell how her spirit backers are going to use her, but whatever she says is good and to the point, and her plain speaking contains more truth than many a flourishing, high-sounding sermon or lecture we heard in the churches. Her test work is excellent, and the people realize there is a medium they can trust, and who only gives what she receives from the spirit world.

We hear that, after due investigation, the city authorities have permitted Mrs. Holmes to give readings in Duluth without paying any license, saying the city ordinance was not intended to keep mediums like Mrs. Holmes away from Duluth. All this proves that if mediums who have to contend with the jealousies of organized movements, break away from them, and as non-conformists and independent workers bring the truth of Spiritualism before the people, true to the teachings of their spirit guides, these will always stand ready to back them, and if these mediums only have backbone enough to overcome the priestly forces who are at present trying to keep us under the leadership of Spiritualism, they will gain in the end. Our elder brother and teacher, Jesus of Nazareth, never told his disciples to organize churches; he simply said: "Go and preach the kingdom of God and heal the sick." When he was crucified through the jealousy of organized church movement, he hardly had any followers, but he had done his duty, and now, as we see in the present years, this seed took root and increased. If the early Christians had stuck to the simple teachings of Christ, and guarded themselves against the Peters and Pauls, we believe Christianity or Spiritualism would rule the earth to-day.

By the way, what is meant by higher Spiritualism? a phrase which is used quite often by some lecturers lately; is not all Spiritualism high? If there is anything high there must be something low. "Low Spiritualism" is not Spiritualism at all. W. S. NORQUIST, West Superior, Wis.

MADE \$105 THE FIRST MONTH

Write to J. M. GERRY, of N. L., making \$100 to \$200 every day 1 week, making \$100 to \$200 every day 2 weeks, making \$100 to \$200 every day 3 weeks, making \$100 to \$200 every day 4 weeks, making \$100 to \$200 every day 5 weeks, making \$100 to \$200 every day 6 weeks, making \$100 to \$200 every day 7 weeks, making \$100 to \$200 every day 8 weeks, making \$100 to \$200 every day 9 weeks, making \$100 to \$200 every day 10 weeks, making \$100 to \$200 every day 11 weeks, making \$100 to \$200 every day 12 weeks, making \$100 to \$200 every day 13 weeks, making \$100 to \$200 every day 14 weeks, making \$100 to \$200 every day 15 weeks, making \$100 to \$200 every day 16 weeks, making \$100 to \$200 every day 17 weeks, making \$100 to \$200 every day 18 weeks, making \$100 to \$200 every day 19 weeks, making \$100 to \$200 every day 20 weeks, making \$100 to \$200 every day 21 weeks, making \$100 to \$200 every day 22 weeks, making \$100 to \$200 every day 23 weeks, making \$100 to \$200 every day 24 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