

THE PROGRESSIVE THINKER

SCIENCE, MORALITY, SUPPLEMENT TO THE BIBLE OF THE FUTURE. BY AN EXALTED

Eight Pages of INTERESTING Reading Matter, each of which is Worthy of Careful Perusal. A Spiritualist Paper that is Sustained by HONEST INDUSTRY.

VOL. 8.

CHICAGO NOVEMBER 25, 1893.

NO. 209

MYSTERY IN CARDS.

Significance Attached to Them by the Master of the Order of the Magi.

A REPORTER'S FORTUNE.

Read from a Fresh Deck in the Secret Temple at Chicago.

THE VISIT HAD BEEN FORE-TOLD.

Curious Tarots that Can Be Built on Mathematical Lines.

THE CLAIMS OF MODERN ASTROLOGY.

The world is seeking light. Dogma and creeds are swept away by the inexorable force of science and logic. Man-made gods and devils with almighty power belong to the times of the fabulous. Credulity is giving way to reason, and that which appeals to reason is worth consideration. Man in his endeavor to fathom the mystery of life, no longer turns to the black-robed priest for knowledge of the destiny of his immortal soul. He acknowledges

queen of society in the ages when it was reserved exclusively for the education of priests and kings. It reigned in Persia with the Magi, who perished in a day as perished the masters of the world for abusing their power. It gave India the most marvelous traditions and an incredible luxury of poetry, grace and terror in its emblems; it civilized Greece by the music of the lyre of Orpheus; it concealed the principles of all sciences and all the progress of the human spirit in the bold calculations of Pythagoras. Fable is full of miracles, and when history undertook to judge this unknown power it was confused with fable. It unsettled or established empires by its oracles, made tyrants turn pale upon their thrones; and dominated all minds by its curiosity or fear. To this science, said the masses, 'nothing is impossible; it commands the elements, knows the language of the stars, and directs the march of the planets; the moon, at its word, falls all bloodless from heaven; the dead are raised in their graves and speak in fatal words as the winds of night whistle in their skulls. Mistress of love or hate, this science can give at her will to human hearts either paradise or hades; she disposes at leisure of all forms, and distributes as she pleases her either beauty or ugliness. She changes by turn, with the wand of Circe, men into brutes, and animals into men. She disposes alike of life and death. She can confer upon her adepts wealth by the transmutation of metals, and gives them immortality by her quinquessence and her elixir of life, composed of gold

gorically contained the highest secrets of the Kabala. Christianity ought not therefore to hate Magic, but human ignorance always fears the unknown. Science was obliged to conceal itself in order to escape from the impassioned aggressions of a blind love; it enveloped itself in new hieroglyphics, dissembled its efforts, disguised its hopes. Then was created the gorgon of alchemy, a continual deception, misleading the unlearned, thirsting for gold, but living language only to the true disciples of Hermes.

It is desired to call attention to what this great student has to say about certain books of the Bible—Ezekiel and the Apocalypse, and also about that "little book" which is spoken of in Revelations, sealed with seven seals, known in our day as playing-cards, claimed by those who have studied it and learned some of its secrets to be the most ancient book in the world, and among the most important ever given to man.

"Singular thing, there exists among the sacred Christian books two works that the infallible church makes no pretension to understand, and never tries to explain—Ezekiel and the Apocalypse, two cabalistic keys, reserved doubtless in heaven for the commentators of the magi, king books closed by seven seals for the believing faithful, and perfectly clear to the infidel who is initiated into the occult sciences. There is still another book, in a way popular, and that may be found everywhere, and yet the most occult and unknown of all, because it contains the key to all others; it is public without being known to the public; it is not sought where it is, and time would be utterly wasted to seek for it where it is not, even if its existence should be suspected. This book, more ancient, perhaps, than that of Enoch, has never been translated, and it is still written entirely in primitive characters, and upon detached pages, like ancient tablets. One distinguished savant has revealed, without its being noticed, not precisely 'its secret, but its antiquity, and singular preservation. Another savant, but of a mind more fantastic than judicious, spent twenty years studying this book, and only suspected all its importance. It is, in fact, a monumental and singular work, simple and strong as the architecture of the pyramids, and consequently durable as they, a book which sums up all science, and the infinite combinations of which can solve all problems; a book that speaks to arouse thought, inspirative and regulative of all possible conceptions; the masterpiece, perhaps, of the human mind, and certainly one of the most beautiful things left us from antiquity; a universal key, the name of which only has been understood and explained by the illuminated savant, William Post; a book, of which the first characters only carried away in ecstasy the religious spirit of St. Martin, and might have restored the reason of the sublime and unfortunate Swedenborg. We will speak of this book later, and its mathematical and rigorous explanation will be the object and crown of our conscientious labor."

The foregoing would appear a fitting introduction and endorsement for the "little book" which is the subject of this article, and will no doubt convert the skeptics that within its fifty-two leaves is contained knowledge of value to all, and which will enable the adept to demonstrate its wondrous properties. My experience in a visit to the Temple of the Magi is faithfully portrayed in the following narrative which was recently printed in the Chicago *Inter-Ocean* and the *Pittsburgh Dispatch*.

The Legislature of the great State of Illinois has recently had under consideration a bill which is intended to stop, or at least curtail, the business of clairvoyants, mediums, astrologers and others who get money by claiming to foretell the future.

It is a question in my mind whether some of those who profess to deal out knowledge of this kind are not working on the credulity of their customers and follow the business for the money there is in it, rather than with a sincere desire to help those who seek their aid. Indeed, many of the communications that purport to come from the Spirit-world are frivolous and silly and are not worth the consideration of an intelligent person. It is well known that the sciences of palmistry and phrenology reveal much of the character of individuals, and an astute physiognomist can tell by the face many things that to a person who is unfamiliar with this science would seem to be of an occult character.

advance before a sitting could be granted, and in some cases the time of the medium was taken for days ahead, so the visitor was required to select some day and hour when he could be received.

O. H. Richmond, who is grand master of the Grand Temple of the Order of Magi, located in this city, does not claim to be a fortune-teller, but says he is a scientist, and is at the head of a society whose votaries believe and practice the "Religion of the Stars," a religion so ancient that it begins with the

garden of Eden, and flourished when the sunken, and forgotten continent of Atlantis was young and the seat of the knowledge of the world. Magi has been written about this mystic temple and the wonderful powers of its master, and it is the purpose of this article to give my experience in a visit to the temple of the Magi. Mr. Richmond was found busily engaged in some astronomical calculations, and the table at which he worked was covered with papers on which were drawn many strange signs and symbols, and among others were the familiar emblems seen on ordinary playing cards. On explaining the object of the visit, Mr. Richmond stated that although he was very busy he was glad to see me, as he had been expecting that I would come at

hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs." The memorandum corresponded exactly to the seven cards turned upon the altar by Mr. Richmond.

"I would like to have you," continued this interesting mystic, "open the envelope and find what that contains."

Within the sealed envelope was a sheet of paper on which was written: "If you are a gentleman, will call here whom we have in our records. He is a writer and unbeliever in most occult manifestations although of mystic tendencies. Lead him to the temple and if he is the one expected he will select the following cards from the test book: Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs. Book IV., page 140, Temple Archives."

were placed on the altar faces up in seven rows. All this shuffling and cutting of the cards was done by myself. Mr. Richmond stood at least twenty feet away and had not touched them since they were handed to me. He then came to the altar and selected seven of the cards and turned them cross-ways to the rest of the deck.

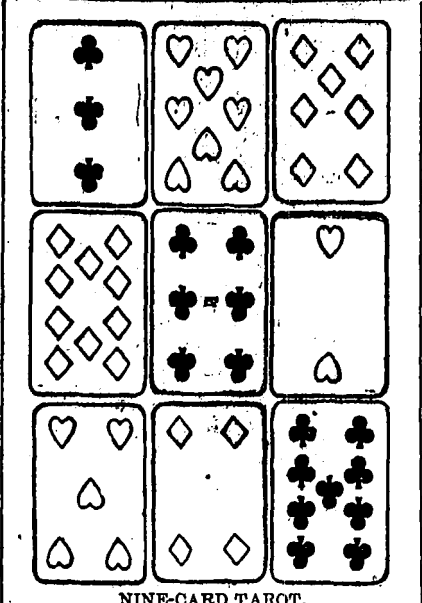
"Please look at your memorandum," said he, "and see if it corresponds to the seven cards as I have turned them."

My memorandum read: "Nine of hearts, six of spades, three of diamonds, queen of clubs, eight of spades, four of spades and five of clubs."

While I was greatly astonished when I found my secret memorandum corresponded to the seven cards as turned up on the altar by Mr. Richmond, my breath quite left me when I read the paper contained in the sealed envelope, which was safely in my pocket at least an hour before the experiment took place.

"The fifty-two cards as laid on the altar," said the Master Magea, "are a record of your entire life. The first three rows represent the past, the central row the present, and the last three rows the future. The seven cards drawn by you represent the cards ruling with you at this time under each of the seven planets. With all the shuffling, mixing and cutting, they have come out precisely as predicted in accordance with strict mathematical law, and you will observe that the seven cards were placed by you under each of the seven planets. However, they will not always be so arranged, as it frequently occurs that two or more cards will fall under one planet. Now, these are only symbols, which is a method of universal communication. The language of symbols is the same the world over. The figure 2 means the same in Greenland as it does in India. A kiss conveys a sentiment of affection everywhere, so these cards, which to a mystic are a sacred test book, are symbols which express a meaning, and are not the tools of a gambler or for frivolous or idle amusement. They are the same today as used by our ancient brethren in Egypt to forecast the future, and were handed down to us from lost Atlantis, the great kingdom of four kings, which was divided by four rivers flowing out from the garden of Eden, toward the north, south, east and west.

"Each card has a numerical value, and the suits are symbolical, among other things, of the four seasons of the year, each having a mathematical power expressed in figures. In reading the past, present and future for a person from the layout, the cards, if properly understood, will tell the story with unerring accuracy. Thus the aces represent desires or wishes, the twos, joinings. To illustrate: Should the two of diamonds fall between two kings, it would indicate that the person was to have or had a connection with two elderly men, of a financial character, the diamond suit being symbolical of wealth, power and trade, and the success or failure of which would be determined by the surrounding cards. Threes indicate decisions; for instance, the three of clubs would indicate indecision as to knowledge, as this suit stands for learning, etc.; hearts as to love; in spades the person would be undecided as to labor, and diamonds would indicate an indecision as to money. Fours indicate contentment and happiness,



and five changes, sixes monotony, or that affairs will run along without change, as shown on the cards in two straight parallel lines. Sevens are undesirable cards to draw, for the reason that they presage sickness and trouble. It is a noteworthy fact that there is a superstition in regard to sevens, and they are not held in high repute by those most familiar with cards. A gambler will not wager much money on sevens. Seven in all ages and all religions has been regarded as a sacred number, and it still retains many strange and wonderful properties. Eights denote power and ability, nines disappointments, while tens are cards of success. Without knowing why, in the same manner that there is a superstition among those who play cards for money, against the sevens, the tens are accepted as an omen of good luck, and it would be a costly experiment to undertake to force an old card-player to lay down three tens in a game of poker. The knaves represent single men, queens married or single women, and the kings elderly married or single men.

"The top line, containing only three cards," said the mystic, "are sun cards, and do not rule under any of the planets, with you in this spread. The nine of spades shows a bitter disappointment which you have outgrown, although it affects your entire life. Great love, as shown by the ten of hearts, and an indecision in a love matter, are things of the past. The following rows come successively under Mercury, Venus, Mars, Jupiter, Saturn, Uranus and Neptune, and the cards in each of those rows take their meanings from the planetary characteristics. I can see several mystic manifestations in this layout. The lines of light and dark are peculiar. Another thing I see is that you have had a cross to bear, like many others. It is a Venus cross, or what we call a love cross, with a disappointment of the heart in its center, and a warm-hearted woman at the foot.

"There is a rival, shown by the knave of clubs between the lady and the heart. You are going to be more successful in the future than in the past, although I see changes and two journeys under Venus, Mars and Neptune. I am sorry to inform you that those sevens under Saturn indicate not only illness, but a financial loss through illness.

"I cannot understand how it can be so, but it would seem that you have lost money that you never had, and do not even know that the person owe you. Through a friend under Jupiter I see a success in a pecuniary way. Twice you have been in copartnership with others, and will be once again. All failures. You are alone, and yet not alone.

"There is something strange in your life. A secret guard is shown. The journey in June will be for pleasure, and with friends, as shown by 6h, 6d, 4h, 4d, and 10c, under Neptune and Uranus.

There was much told me from the cards which is of a personal nature, and would not be of interest, but the reading was absolutely correct as to the past and present. Events long since forgotten were brought vividly to mind. Disappointments, troubles and successes were recalled, and the manifold changes occurring up to mature manhood were set forth with startling accuracy.

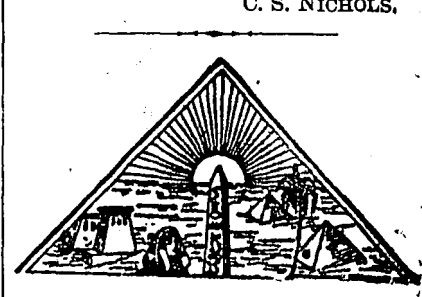
which Mr. Richmond explained were tarot. These tarot were arranged in squares, from one to sixteen, and which are claimed to be of great value as aids in working out problems as to the future of individuals, and he says were highly prized in ancient times, and large sums were paid to adepts to arrange them. The curious feature of a sixteen tarot is, it will always foot thirty-four in every direction diagonally, and wherever four figures can be made to come together, Mr. Richmond claims to have over 8,000 of these sixteen tarot, and it will interest those who delight to work problems in figures to construct a tarot.

Cuts of sixteen and nine-card tarots are given, which have many strange and curious properties. The sixteen-card tarot foots eighteen in every direction, across, up, down and diagonally, and by adding the four cards in each corner the same result is attained. In addition to that, if the suit values of the cards are added it will change the sum by increasing it, but the footing in every direction, while larger, will remain the same. Mr. Richmond alleges that every number in existence, however large or small, has a spirit which is not commensurable with the number itself, but bears certain definite mathematical relations thereto.

By adding the spirit of the numbers in the tarot the values are increased, but it will not change the tarot, whose characteristics still remain the same. The double triangle with the nine-card tarot in the center, and the well-known figures 142857 in the points, is given as a mathematical curiosity, and those of a mystic turn will derive much pleasure in figuring out its real significance.

THE CLAIMS OF THE MASTER MAGEA. Mr. Richmond says that he spent nearly twenty years in the study of the occult, and made the following claim: The Magi who followed the star and found the child were members of an order the most ancient in the world. The secrets of this order have been handed down through all the centuries, from the time when it reached its highest development in Egypt. The first modern temple of the Order of the Magi was established in Chicago in the year 1890, and has courts or branches in every prominent city in America, and it is from the Grand Temple here that all other courts derive their powers and charters. It is in reality an institution of learning, for its votaries discuss at the weekly meetings astronomy, geology, chemistry, and other sciences.

The oracle of Delphi, speaking with a living voice to the sons of men, is no longer a myth, but at the close of the nineteenth century evidence is piling up and demonstrations are coming to the students of occultism that the knowledge possessed by the ancients which has lain dormant for thousands of years is a living reality. We may hope under the broadening horizon of our knowledge to learn even the secret of life.



This wonderful occult book, by Olney H. Richmond, Grand Magea of the Ancient Order of Oriental Mystics for the United States, is filled to overflowing with knowledge that all light-seekers and Mystics should be in possession of. It contains all the sixteen old "Temple Lectures," with fifty pages additional, devoted to lectures on the Soul Under Environments; Objections to Reincarnation Considered; Evolution of the Astral, etc. It tells of magical wonders, Magnetism, Stars, Governing Forces, Law of Vibration, "Standards of Infinity," evolution in all its phases.

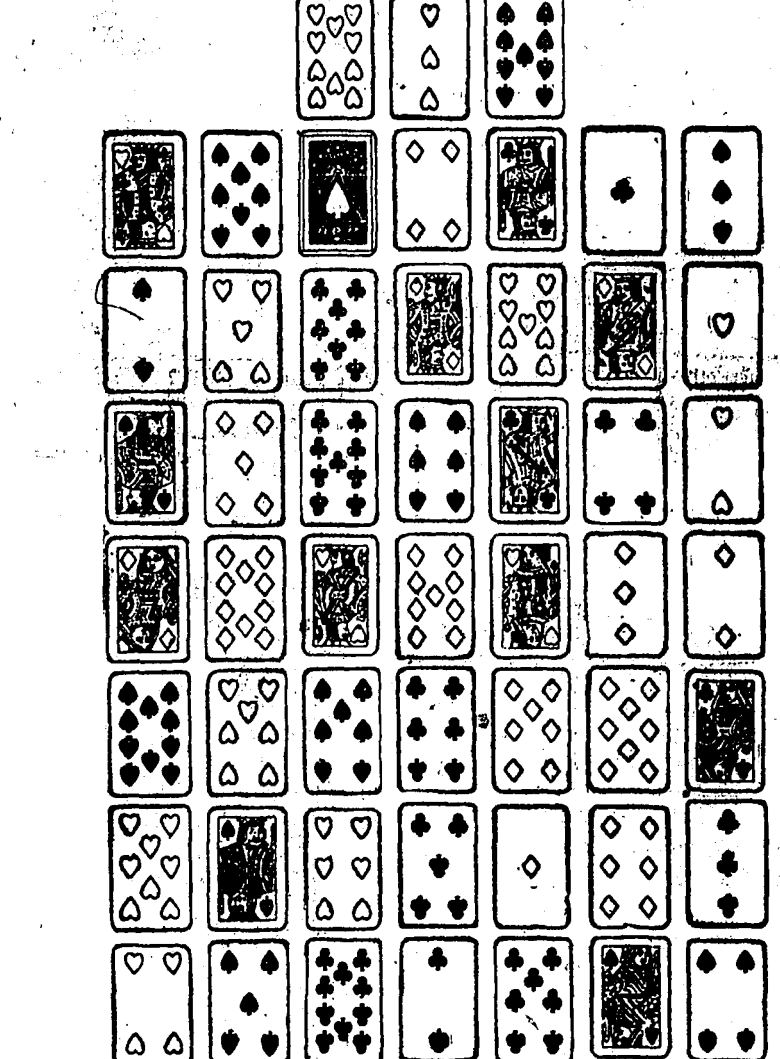
All this is told in the simple, unobscured manner for which Prof. Richmond is noted. It is not necessary for one to be a university graduate in order to understand this mystic work. We can confidently affirm that owners of the Temple Lectures, published a year ago, will find the new lectures more than worth the price of the new edition. We will mail this work to any address, \$1.25. Address this office.

A Witch of the Nineteenth Century. This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

The first deposit of silver bullion in the Mint of the United States was made July 18, 1794, by the Bank of Maryland. It consisted of French coins valued at \$80,715.73.

The Indians of the Ohio Valley made coins of anthracite coal. These tokens were always engraved with figures supposed to indicate the value.

Terra cotta coins have been found not only in the American tumuli, but also in the graves of the Etruscans, and even in Egyptian tombs.



THE "GRAND SPREAD" AS LAID OUT UPON THE TABLE, FROM WHICH MR. RICHMOND READ THE PAST AND FUTURE OF THE WRITER.

God as the pulse and heart-beat of the universe—the principle of eternal law. The story of a six day's creation is disproved by the geologist, who has found in the rock-ribbed earth a record which carries the beginning back into the very mists of a past eternity. The astronomer points to the confines of the solar system which is not one little step outward toward boundless infinity. The principle of eternal and fixed law is everywhere apparent, and the story of Joshua commanding the sun to stand still must, in the light of science, take its place among the legends of antiquity.

In these latter days there has come a new religion, whose votaries say is the oldest on the earth and which is no less than the religion taught by the ancient Magi.

In this article I will quote from the "Ritual and Dogma of Magic" by Eliphas Levi, the renowned French priest and mystic, who spent his life in the study of magic, as taught by the Kabala, and whose ambition it was to conform to the facts revealed by science to religion as taught by the church.

and silver! This was magic from Zoroaster to Manes, from Orpheus to Apollonius of Tyana, when positive Christianity, triumphing finally in the beautiful dreams and aspirations of the school of Alexandria, dared publicly to crush this philosophy by its anathemas, and this rendered it more occult and mysterious than ever.

Elsewhere, it circulated in regard to the adepts or initiates strange and alarming reports; these men were everywhere surrounded by a fatal influence; they killed or rendered demented those who allowed themselves to be carried away by their charming eloquence, or by the fascination of their knowledge. The women whom they loved became Strigyes, their children disappeared in their nocturnal conventicles, and their blood and abominable feasts were spoken of in a whisper, with shuddering. Bones were found in the vaults of ancient temples; howlings were heard in the night, harvests withered, and flocks drooped when magicians passed. Maladies which defied medical skill occasionally appeared in the world; and these were always said to be on account of the malignant gaze of the adepts. Finally a universal cry of reprobation was raised against magic, of which, the accusation alone became a crime, and the fate of the unknown was foretold by the cry: "To the fire with the magicians," as was the cry, some centuries later: "To the lions with the Christians."

word well-chosen to mean the exact thought expressed, he addressed me thus:

"My brother, you have been summoned hither to consecrate your present incarnation to the cause so dear to us and to you, for this is our custom. That which is—not that which appears—is known to us of old as a brilliant and tireless student, and a most potent will. His loyalty to our order has never been for a moment questioned. In whatever form or clime he may exist, we know him for a brother. Lay your right hand upon the hilt of the physical symbol of power, your left hand upon your heart; repeat your name and say on after me." He paused. A sword of flame came hilt toward me out of the moonlight, presenting itself to my hand. Following his instruction, I laid my right hand upon the hilt, my left upon my heart; then, word by word, pledging the best effort of my present

followed his impressive utterance. This was

followed his impressive utterance. This was
 succeeded by an obligation, that unspoken,
 unwhispered even, I must carry to the grave.
 "Once more" came the Brother's voice to
 me:
 "We have been trustees of possessions
 belonging to thee, waiting such time as thou
 would be fit and able to claim them. Into thy
 hands we now commit them, feeling that in
 thy hands they will forward the world's good.
 When the moon falls again, the necessary de-
 tails for lawful possession shall be placed in
 your hands. We do not doubt your use of it.
 You will be conducted whence you came, and
 rest until you rejoin your companion."
 "Here my guide came forward, and, facing
 the silent ones, we retired into the anteroom,
 and thence to the place where my attendants
 waited. He bade me good-night, saying: 'I
 will come for thee at the sixth hour to-mor-
 row.' Then the maidens and myself retiring
 to my chamber, they tenderly assisted me to
 disrobe, and left me for the night.
 "It was past noon when I awoke the next

day, but my hostesses seemed to be watching, and came to me instantly. Leisurely I made

day, but my hostesses seemed to be watching, and came to me instantly. Leisurely I made my toilet, and then we sat together until my guide came for me, when, bidding them an affectionate farewell, I came with him to the outer entrance. Here he, too, said the parting words:

"More than brother to me, it is not likely I shall see thee any more during this incarnation. Thy work lies outside of the Temple, that expiation may the more readily be accomplished. Say farewell, and close thine eyes." This I did, and instantly opening them again, I found myself with you."

Her husband had listened with the greatest

day, but my hostesses seemed to be watching, and came to me instantly. Leisurely I made my toilet, and then we sat together until my guide came for me, when, bidding them an affectionate farewell, I came with him to the outer entrance. Here he, too, said the parting words:

"More than brother to me, it is not likely I shall see thee any more during this incarnation. Thy work lies outside of the Temple, that exaltation may the more readily be accomplished. Say farewell, and close thine eyes." This I did, and instantly opening them again, I found myself with you."

Her husband had listened with the greatest interest, and was about to speak, when close to them stood a little, strong man, clad in an

interest, and was about to speak, when close to them stood a lithe, strong man, clad in ancient robes of a misty gray. Bowing, he said:

"The Elder Brother sends you these." At the same time he presented a packet of papers to Elsie, and disappeared as quietly as he had come.

Ringling for lights, on examination they found these papers to be a complete and perfect title, duly authenticated by the proper authorities to Elsie, of what has since proved to be one of the richest gold mines in Mexico.

They returned to Chicago in the early spring, where they settled permanently, deeming it the best center of their work.

interest, and was about to speak, when close to them stood a lithe, strong man, clad in ancient robes of a misty gray. Bowing, he said:

"The Elder Brother sends you these." At the same time he presented a packet of papers to Elsie, and disappeared as quietly as he had come.

Ringling for lights, on examination they found these papers to be a complete and perfect title, duly authenticated by the proper authorities to Elsie, of what has since proved to be one of the richest gold mines in Mexico.

They returned to Chicago in the early spring, where they settled permanently, deeming it the best center of their work.

There is but little more to be told. Mr. Clenham has proved himself a most capable

business manager. Their income is used for the benefit of those who need. While munificent in their donation, they are always solicitous that there be no waste, and that the utmost service possible may be rendered with the means used. Schools, hospitals and the needy ones of earth have felt the strong impulse of their helping hands. They have no desire for notoriety. While a large circle of

business manager. Their income is used for the benefit of those who need. While munificent in their donation, they are always solicitous that there be no waste, and that the utmost service possible may be rendered with the means used. Schools, hospitals and the needy ones of earth have felt the strong impulse of their helping hands. They have no desire for notoriety. While a large circle of friends know of their kindness and generosity, the experiences herein recorded are not known.

Nor would they be told now except that the Brotherhood have suggested it. They also permitted the actors to withhold their identity, and the writer only is permitted to offer this narrative to the public on an inviolable promise of secrecy as to their present names or address.

(THE END.)

The Progressive Thinker.
Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms one dollar per year. Sent three months for 25c.

Dubuque, Iowa.

To THE EDITOR:—We had the pleasure of conducting the services yesterday for the

TO THE EDITOR:—We had the pleasure of conducting the services yesterday for the Unity Spiritual Society, P. S. George president, and were pleased to greet old friends again. The hall was full to overflowing, many standing, and for the first meeting of the course it was pronounced a success.

The lyceum has started afresh, and the ladies are busy 'a bees' preparing for 'the fair' on the 27th, and all are lively and happy.

We find the 'hard-times' cry is not so loud and frequent as in Tacoma, Wash., where we had the pleasure of organizing a flourishing society. Two thousand miles from one society to another is quite a step, but we are

TO THE EDITOR:—We had the pleasure of conducting the services yesterday for the Unity Spiritual Society, P. 8. George president, and were pleased to greet old friends again. The hall was full to overflowing, many standing, and for the first meeting of the course it was pronounced a success.

The lyceum has started afresh, and the ladies are busy as bees preparing for "the fair" on the 27th, and all are lively and happy.

We find the "hard-times" cry is not so loud and frequent as in Tacoma, Wash., where we had the pleasure of organizing a flourishing society. Two thousand miles from one society to another is quite a step, but we survived the strain. Strange to say, we have never had an accident during the years of

the New York Unitarian Club. The first time in the history of the world that a Christian Association has been organized in New York City. The lecture is a grand one, and was received by the Club with cordial applause from beginning to end. The papers contain 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents.

MEMORIAL ORATION BY COLONEL
ne Ingersoll on Roscoe Conkling. Delivered before the New York Legislature, May 9, 1885. Price 4 cents.

GOD IN THE CONSTITUTION. B
By Robert G. Ingersoll. One of the best papers Col. ne Ingersoll ever wrote. In paper cover, with illustrations. Price, 10 cents; twelve copies for \$1.00.

WHAT WOULD FOLLOW THIS?
Enactment of Christianity? By George Jacob Henshaw. A most valuable contribution to Free thought literature. Price, 10 cents; twelve copies for \$1.00.

INGERSOLL'S GREAT ADDRESS ON
Immortal Souls. The late famous collaboration with New York City. Price, 6 cents; ten copies for 50 cents.

STANDING UP FOR FREES. O

The earliest New England shillings bore the device of a willow tree, afterwards changed to an oak, out of compliment to King Charles II., whose life was saved by climbing into a tree of that description. Later Massachusetts coins bore a pine tree device.

The Mott coins were made in England as a private coinage for William and John Mott, of New York. One side bears the legend: "Motts, N. Y." Importers, Dealers, Manufacturers, Gold and Silver, 110 Nassau St., N. Y.

travel in this work. G. F. PERKINS.

The earliest New England shillings bore the device of a willow tree, afterwards changed to an oak, out of compliment to King Charles II., whose life was saved by climbing into a tree of that description. Later Massachusetts coins bore a pine tree device.

The Mott coins were made in England as a private coinage for William and John Mott, of New York. One side bore the legend: "Motts, N. Y." Importers, Dealers, Manufacturers of Gold and Silver Ware." They circulated as pennies about 1794.

Behold, the feet of them which have buried thy husband are at the door and shall carry

in thy heart? Thou hast not lied unto men, but unto God. And Ananias—hearing these words, fell down and gave up the ghost, and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. (¶And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said: Yea, for so much. Then Peter said unto her: How is it that ye have agreed to sell the land, and have not kept the word?

In 1652 a mint was set up at Boston, with John Hull, master. The pieces coined were to be "for forme flat and square, of the denomination of 12, 6 and 3 penny pieces."

The first coins, as the name is now understood, were made by clipping the edges (of a bit of gold until it was nearly round, and then stamping it with a punch or hammer).



It appears that an effort is being made to induce Congress to suppress the American Protective Association. The first move-

amounting to about six hundred thousand yearly. With some government aid in other directions it might be enabled to add a million yearly to its present supporters in the United States. This with its natural increase carefully hoarded in its parochial schools, say, two millions more; how long will it be before popery can safely raise its standard of revolt in the face of the American people?

TO THE EDITOR:—In your paper No. 197

are souls so densely environed in the debris
earth that their onward course eventuates

The first regular Hebrew coinage was struck by Simon Maccabaeus, B. C. 143. The coins bore on one side a chalice, the pot of manna, on the other a lily and the words "Hebrew character" (Chalchad Lani).

If You Want Work

inspiration, embodying the principles and virtues of the philosophy, set to the most cheerful and popular music (all original), and adapted to all occasions, it is doubtless an attractive work of the kind ever published. Its beaut

Confessional, by Father Chiniquy. A stirring account of the Romish priests, worked through the confessional. Price \$1.00.

THE WORLD'S SIXTEEN CRUCIFIXES. By Kersey Graves. You should read it, wiser. Price \$1.50.

THE QUESTION SETTLED. A C. comparison of Biblical and modern Spiritualism. Full. 'An invaluable work. Price \$1.00.

THE RELIGION OF SPIRITUALISM. phenomena and philosophy. By Rev. Samuel D. Lockwood. With the modern history of Spiritualism. Price \$1.00.

Biblical and Modern Spiritualism.

Question," "Wolf in Sheep's
Clothing," Etc., Etc.

and Beer,"
 "There are more Over the Hill"
 to the following:
 "Only a Thin Veil Between Us"
 never appeared in print. Among its contents
 are British and original songs, three of which
 written many years ago. The work contains
 applied to Mr. Longley for the same, and the
 was sent him by the said, the
 and is embellished by a finely
 on the paper, electro-musical style, nearly
 composed of J. P. Longley. This book is nicely gotten
 in Book Form, by the well known
 A Collection of New and Beautiful songs with

THE PROGRESSIVE THINKER

Published Every Saturday at No. 40 Loomis Street

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-Class Matter

Terms of Subscription.

The PROGRESSIVE THINKER will be furnished until further notice, at the following rates, invariably in advance:

| | |
|--------------|--------|
| One year | \$1.00 |
| Six months | .50 |
| Three months | .25 |
| Single copy | 5c |

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed in local banks, so do not send them unless you wish the amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

CLUBS: IMPORTANT SUGGESTION!

As there are thousands who will at first venture only twenty-five cents for THE PROGRESSIVE THINKER, we suggest to clubs that they order a sample copy, to test the value of the paper. If they like it, they can order more. This is the best plan. A large number of little amounts will make a large sum total, and thus secure the field of our labor and usefulness. The same suggestion will apply in all cases of removal of subscribers—select others to aid in the good work. You will experience no difficulty whatever in inducing Spiritualists to subscribe for THE PROGRESSIVE THINKER. For one of them can afford to be without the valuable information imparted therein each week, and at the price of only about two cents per week.

A Bountiful Harvest For 25 Cents

Do you want a more bountiful harvest than we can give you for 25 cents? Address and think for a moment what an intellectual feast this small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER is three cents (3c) only. (We will accept for that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book.)

Take Notice.

At expiration of subscription, if not renewed, the paper is discontinued. If you wish to continue, write to us and we will send you a new copy. If you do not receive your paper promptly, write to us and we will send you a new copy. If you desire the address of your paper changed, always give the address of the place to which it is to be sent, or the change cannot be made.

SATURDAY, NOV. 25 1899

Largely Orthodox.

Was there a conspiracy on the part of the press of this city to belittle the Rev. Joe Cook, of Boston, while attending the Parliament of Religions lately in session at the World's Exposition? In a recent editorial we made a quotation from the Chicago Herald, showing how that gentleman "glared, stamped his foot and looked unutterable things" while the Buddhists were exposing the vile actions of the missionaries from the West, who were trying to engrave their peculiar civilization, with the slaughter of animals for food, the introduction of the rum bottle, the opium habit and licentiousness, in the name of Christianity, upon their milder methods. The Tribune of this city, evidently inspired as was the Herald by the peculiar action of the Boston divine, said: "Joseph Cook made the platform tremble with the weight of three hundred pounds of orthodoxy," as "he thundered and tramped to and fro upon the stage, pouring out a torrent of denunciations with a face red with the vehemence of his utterances," while the speaker's desk was made to "titter as the sturdy New England fist smote it."

We have not room for the address at length of the Buddhist who aroused the ire of the stalwart Bostonian, so our readers must be content with the Tribune's condensed notice:

"The greatest enthusiasm, perhaps, of the week was awakened by a Japanese orator, who, after explaining the gentle precepts of Buddha, went on to tell how Christian missionaries had brought food and riot into his land. It was a broad and liberal spirit which led four thousand people, most of them professing Christians, to rise and cheer Kinza Ringe Hirai, when he declared he was the first man in Japan to urge that Christian missionaries be banished from the land and the first to organize a society to accomplish it. In a like spirit he explained that it was not against the truth of Christianity he preached, but against the persecutions to which his people had been subjected by the emissaries of Christendom."

Discouraging Report.

A New Zealander, the official stenographer of the Tasmanian government, visited Kansas during the last summer to learn the workings of the prohibitory law, with a view to its introduction into his own country, if found a success. In his official report, he details his experience in getting liquors in the Sunflower State. He concludes:

"I have never failed to get supplies without resorting to even as much trickery as is at times necessary in New Zealand to get served on Sunday. I think it will be conceded by prohibitionists themselves that I have fairly proven that no such thing as prevention exists; that their very preventive laws offer a premium for securing one's self, and therefore must have an effect that young people are not prevented from acquiring themselves with the character of strong drink, and that such a widespread and universal violation of a law is demoralizing."

The Grand Denouement.

Must these wrongs of superstition and false education go on forever? Must blind bigotry continue to deceive the young and innocent, and make them tools of priestly cunning? On the 5th inst., in this goodly city of Chicago, at 5437 Madison Avenue, near the close of the nineteenth century, just as all the world had concluded its celebration marking the advance of the ages in enlightenment, thirty-five deluded Swedish laboring girls, instructed by their pastor, Rev. O. H. Larson, that the Judgment Day—whatever that may be—was on them, when the heavens would be rolled together as a scroll, and the chosen of the Lord would ascend to glory, gave up their work, while with prayers and tears they awaited through the entire day the consummation of all things. Midnight came, when the poor creatures, worn out with long vigils and fasting, returned to their little homes to await another time when the wily pastor shall name as the period for the grand denouement.

Attention, Preachers.

THE PROGRESSIVE THINKER is very desirous to learn when and where Jesus of Nazareth was anointed, if anointed at all. If the event is anywhere mentioned in Scripture, it has failed to attract our attention; and yet he is everywhere mentioned in the New Testament as "Jesus the anointed," if the Greek verb *Christos* is properly rendered into English.

No lengthy article is desired in answer to this question, neither do we wish any special pleading; but we do want chapter and verse in the New Testament, clear and distinct, telling when and where this great event transpired.

The question is an important one. It has been too long overlooked. Either Jesus was anointed, or he was not anointed. If not anointed, the multiplicity of times he is mentioned as such—for it is as numerous as Jesus *Christos* occurs—causes the reader to be not only confused, but misled.

Though a spiritualistic medium should be mentioned a thousand times, and it should be repeated annually for a thousand years, representing him as "the anointed of the Lord," unless he has been "smeared or rubbed over with oil or unctuous substance," he could not be truthfully mentioned as the anointed; otherwise *Christos* in Greek, our English translators, for their own reasons, having capitalized the word, but failed to translate it into its English equivalent.

Anointing was a common practice among the Egyptians, Phoenicians, Chaldeans, Babylonians, Assyrians, Persians, and Hebrews. No king was lawfully invested with regal authority until the oil of consecration was poured over him. No priest was permitted to minister in the temple until he was thus devoted to the service of God.

This "holy anointing oil," used by Hebrews, was compounded by special direction of the Lord to Moses. It consisted of two parts myrrh, two parts cassia, one part oil of cinnamon, one part sweet flag, with sufficient olive oil to give consistency.

"This shall be a holy anointing oil unto me throughout your generations." Then, evidently to preserve this ointment pure and simple, and insure its genuineness, and prevent its use by improper persons, a sort of heavenly patent right was put upon it:

"Whosoever compoundeth any like it, or whosoever putteth any of it on a stranger, shall be cut off from his people."—See Ex. 30; 22 to 32.

But what we want is to know when and where this holy, consecrating oil was applied to Jesus, by which he became "the Christ," and we want some Catholic or Protestant, a preacher preferred, over his own signature to furnish the information.

A Suicide's Grave.

Conditions must have changed since David wrote: "I have not seen the righteous forsaken, nor his seed begging bread," else the king's field of observation was extremely limited. The text is not an encouraging one to the Christian toiler out of employment, his family turned into the street, unable to pay rent and starving for food, and all the while faithful to his religious convictions. No wonder he thinks the times out of joint—the very laws of God reversed—not only forsaken but unable to supply the needs of loved ones by beggary. It is such as he, with doubts in regard to his future, who ends the turmoil of disappointment by plunging into a suicide's grave.

Support Each Other.

As the forest trees interlock their branches, and sustain each other when the tornado sweeps by, so the members of social organizations are protected in hours of adversity. The lone tree in the plain is borne down by the powerful blast, so man alone is prostrated by the assaults of the vicious, and sooner or later must yield to their cruel attacks. For these reasons, all-sufficient in themselves, we advise Spiritualists everywhere to unite their strength, and stand shoulder to shoulder against the waves of superstition which are uniting their forces, and are threatening to overwhelm all opposition. When Catholics and Protestants meet each other in friendly contest, then danger is nigh.

Looking Hopefully Forward.

Some fifty Presbyterian clergymen were lately in session at Cleveland, O., considering the proposition of organizing a more liberal church. The call for the convention originated with a committee of the New York synod, appointed after the Briggs case was disposed of. Instead of favoring the formation of a bolting church, they declared against such action, in consideration of the general dissatisfaction with their confession of faith as it now stands, and the evident desire of a large majority for revision and a new creed.

A Sensible Act.

Judge Clark, of the Superior Court, Atlanta, Ga., the other day, direct witnesses before him to swear by uplifted hand. He said he was induced to this step by sanitary considerations. He did not believe in keeping a kissing block on which all kinds of ulcers and foul lips may be pressed. Another improvement—swear not at all, but affirm. The oath is a relic of the trial by ordeal, and is just as senseless.

Mr. J. H. White.

He lives at Port Huron, Mich., and by nature is one of the best men living. He takes stock in THE PROGRESSIVE THINKER; took that will pay a dividend right along, and which will never be repudiated. Mr. White realizes that fact in full force, hence sends to this office \$10 to do a grand missionary work. Thanks, Brother White.

One Man's Opinion.

"I have yet to find a true believer in the spiritual philosophy who cannot be trusted," was a sentence we overheard one day last week as we were waiting in the down town office of a large establishment that employs hundreds of persons without regard to their religious belief. The speaker, a short, active, ruddy-faced man of about forty, has, by his ability and power to judge men, been advanced to a very responsible and lucrative position. "I am not a Spiritualist; haven't had time to investigate, and don't know what they claim to believe; but I do know that there is a mighty power influencing their daily lives that makes them better than others on the same grades."

Such is the candid opinion of one of Chicago's active business men. Spiritualists, how do you like it? Does it not seem as if the days when we were deemed the scum of the earth, lunatics and idiots, with whom it was dangerous to associate, were passing away?

They who are behind us, in the invisible, will see to it in the fullness of time that we are vindicated. The abuse, wrath and ignominy heaped upon us, is not a tithe of the terrible current poured upon the despised Nazarene and his followers ages ago, and yet look at their numbers and present influence.

We have reason to congratulate ourselves that we "can be trusted." No Spiritualist can be simply an eye-sorcerer, a sham and a fraud. Those who are classed as frauds and confidence abusers may either be misrepresented, or they are the barnacles who cling to the ship for what there is in it for them, and are not Spiritualists at all, but like the same classes in the churches, have "stolen the livary of heaven to serve the Devil in."

How can a Spiritualist who believes that he lives constantly in the presence of his loved ones gone before, be otherwise than trusty in every particular? He might possibly conceive that by some hook or crook he could escape the notice, for a minute or two, of the eye of the One; but he knows that his friends form a cloud of witnesses to whom not only his acts but his thoughts are visible.

Of what use is it for a man to win a point in life by injustice, knavery and chicanery, when he knows he will be obliged to make restitution sooner or later, in full? The cup he giveth his neighbor to drink will surely be pressed to his own lips, filled to the brim, and there held until the last drop is swallowed.

To us, "I have yet to find a true Spiritualist I could not trust," are the most glorious words we have heard for many a day. They mark a new era. They show that the tide of public opinion against us has changed. They echo the desire of every earnest Spiritualist. When Spiritualism and its teachings are understood, it will be perceived that it is the corner-stone of the new-old brotherhood of the race, which is destined to make all men, embodied or bodiless, believers in and doers of the right. Our brothers, everywhere, bind this saying on your hearts and memories for meditation. Strive to be worthy of the coming favorable opinion of the outside world, of which this is a forerunner.

Our First Page.

Once or twice a year we devote a page to publishing matters pertaining to the Order of the Magi, which is located in this city. While the aim of this Order is to illustrate the existence of certain occult planetary forces, it is also in perfect harmony with those grand higher spiritual truths inculcated by Spiritualism. The fact that this order contains many high degree Masons, also prominent physicians, law-reporters, lawyers, capitalists, one ex-Congressman, and prominent editors and publishers, shows conclusively that it is rapidly taking a prominent place, and doing most efficiently the work for which it was originally designed. Those who wish to keep step with all reformatory agents will thank us for enlightening them somewhat in regard to the Order of the Magi. For further particulars in reference to the Order, address Olney H. Richmond, 1910 Washington Boulevard, Chicago, Ill.

A Witch of the Nineteenth Century.

Remember, please, that this highly interesting story, which ran through THE PROGRESSIVE THINKER for eight weeks, will be sent free to all new yearly and trial subscribers. Get your friends to send on 25 cents for a trial subscription.

Glossary of Words.

Hudson Tuttle has something to say of interest in regard to certain words and their meaning.

Nature's Method.

Has Nature a method of her own, peculiar to herself, by which she proposes to settle the color question in harmony with her own eternal laws? We note in the medical journals that most of the life insurance companies refuse to take risks on the negro, giving as a reason that the death rate is one-third greater with them than with the whites. Vital statistics gathered by companies doing business for pecuniary gain are the most trustworthy, however much the humanitarian may deprecate the facts they reveal.

Spiritual Consultation.

The guides of Mrs. Cora L. V. Richmond have consented to resume the consultations through her instrumentality, on spiritual topics and mediumship, Wednesdays from 1-3 to 5 P. M., at 40 Loomis street.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of the glorious work being done.

J. R. Alter, H. W. Simmons, Perry Brown, Wm. Buckland, John Dawson, and T. H. Guinness, of the First Society of Spiritualists of Stuttgart, Ark., join in recommending S. B. Hymen as a clairvoyant and clairaudient medium and trance lecturer of much ability, and worthy of confidence for honesty and integrity.

Mr. J. W. Fletcher is meeting with splendid success at Conservatory Hall, in Brooklyn, where he lectures every Sunday until January and returns again in March. His New York lectures began in December, but the place is not yet announced. He will be followed in Brooklyn by Mrs. Ada Foye, W. J. Colville and others. He is not open for any engagements except for funerals outside of New York City or Brooklyn.

P. S. George, president, writes from Dubuque, Iowa: "Mr. and Mrs. Geo. F. Perkins are again in our midst after an absence of one year in the West. These famous mediums held forth at our hall last Sunday evening, which drew a crowded house, every available seat being taken. Mrs. Perkins as a clairvoyant medium, is excelled by none, while Mr. Perkins, as a singer, is the best that has ever been heard in Dubuque, and is also a good lecturer and test medium. We hope to keep these mediums the entire winter, if possible."

Mrs. J. B. Chrisney sends a communication from A. C. Ladd, written through her mediumship. He emphasizes the importance of fulfilling the scripture injunction: "Cast thy bread upon the waters," etc., in its true sense of sowing the seeds of good and teaching spiritual truth. Every moment of life we are casting bread upon the stream of eternity. We must reap what we sow; therefore, let us sow goodness, truth, spiritual reality and righteousness, and we shall reap accordingly in spiritual light, progress and happiness.

Prof. Cadwell, the well-known mesmerist, is filling a four-week engagement at Lowell, Mass., under the auspices of the Lowell Reform Club, and is drawing crowded houses of the best citizens. He has been a public mesmerist for over forty years, probably mesmerizing more people than any other man ever has. The Lowell citizen mentions several remarkable cures performed by him, and well-known residents of that city. Prof. Cadwell said that one saloonkeeper in Lowell could do more in one month to injure the mental and physical condition of people than have all the mesmerizers and hypnotists who ever lived on earth.

F. W. Scott writes: "I am astonished to know how you can afford such a valuable paper for the price."

Mrs. Mary C. Lyman is engaged to lecture for the St. Paul (Minn.) Spiritual Alliance during November and December, 1899, and is drawing good audiences and people are becoming very much interested in her lectures. Her address is Room 14 Hotel Bateau, St. Paul, Minn.

W. S. Clemens, of Columbus, Ohio, writes: "The First Church of Spiritualists have secured W. J. Hull, from Buffalo, N. Y., who will speak for it in November. The interest manifested by our people here and the inquiry prevailing on all sides in regard to Spiritualism, Bro. Hull seems to fill the programme and greatly satisfies his hearers with his clear and decided elucidation of facts."

Mrs. T. Wilkie writes that Miss George Reynolds, a splendid test medium, is doing a grand work in Albany, N. Y.

Mrs. J. Held is located at Oakland, Cal., for a good season of rest after a year of hard and successful work in locating mines, at Butte City, Mont., to which place she is to return in May next, to fill several engagements. She has visited several meetings and found the nature of the interest in Spiritualism growing in Oakland and San Francisco.

C. S. Butler, of Sacramento, Cal., writes in terms of warm praise of Mr. and Mrs. H. H. Hymen as a clairvoyant and clairaudient medium, and says that Spiritualism is gaining ground in the far West.

Mrs. B. A. Ball writes from Fama, Ohio: "Our circle is progressing. We have as good a band as there is in any place—so our guides tell us. We receive many good communications from P. P. Bliss, and I send you 'one we received from E. V. Wilson.'"

Mrs. Henry Ide writes of two seances at her home with Willie Brown as medium. He was hardly seated in the cabinet, a bedroom, before beautiful lights came, and there were many positive demonstrations of spirit presence and power. At the second seance spirit messages materialized, walked, spoke, drummed, tumbled, etc. Messages were written. Mrs. Ide's husband came out four or five times, her piece came and spoke audibly and wrote a message, as also did a little girl of Mrs. Ide's.

Mrs. Celia Hughes is located at 52 Oakwood avenue, first street south of 39th and east of Cottage Grove avenue, where she will give public seances every evening except Saturday and Sunday.

Dr. A. W. S. Rothermel is in Indianapolis, Ind., holding successful seances, and can be addressed there this month for engagements at other places within 100 miles. His seances include physical manifestations and materializations of hands, etc., in the light, music, written communications, telegraphy, etc.

Dr. JOHN C. WYMAN.

ORAL SURGEON AND DENTIST.

FIRST-CLASS WORK, MODERATE PRICES.



33 DRENE AVENUE.

NEAR GUMBLELAND ST. BROOKLYN, N. Y.

Dr. WYMAN'S DENTAL PAID BY THE PATENT.

J. R. Francis Esq.
External Sec.
Please send me a few copies of No 198 Prog. Thinker for distribution. It is a splendid example of your prompt recognition of the demand for the very best mental and spiritual medium to awaken thought among liberal thinkers. I rejoice in your good success, and wish you even greater prosperity in the future. Your journal is truly active and wide awake. Hence the indifferent reaction by your stirring appeals to their patriotism and love of individual and national liberty & progress. Ever yours fraternally, Dr. John C. Wyman

JESUS, THE GREAT CHARACTER OF HISTORY.

Invaluable Facts in Reference to this Notable Personage.

It is a fact that no one will dispute that THE PROGRESSIVE THINKER leads in presenting thoughtful articles for the consideration of the people. It stands to reason that such should be the case. It arises from no particular merit on the part of its editor, but simply from the fact that the paper has attained a very large circulation. Such a paper must necessarily attract to it prominent thinkers. It cannot be otherwise. Leading literary lights, especially those who are traveling around the country, can readily see that it has an extensive circulation, and they realize fully that it is the best medium to reach the public. Taking all these various facts into consideration, it is not strange, then, that a leading mind in our ranks should be attracted towards THE PROGRESSIVE THINKER in order to present some valuable facts to the people, which he has been a very long time in accumulating. The subject is one of paramount interest. It is one that interests the people generally, and the facts that he will present will be invaluable to the student. He will show:

1. That Jesus, if he was born at all, was surely not born on Christmas.
2. He will show that the events said to have happened in connection with his birth and death never occurred.
3. He will show that not one of the "Biblical" prophecies was fulfilled in him.
4. He will show that Christmas was kept as the day of the birth of the Savior thousands of years before Christ.
5. He will give an astrological interpretation of Christmas, Christ and the Bible.

This eminent thinker, scholar, and investigator will present all of the above facts in a most attractive style, and they will prove of great utility to every reflective mind.

Now, Spiritualists everywhere, see the rare treat which you will have in one issue of December! The article will prove of great value—in fact, it will be worth twice the price of a yearly subscription to the paper. Do all you can, reader, to get your neighbor interested; now is the time to give THE PROGRESSIVE THINKER another impulse onward and upward. Knowing, as you do, that it is founded on a substantial basis, and never resorts to questionable practices in order to get patronage, we should have at least an order for 20,000 of this paper. It will be furnished at the following rates: Orders of 10 copies and upwards, **One Cent** per copy. Single copy, **Two Cents**. There is no profit whatever for us in this paper, nor do we want any. We are able to do this philanthropic work because there is no stock company back of us to swindle the people. No stock company on this earth can compete with THE PROGRESSIVE THINKER in getting out literature that combines cheapness and excellence.

Now, Spiritualists, go to work at once, and call the attention of your neighbor to this production. See that your orthodox minister has the paper containing this article; see to it that every Spiritualist in your neighborhood sends in at least ONE TRIAL subscription. HUSTLE, please, and do it. None of the high-priced magazines will ever publish an article of greater merit. Again we say, hustle, please, and send in an additional subscriber.

Lip Service is Salvation.

That fellow Paul, complimented by Catholics with the title Saint, was a genius, and merits the fame he acquired in the church. The more we search the scriptures, as commanded, the more we find out. Read: "If thou shalt confess with thy mouth, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. With the mouth confession is made unto salvation."—ROM. 10, 9, 10.

Lip service, it seems, has not been properly esteemed. Hereafter it should be regarded as the thing indispensable to salvation, if Paul's teaching is divine.

Passed to Spirit-Life.

Passed to Spirit-Life on Tuesday, Nov. 7, 1893, at Pittsburgh, Pa., Mrs. M. J. Irvin, aged 58 years. The funeral was held at her home, the undersigned officiating. Sister Irvin was an earnest Spiritualist, a member of the Sixth Street Spiritualist Church of Pittsburgh, a great worker in the cause, and one beloved by all who knew her. Just before she passed away she saw and named the dear spirit friends who gathered at her bedside. She was ready and willing to go, and cheerfully gave instructions regarding her funeral. Almost her last words were a request that no other than a Spiritualist be allowed to officiate, as she wanted people to know that she died as she had lived, a true Spiritualist. She passed away peacefully, apparently without pain. E. W. SPRAGUE.

GENERAL SURVEY.

Continued from 4th Page

Mr. George W. Walrond conducted a most successful public service at Hamilton, Canada, on Sunday last. The Spiritualists' hall was again full, an evident sign of the interest in Spiritualism in this city. So many earnest workers and truth-seekers are bound to keep alive the subject in even the most orthodox city on earth. The guides of Bro. Walrond gave an address on the fallacy of the orthodox belief in the approaching second advent of the "Messiah." Messiahs had been coming and going ever since the first dawn of man on earth. Superstition gave birth to all the Messiahs of the past, and superstition was one of the props of Christianity today. Brother Walrond replied to a number of questions, gave a number of clairvoyant tests, and delivered many messages from spirits to friends present.

John Mosely Clarke thinks his fiftieth expression over the good times the Spiritualists of Nashville, Tenn., are having, would be that of the old lady in a church meeting who, in a glow of pious excitement, broke out with: "O how good it do feel!" Dr. H. T. Stanley's platform tests dissipate doubt, banish agnosticism, and lead sorrowing hearts to know their "departed loved ones" are with them still. In the sciences, "hands of more than mortal symmetry" caressed our own; music unplayed by mortal touch filled the air, and messages of love were indited to many present."

Katharine D. Knox, of New York, writes: "The friends of Mrs. Stimson Smith in Michigan will be pleased to hear how she is sowing the seed 'as the days are going by.' She gives a lesson on Friday of each week on the development of the spirit as embodied in the words of a class of ladies who are extremely interested in her explanations. Her hearers are largely the gainers by her beautiful lessons, and if she might be impressed to extend and continue the work she would be doing the work of the spirit world in a most satisfactory manner."

J. W. Hummel writes: "Harlow Davis, the inimitable platform test medium, is still with us in New York City, and doing a grand work among the skeptics. I attended his meeting at Spencer Hall, 114 West 14th street, last evening. The hall was filled to its utmost capacity. For upwards of an hour the audience were held spellbound listening to the wonderful tests of spirit-presence, and frequently showed their appreciation by rounds of applause. He is as fine a medium as I have ever seen, and his gentlemanly manner, combined with his mediumistic gifts, have made for him a host of friends."

The funeral of Judge Fisher, of Wichita, Kansas, who recently passed to Spirit-life at the age of 78 years, was largely attended—nearly all the members of the bar and many old settlers being present. The services were conducted by Rev. Mr. Post, the pioneer Baptist minister, and Judge S. N. Tucker, who made appropriate and impressive remarks. According to his own request, made two years previous, selections from "There is No Death," and the closing lines of Bryant's "Thanatopsis" were read by Judge Tucker.

Titus Morrill, of New York, writes of the splendid lectures given by Dr. F. H. Willis.

Will C. Hodge reports a pleasant trip to Jacksonville, Ill., and will tell our readers more about it next week. Keep him busy, and address for engagements 471 West Madison street.

The Marshalltown Spiritualist Association have organized a Progressive Lyceum, through the assistance of George H. Brooks, who is now with them, and it starts out with prospects of good results. The Lyceum is an institution which is distinctively of spiritual origin, and is based upon the principle that by training a sound body the mind is made more receptive for the exercise of its spiritual unfoldment.

W. J. Colville lectured November 11th to an appreciative audience in Perrin Hall, Waukegan, Ill. November 12, 13 and 14 he addressed excellent audiences in Milwaukee. His engagements in Chicago are Auditorium Hall, Thirty-first street, Thursdays and Fridays, 10:30 A.M., ending December 1. Health Lodge, 8 South Ada street, Tuesdays, Thursdays and Fridays 3 P.M., ending December 1. Thanksgiving day, November 30, 77 Thirty-first street, he will lecture on "America and Her Destiny: Her Conflicts and Her Triumphs," at 10:30 A.M. During December he will fill engagements in New York and Brooklyn.

Mrs. Harry St. Clair sends one of the handbills of the notorious "Dr. Alexander Hume and Katie Fox," traveling fakirs, whose promises are very large and their performances very small—but, as their circular claims for them are diminished, they succeed in extracting a harvest of shakels from the unwary—and that is their object. We can only advise our readers, once more, to avoid all such fakir shows—that deserve to be prosecuted for obtaining money under false pretenses.

Jos. Singer is located at Farmington, New Mexico, for the winter.

Mrs. E. T. Bullene, an old time worker, and a most estimable lady and an able lecturer, is now located at 142 Eugenia street, this city, where she can be addressed for engagements. Mrs. Bullene has not been actively at work for several years, and it gives us great pleasure to announce that she will renew her labors in the field of reform.

Mrs. F. M. Eddy has removed from Morgan Place to 98 South Green street.

A goodly number of friends of Mr. and Mrs. Levi Wood, of South Haven, Mich., met at their pleasant home on the 15th inst., the occasion being their fifteenth anniversary. Many valuable presents were given, which called forth a response from the soul, tending to unite in closer bonds of friendship one for another, and cultivating a brotherly view in the goodness of humanity, thus removing the chains of isolation. There is no such thing as isolation, but one continuous change and interchange, vibrating from soul to soul, from heart to heart, crossing and recrossing, which gives utterance to the soul's earnest desires.

The First Society of Spiritualists of Lansing, Mich., have again taken up the work in earnest, and have now quite a lively society of about fifty members. It has elected new officers, and holds regular meetings every Sunday. The society has not had any foreign talent as yet, to address it, but made

the best of home talent. A. J. Champion, an honored member of the Order of the Magi, Mr. J. Bush and others have assisted. It expects to soon have L. V. Moulton, a first-class speaker, to lecture. The officers are: President, Mr. O. Spaulding; vice-president, Ralph Smith; secretary, Mrs. May Ayres; treasurer, P. P. Olds.

PROSPECTING.

Locating Slocan Leads with the Aid of an Invisible Power.

As Told by the Locator.

TO THE EDITOR:—In writing this article I only propose to state facts which occurred and can be substantiated by affidavits by one or more persons who were present, and witnesses to the facts as stated—consequently I am not called upon to explain the why and wherefore of the mysterious agency that produced this intelligence that came to me.

This intelligence, distinct from my own, gave me messages from time to time, covering a year or more, previous to my entering upon my summer's trip. I was told by this invisible agency that in the Kootenai and Slocan country I would be shown good mining properties that I would locate.

On the 25th, under the direction of this invisible agency, I went up what we afterward called Granite Creek, and about one mile from Kootenai Lake I found the mines, going direct to where they were situated. These names are as Spirit No. 1 and 2. These names are on the location notices, I myself, holding one-third in each.

On the 6th of May I went to Ainsworth. There I was almost immediately thrown into the society of a gentleman who, I soon discovered, was greatly troubled, and in order to determine what it all meant, I invited him to my room in the hotel. There I gave him a reading, which showed the true nature of his trouble. This reading prevented a tragedy which was planned and would have been carried into execution the very same night. Through this invisible agency this individual was directed to immediately leave Ainsworth and to proceed to the Slocan country, where he would be fortunate enough to get into mining property which would enable him to support his old father and mother better than he had been able to do heretofore. He obtained what was promised him, and a verification of the power of this unseen agency.

I desire, before closing my stay in Ainsworth, to give a striking circumstance. A miner was engaged in doing assessment work on a property owned by some parties doing business in Spokane. One evening we were together in a cabin convenient to where he was working, and this unseen intelligence gave a message to him, saying that 150 yards from where he pitched his tent the year previous in the Slocan was a good lead of mineral. The miner remarked that it was close to his ground, but not on it. Some six weeks later I was in Three Forks, where I again met him. He remarked: "By the way, do you recollect in relation to the message and the lead close to where I had my tent a year ago?" I told him I distinctly recollect it. "Well," said he, "a blind lead was found in that very locality, on a property belonging to Mr. Lemmon, of Nelson, found by the miner speaking about the message received at Ainsworth."

I left Ainsworth and went to Kaslo. Here I met an old friend who had some supposed interests in the mines. We came to an understanding, and from that time on we were a great deal of the time together, for a time trying to unravel the knotted skein of mining prospects, which failed to materialize. But there came a time when this invisible power asserted authority. I was told to go to the Whitewater basin. I was directed to the southern rim of the basin, and in going there we left the trail leading directly to the basin, taking the north trail to the mountain forming the south rim of the basin.

At this point this invisible power gave us information that the lead crossed the mountain in a northerly and southerly direction.

We then went on together and soon came to a mineral lead crossing the summit of the mountain. This is a gold property, and from what the invisible intelligence says about it, it will materialize in good shape.

After making this location we returned to Kaslo where we duly made record. Here we remained for some time.

The time comes when we are again summoned by this invisible intelligence to proceed to a place designated. We prepare our packs, for where we are now going we must pack on our backs blankets and provisions. We expect to be ten days or more in doing what will be necessary to do, consequently we have about forty pounds each to carry. We have our outfit transported to a point where we leave the road.

The next day we continued on our journey, and in the afternoon were told by this invisible intelligence where we should go into camp. For two or three days we had rain and the dense fog settled down over us, making it exceedingly disagreeable.

When it was possible to attend to business we went to the immediate vicinity of where we were to find the lead. We came upon a high bluff the walls were nearly perpendicular or hundreds of feet below. This position afforded a good view of the immediate surroundings. I here sat down with my back towards the cliff, and this invisible intelligence pointed out to my partner the exact location of the prospect, situated about a mile and a quarter distant, in a depression on the point of a mountain. On going to where the invisible intelligence directed we were overjoyed to find an exceedingly fine showing. Here we located a block of three claims. After staking off the ground according to law we returned again to Kaslo.

In getting ready for the last trip we prepared a sail for our boat, laying in a variety assortment of provisions. With trolleys lines to catch fish, and a fair wind from the north we set sail for the point of destination, for the final work laid out by this invisible power.

Arriving, we encamped on the banks of the lake. The next morning, putting our things out of sight, we commenced ascent of one of the highest mountains

in the Kootenai country. We were two days in accomplishing our purpose. We were directed to the lead by this same unseen intelligence, pointing out its exact locality when we came to where it was practicable to do so. This is a gold property and very extensive. We staked out according to law and immediately retraced our steps to our camp.

The next morning quite early we started for our boat. We found everything undisturbed, and putting our things aboard we headed with a fair wind for Kaslo. The wind dying off in the evening, we went ashore and camped for the night. After we had our supper we built a big fire and were just sitting down to listen to the invisible intelligence when all at once from the summit of a snow topped peak on the opposite side of the lake there arose a most brilliant light, illuminating for many miles around the whole horizon. This, the unseen intelligence said, was given in honor of the successful consummation of our mining doings.

And now in conclusion I will state without fear of successful contradiction that the Slocan mineral belt proper, embracing areas of some six miles wide and from fifteen to seventeen miles long, is the best mining country lying out of doors, and its future will be simply wonderful. The mineral being lead and silver of a very high grade and in some instances carrying gold, makes a combination that will enable the mine owners to work to an advantage while other sections will have to close down.

N. C. BOATMAN.

Spokane, Wash.

THE STREAM OF TIME.

We're adrift on the silent stream of Time,
As it runs through the valley of years;
From the brooklet of childhood and spring-time,
With its sunshine, joy and tears.

And we scarce heed the coming and going
Of seasons, or the seeds we are sowing;
There are rapids where the torrent rages,
'Neath beautiful rainbow and spray;

There are shoals where the driftwood of ages,
Is gathered and left to decay;
But the river still onward is sweeping;
And the sands its record are keeping.

We glide through the lowland and meadow
Where the violet and pansy bloom;
'Long the base of the mountain, whose shadows
Cast o'er us a season of gloom;

Yet, by landmarks, man knows he is going—
While the river still deeper is flowing;
There's a harbor below, not far away;
Where stream and earth-life are ended;

But the wavelets dance on the lake-locked bay,
For past and future are blended;
And we fall asleep in the evening's grey,
To wake in the morn of eternal day.

Then, the ocean of infinite space,
We unfurl our sails to the breeze;
Though mariners charts no longer we trace,
We glide onward through mystic seas;

From mainland to isle, and from zone to zone,
Toward the borderland of the great unknown.
This wondrous sweep is the home of the soul,
On its swift-winged pinions of flight,

Where thought-waves of light unceasingly roll.
Far beyond the shadows of night;
Where the stellar key of wisdom unlocks,
And our heavens of rest are suns and stars.

TALLMADGE.

Miss Emma Flanders passed to Spirit-life in her 29th year, at the home of her parents, in the full knowledge of immortality and spirit return. Miss Flanders had been an invalid from childhood, but had been made comparatively happy in her crippled condition by the sympathy and ever-watchful care of a loving mother, a tender father and an affectionate brother. In her latter years she had become a clairvoyant, clairvoyant and trance medium, giving many proofs of spirit return through her mediumship. She also wrote some admirable poetry under control. Being quiet and reserved, she would not go forward as a public medium, but preferred the quiet of her home and a few appreciative friends.

Wilmington, Ill. JOHN P. RANSOM.

Frederick Muhlhäuser passed to Spirit-life from his home in Cleveland, Ohio, Wednesday evening, Nov. 1st, 1899, aged 52 years. He was a native of Berne, Switzerland, came to this country in 1848, returned to his native land in 1854 with his parents, but came back in 1857. When the war broke out he enlisted in the 3d Maryland Volunteer Infantry. He was one of the bodyguards at the White House at the death of Lincoln's second inauguration. He settled in Cleveland in 1867, and established the Cleveland Woolen Mills. He held several prominent municipal offices; was foremost in public and private acts of charity, a very successful business man, not only a popular public man, but a man well liked by the humblest of his employees.

A veteran passed on: Judge B. H. Fisher, an old and respected citizen of Wichita, Kan., passed to the higher life Nov. 8, 1899. He was 78 years old; had been a resident of this city twenty-one years. He had been engaged in the practice of law, until about five years ago, when he moved upon a fruit farm near the city. For five years he was in partnership with the writer. His body was buried from his son's residence in this city, yesterday, in the presence of a large number of his friends. At his special request the writer of this assisted at his funeral. He had been an avowed Spiritualist more than forty years. He was always a friend to mediums, and his house was the home of many mediums and speakers while in this city. He leaves a widow and a large family of children and grandchildren to mourn his departure, but they do not mourn him as dead, but only puffed away to a better life.

S. M. TUCKER.

A Witch of the Nineteenth Century.

This remarkable story, which was continued in THE PROGRESSIVE THINKER for eight weeks, and excited widespread interest, will be sent free to all new yearly or trial subscribers. Bear this thought in mind. It alone is worth the price of subscription. Induce your neighbor to send 25 cents for a trial subscription.

The price of money taken by Peter from the mouth of the fish in order to pay the government poll-tax was an imperial stater of silver, and worth about twenty-five cents.

GLOSSARY OF WORDS

Pertaining to Spiritualism.

Something to Be Preserved.

BY HUDSON TUTTLE.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which by no means is exhaustive, contains the most important words, with their legitimate meanings:

AURA: Nerve-aure, Spirit-aure. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

ANIMAL MAGNETISM: Another name for mesmerism.

CHRISTIAN SCIENCE: The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the accepted sense of that word, and the methods employed are the very reverse of scientific. It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind. Consequently Christian Science is a series of denials as well as affirmations. It superstitiously brings hypnotism to its aid and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure and Magnetism, is taken from Spiritualism, and what is not thus taken is of no value.

CLAIRVOYANCE: Clear-seeing. A sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

CLAIRVOYANT: One endowed with the faculty of clairvoyance.

CLAIRAUDIENT: Clear-hearing; the faculty of hearing voices or sounds, independent of the physical ear.

CHARMING: Fascination; mesmerism.

DEMON: A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as Devil, and its use in the New Testament has given the modern meaning, an evil spirit.

DEMONIAC: A human being obsessed by a demon.

DIAPYCNIA: A word first used by A. J. Davis to designate undeveloped, ignorant and mischievous evil spirits.

THE DOUBLE: Double presence; the appearance of an individual at a distance from his physical body.

ETHER—PSYCHIC: A universally diffused medium similar to that of light, in and by means of which psychic energy is propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the laws of gravitation and physical conditions, and hence all manifestations therein are, unamenable to physical laws or forces. Out of it comes life, and hence it has been termed *Psychic Ether* and *Zoeother*, the life-ether.

EVOLUTION: The theory that all forms of life on this earth are united by common parentage and development by the accumulation of beneficial changes.

FASCINATION: The same as mesmerism, but undesirable because suggestive of the influence sorcerers are supposed to exert over birds, etc.

HALLUCINATION: A false perception without any material basis, being formed entirely in the mind.

HYPNOTISM: M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Luys says: "It is an experimental, extra-physiological state of the nervous system." All these definitions must be repeated each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state and it may be divided into three ascending stages—hypnotic, somnambulic and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to the hypnotic.

HYPNOTIC: Subject to hypnotism.

HYPNOTIC STATE: State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "medium ideas." The second is a profound state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independent of the operator and of surrounding conditions.

HYPNOTIZER: The operator; one who practices hypnotism.

ILLUSION: A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is while the latter is entirely a creation of the imagination, without external cause.

IMPERSONATION: The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

MESMERISM: A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

MEDIUM: One who by sensitiveness is able to communicate with departed spirits.

Physical Medium: One who receives manifestations in which physical matter is acted on by force beyond his control.

Psychic Medium: One receiving communications through the mind or spiritual sensitiveness.

RECEIVING: Reading the thoughts of another by impressibility.

MATTER: The matrix through and by which forces expressed, and of which all that is known, or can be known, is formed from the impressions of such force on the senses.

MATERIALIZATION: The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

MATERIALIZER: The act of a spirit clothing itself with matter. This word is expressive of that it has become of general use, with a wide range of meanings.

DEMATERIALIZER: The dissolving of a materialized form.

MATERIALIZING MEDIUM: One through whom the phenomena of materialization occur.

METAPHYSICS: Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical except, perhaps, in the obscurity of its affirmations.

MINDCURE: Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

OBSESSION: The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using that body as if it were that of the obsessing spirit. The "Wassena Wonder" was a remarkable instance of obsession by a well-intentioned spirit of intelligence.

OCULT: Mystical; concealed; as applied to the magic of the past its use in descriptions of modern psychic phenomena is misleading, and it should not be employed.

OD, OR ODYLIC, FORCE: The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

PATHEISM: Healing by the use of hypnotism or mesmerism.

PSYCHIC SCIENCE: The science of spirit. This term covers the new field of research, in which actual observation after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

PSYCHIC: One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

PSYCHIC ETHER: An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought atmosphere.]

PREMONITIONS: Impressions of coming events, received by thought-transference from some mortal or spirit.

PRE-EXISTENCE: The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

PERCIPIENT: The psychic or mesmeric subject; the sensitive under experiment.

PSYCHOMETRY: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

PSYCHOMETRIST: One sensitive to such influences.

PSYCHOGRAPHY: Writing, independent of and without mortal contact, implied by spiritual beings.

PHENOMENA, OBJECTIVE AND SUBJECTIVE: Subjective phenomena are such as have no tangible existence, being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotized subject are examples. Objective are such as have a real existence, outside the mind.

REINCARNATION: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

RECEPTIVITY: A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

SENSITIVENESS: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

SIXTH SENSE: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions, more or less awakened.

SOMNAMBULISM: Sleep waking, sleep walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

SOMNAMBULIST: One subject to sleep-walking.

SPIRIT: The old definition is, an imperceptible, intangible nothing, capable of thinking and feeling, and God-created by miracle. The new definition makes it created and sustained by life. It is a celestial or spiritual body, organized in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

SPIRITUALIST: One who believes in Spiritualism.

SPIRITUALISM: Often used as synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

SPIRITIST: One who accepts the doctrines of Spiritualism; one who seeks and is satisfied with phenomena, rather than the theories of Spiritualism.

THEOSOPHY: The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became a thinking being." To this exceedingly abstract definition must be added, the doctrines of reincarnation, the brotherhood, etc., the doctrines of ages-long past.

THOUGHT ATMOSPHERE: Same as psychic ether. A thinking being in this atmosphere is a pulsating center of thought-waves, as a luminous body is of waves of light.

TELEPATHY, OR THOUGHT TRANSFERENCE: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance and is referred to waves sent out from one mind to another through the psychic ether.

TRANSCEND: When persons fall into a state resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a

correct use of the term. If in this state resembling death their spiritual perceptions or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

TRANSFIGURATION: Transformed, as when a medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

VISIONS: A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental disengagement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.

ORGANIZATION.

To All Iowa Spiritualist Societies.

The call for a convention of Spiritual societies of Iowa, for the purpose of organizing a State Association was published in THE PROGRESSIVE THINKER of Nov. 18, a part of which article should be as follows:

"In order that a State Association may be organized and incorporated as herein suggested, the delegates who are appointed for this purpose are requested to meet in convention at the Spiritual Temple, in the city of Marshalltown, and State of Iowa, on Tuesday, the twelfth day of December, 1899, at 2 o'clock P. M., then and there, and at any adjournment thereof, to consider and act upon the questions of organizing the Iowa State Spiritualists Association, and of incorporating the same, and upon such other questions and matters as may be brought before said convention."

All Spiritual societies taking favorable action are requested to report the same at once to the committee, in order to permit them to complete all proper arrangements. All correspondence may be addressed to the committee at 201 South Third Avenue, Marshalltown, Iowa.

E. N. PICKERING,
G. H. BROOKS,
A. NORMAN,
Committee.

New Thought.

New Thought has taken time by the forelock—the issue for January, 1899, having already made its appearance. The form is changed—the size of the page being reduced and the number of pages increased to sixty-four, making it very convenient, indeed. The table of contents shows that its high standard of excellence has not been abated. A fine tinted engraving of the well-known and talented musician, singer, orator, medium and lecturer, Mr. J. Evans Baxter, of whom there is a sketch further along, Moses Hull gives the first chapter of a series devoted to that deeply interesting personage, Joan, the mediumistic heroine of Orleans, etc. There are articles by E. Bach, T. D. Eber, Mattie E. Hull, D. W. Hull and U. G. Figley.

New Thought is a gem, in form and in quality, and it is only \$1 per year. Address Moses Hull & Co., 29 Chicago Terrace, Chicago, Ill.

Spiritual Meetings.

Spiritual meetings are held at the following places:

No. 71 Thirty-first street, at 2:30 P. M.
Corner Ogden avenue and Washington boulevard, at 10:30 A. M. and 7:30 P. M.;
Mrs. Cora L. V. Richmond speaks,
No. 99 South Fourth street, at 2:30 and 7:30 P. M.



There is, to be sure, a manifest discrepancy between the author's ideas, but the well-read mind will readily select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price \$1.50.

For sale at this office.

select and arrange the pros and cons, and out of the whole will find not only good mental culture, but much valuable information. The author holds the theory of reincarnation. Price \$1.50.

For select this office



When in earth-life and in command, notice, which address themselves more to the intellectual capacities of mortals.

ny as they met in the dining-room to report experiences. The next morning at 6 o'clock the family was at the breakfast

Testimony; Evil Spirits; Testimony of Physicians in Spirit-Life; the Homes of Apostles and Divines; The Friends and Shakers in Spirit Life; Spirit Homes of Bruno and Others; Many Voices from the Spirit Land. Many other matters are treated too numerous to mention. Price \$1.50; postage 12 cents. For sale at this office.

SEERS OF THE AGES. EMBRAC-
ing Spiritualism, past and present. By J. M. Pee-
bles, M. D. An encyclopedia of interesting and in-
structive facts. Price \$2.00.

IMMORTALITY, OR FUTURE HOMES
and Dwelling Places. By J. M. Peebles, M. D.



100

Journal of Management Studies, 19(1), 67-80.

119

1

100